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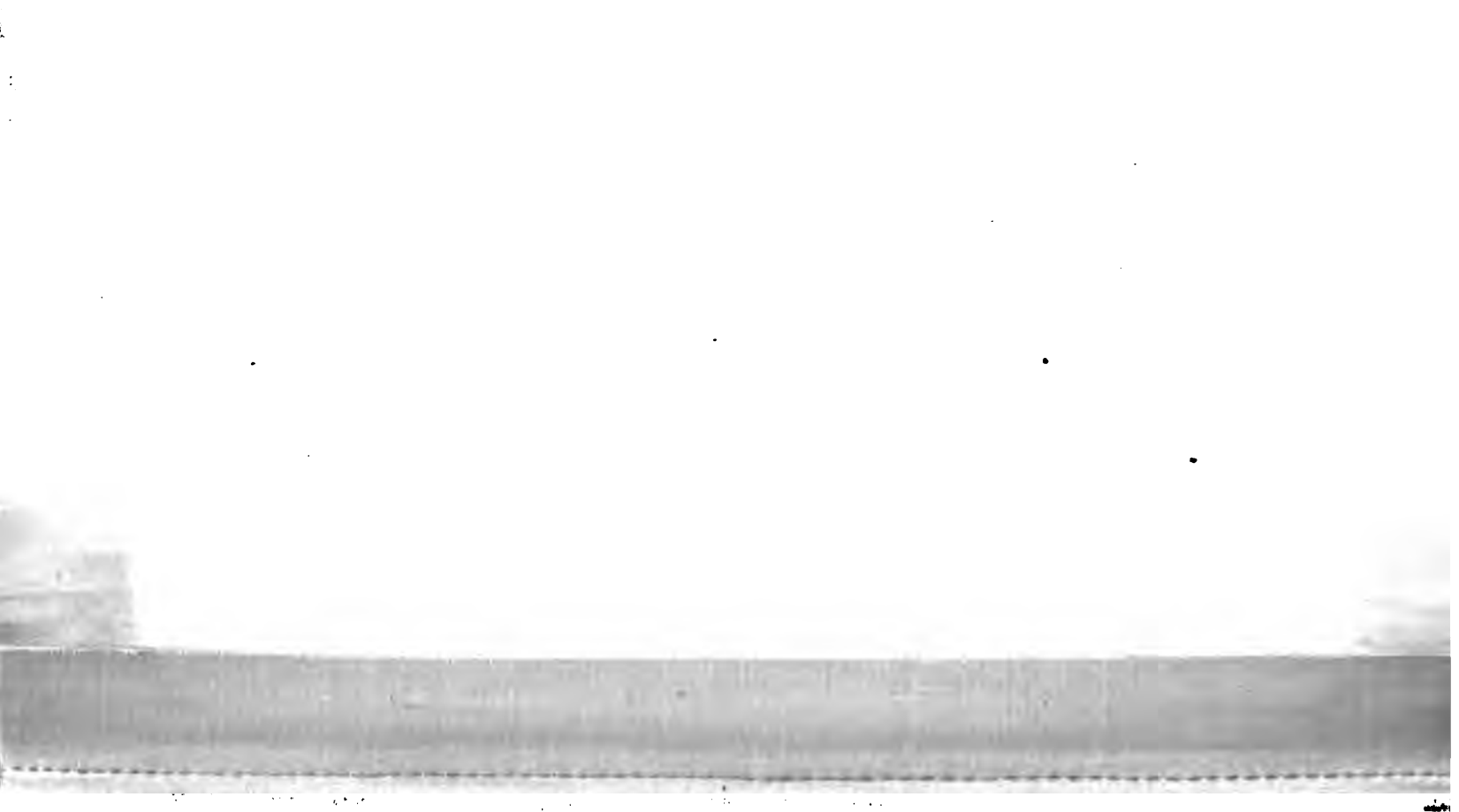


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THE ANTIQUITIES OF FREEMASONRY;

COMPRISING

ILLUSTRATIONS OF THE

FIVE GRAND PERIODS OF MASONRY,

FROM

THE CREATION OF THE WORLD TO THE DEDICATION OF KING SOLOMON'S TEMPLE.

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UNIFORM AMERICAN EDITION.

PHILADELPHIA:
PUBLISHED MONTHLY, BY LEON HYNEMAN,
NO. 83 DOCK STREET.

1854.



HS312
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PREFACE.

THE objections which have been so unceasingly urged against the institution of Freemasonry, excited in me, some years ago, a serious desire to obviate the general and vague charges of envy and prejudice, by some formal examination of the grounds on which they are founded. Since this duty has been impressed upon my mind, I have preached and printed many sermons in my official capacity of Provincial Grand Chaplain for the county of Lincoln, the tendency of all which has been chiefly directed towards this point. But I find, that while I confine myself to answering peculiar objections, I am only applying a partial remedy to the evil. To stem the torrent which is opposed to us, and effectually to divert the course of its stream, is an undertaking of a more broad and extensive nature: and it is only from an exposition of the pure principles of the science, as it actually existed in the primitive ages of the world, that a correct idea of its beneficial tendency can be conveyed to the mind of those who look upon Masonry as another name for licentiousness and excess.

An ancient manuscript, in the handwriting of King Henry the Sixth, gives the following definition of Masonry: "Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne; and its sondrye werckynges, sonderlyche, and skylle of reetenynges, of waightes and metynges, and the true manere of faconnynge al thynges for mannes use; headlye, dwellynges, and buildynges of all kyndes, and al odher thynges that make gudde to manne." The same manuscript, which was preserved in the Bodleian library, adds: "Magonnes havethe alweys, yn everyche tyme, from tyme to tyme, communycatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they hauethe keped backe soche alleine as shulde be harmfulle yff they comed ynn euylle haundes. Magonnes love eidher odher myghtylye, and yt may not odherwise be: for gude manne and true, kennynge eidher odher to be such, doeth always love the more as thay be more good."*

It is truly said that Masonry unites mankind in the indissoluble bonds of sincere affection; and if its nature and origin be minutely considered, it will produce a perfect conviction, that when its fundamental principles are strictly adhered to, it cannot possibly be otherwise. It is not simply prac-

* The whole of this MS., with annotations by our countryman the learned Mr. Locke, is published in Preston's "Illustrations of Masonry;" Hutchinson's "Spirit of Masonry," and other Masonic works.

tical or operative, but speculative or spiritual Masonry that produces this desirable consummation. Our ornaments, furniture, and jewels are all highly emblematical of some greater and more noble purpose, than the use to which they might be applied as instruments of labor; and in this view it is, that though the *light* may shine brilliantly amidst the darkness, yet it is evident that the darkness comprehendeth it not.

I cannot but think (and I say it with the utmost deference, as it involves some of the most refined and honorable feelings of human nature) that the doubts of conscientious brethren, respecting the propriety of committing Masonic investigations to writing, have tended to impede the study of Masonry, and have prevented the science from carrying that conviction which an opposite practice would have commanded.

It is true we enjoy every benefit derivable from oral communication, yet very great numbers of worthy and good Masons, residing at a distance from the metropolis, remain perfectly ignorant of the progress of Masonry in the darker ages of the world. This is an evil to which the Grand Lodge is fully empowered to apply a remedy. Annual prize essays on Masonic subjects, the establishment of a respectable periodical magazine,* under the immediate auspices of the Grand Lodge, or even private encouragement or patronage to literary Masons, which our noble and royal brethren are well competent to afford, would create a stimulus in defence of the order, which might produce the most beneficial results to Masonry; and would certainly be a powerful and efficient means of removing a portion of the unmerited disrespect which is systematically cast upon us by the uninitiated.

I am by no means prepared to admit the policy of these scruples generally, which, indeed, appears to have been a matter of regret to all good Masons, whose sentiments we have any opportunity of becoming acquainted with. Dr. Anderson, who wrote the History of Masonry by the command of the Grand Lodge, and whose book was approved, both in manuscript and print, by two separate decisions of that body,† laments that "several valuable manuscripts concerning the fraternity, their lodges, regulations, charges, secrets, and usages, particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones, *were too hastily burnt* by some scrupulous brothers, that those papers might not fall into strange hands."‡ And to this the editor of the latest edition affixes a note, approved also by the Grand Lodge, in which he says, "the *rash act* above related may be ascribed to a jealousy in these *over*-scrupulous brethren, that committing to print anything relating to Masonry, would be injurious to the interests

* This desideratum has been supplied by the establishment of the Freemason's Quarterly Review; a periodical which has realized my most sanguine anticipations, by becoming the accredited organ of the craft in every quarter of the globe.

† March 25, 1722, and Jan. 17, 1723.

‡ Edit 1784, p. 207.

of the craft: *but surely such an act of felo de se could not proceed from zeal according to knowledge!"*

I admit that there are many things in Masonry which require to be sedulously concealed, and even derive a superior value from such concealment; but I must contend that great advantages would accrue from placing the general truths of Masonry before the world, connected as they are with the fundamental principles of religion; that thinking men, though not admitted amongst us, may possess the means of investigating our pretensions, without being able to unravel the web in whose meshes our peculiar secrets are carefully enfolded.

In this work the light actually shines in darkness. I have blended the whole theory with the history of Masonry so minutely, that the most penetrating eye cannot discover a peculiar secret without the legitimate key; and that key is—INITIATION. I do not profess to reveal the secrets of Masonry, or to convey any improper knowledge to those who are not dignified with the name of Brother; nor have I any wish to be needlessly technical, or to involve the subject more deeply in mystery than its nature demands; my only desire is to place Masonry on tenable ground as a science, and to lend my feeble aid, in the hope of wiping off the opprobrium too frequently attached to its practice by those who, not devoid of candor in other respects, join inconsiderately in the cry against Masonry, without reflecting on its claims, at least to respect, if not to praise and veneration. It is not a proselyting system; it is not made up of plots and conspiracies against peace and social order; it interferes with no other institution, moral or religious; nor does it take any part in the disputes and broils which periodically agitate and enfeeble the ecclesiastical or political world. These negative merits should entitle Masonry to some degree of consideration; at least they should protect it from that thoughtless and indiscriminate censure with which it is too frequently overwhelmed. Its positive merits I do not press here, as they will be copiously unfolded in the following pages, and will show that our employment is neither puerile nor ridiculous; but that it consists in critical investigations of human science, history, and religious truth, enlivened by the sweet influences of social converse and mutual communication of happiness.

Without descending to minute particulars, this may be illustrated in a few words. The well-known symbols of Masonry are the SQUARE and COMPASSES, which convey the abstract means and end of the science in the most clear and comprehensive manner. The whole system of man's moral and social duties lies on a *level*, so far as relates to his commerce with this world; but his duties to God rise into a *perpendicular*, which united emblems form a perfect SQUARE. And hence the propriety of that ornament to decorate the chief governor of the craft, as it points out the high responsibility which rests upon him, not only to teach, but also to perform the

great duties which we owe to God and man.* The COMPASSES not only describe the widely-extended circle of Masonic benevolence, but also represent the boundless power and eternal duration of the Creator and Governor of the universe. And thus it is clear that *practical* Masonry, in its most extended sense, is but a *line* extending from the beginning to the end of time, while *speculative* Masonry is a sphere without dimensions; it fills all space, extends through all extent; its centre is everywhere, and its circumference no where; for Masonry is the only order amongst mankind whose beginning and end are equally involved in darkness. For as practical human Masonry comprehends the whole human race, wherever they may be dispersed under the wide canopy of heaven, in one great scheme of social benevolence, so speculative, divine Masonry, comprehends the whole Creation, from the meanest of God's works, through the progressive scale of being, and the peopled regions of unlimited space, to the heavenly mansions of eternal day.

I have endeavoured, in the following disquisitions, to define these two essential parts of Masonry as minutely as possible, because their separation led to errors of the most deplorable and fatal nature, introduced idolatry, with all its attendant train of defilements, amongst mankind, and offered sacrifices to the spirits of darkness on altars stained with human gore. In successive ages of the world, Masonry alternately emitted a brilliant lustre, or shrunk into obscurity, as the varying shades of a deteriorated worship might preponderate, or casually give way before the effulgent blaze of truth. The five Periods which I have selected for illustration, have been equally distinguished by the Practice of Masonry, considered in the perfect union of its operative and speculative forms. This union is essential to Masonry; and the component parts of each are so blended in all its disquisitions, that they can only be separated by a total renunciation of our belief in the existence of a God, and the consequent rejection of the doctrine of a future state. And these results did always follow the unnatural severing of operative and speculative Masonry.

* One of the charges of Masonry, which is recited by the master immediately subsequent to the initiation of every candidate, contains the following earnest exhortation:—

"As a Mason, I would first recommend to your most anxious contemplation the volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains Therein you will be taught the important duties you owe to GOD, your NEIGHBOR, and YOURSELF. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support. To your neighbor, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him as in similar cases you would wish him to do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow-creatures."

These Periods occupy a space of three thousand years; and I have selected them for illustration, because it is generally believed that Masonry took its rise at the building of King Solomon's Temple. To show that Masonry existed in its most perfect form before that event, is a sufficient refutation of the opinion. It is true the building and history of that most celebrated edifice furnish matter for illustrations of great interest among us, which spring from various causes, and particularly as the two grand divisions of Masonry, which had been long separated, became re-united at that period, and the art was consequently revived, and shone in its full lustre. A new arrangement of the system was at this time rendered necessary by the occurrence of a most melancholy event; which arrangement Masonry retains to this day.

The attempt which I have made, how imperfect soever, to vindicate Masonry from the sneers of erudition, and the irreverent sallies of wit, may induce others, possessing greater leisure and more extensive means of information, to take up the pen in her behalf. The incessant attention which the more weighty and indispensable duties of my profession demand, has left me little time for deep and elaborate research. What I have produced is the mere offspring of relaxation; and if it should stimulate others to pursue the same track, my purpose will be fully accomplished: for Masonry, the more it is examined, the more beautiful it becomes; and, like the purgation of a precious metal, it rises from each successive ordeal with renewed claims to our admiration from its augmented brilliancy and worth.

Masonry has no point, part, or secret, which does not illustrate some valuable truth, or recommend some amiable precept of religion. The furniture of our pedestal plainly intimates that the object of all our researches is the glory of God; the end of all our illustrations, happiness in a future state. The many dignified names* which grace our annals, sufficiently

* The following chronological list of Grand Masters and Patrons, from the time of the Anglo-Saxons, will be a decisive testimony that the order contains nothing repugnant to civil or religious liberty:—

A.D.
597 Austin the monk.
680 Bennet, Abbot of Wirrall.
856 St. Swithin,
872 King Alfred.
900 Ethred, Prince of Mercia.
928 Athelstane.
957 Dunstan, Archbishop of Canterbury.
1041 Edward the Confessor.
1066 Gondulph, Bishop of Rochester.
1100 Henry I.
1135 Gilbert de Clare, Marquis of Pembroke.
1155 The Grand Master of the Templars.
1199 Peter de Colechurch.
1216 Peter de Rupibus, Bishop of Winchester.
1272 Walter Giffard, Archbishop of York.
1307 Walter Stapleton, Bishop of Exeter.
1327 Edward III.

prove that our institution is of the most social and beneficial tendency. No age has exceeded the present in the extent of its illustrious patrons, who dare not stoop to sanction vice, or lend their influence to the promulgation of fraud and deception. The Royal Brothers, united in our behalf, afford an irresistible evidence that we are not guilty of disloyalty or treason; and the universal diffusion of Masonry at this day proclaims to the rest of mankind, that its pedestal is Religion; its shaft, Morality; and its capital, Virtue: the whole surmounted by a beautiful entablature of universal Charity; that it strongly incites us to "honor all men, to love the brotherhood, to fear God, and to honor the king."

Such a system, which occupies a situation at least equally elevated with

1357 William a Wykeham, Bishop of Winchester
1375 Simon Langham, Abbot of Westminster.
1377 William a Wykeham, again.
1400 Thomas Fitz Allen, Earl of Surrey.
1413 Henry Chichely, Archbishop of Canterbury.
1443 William Waynfleet, Bishop of Winchester.
1471 Richard Beauchamp, Bishop of Salisbury.
1500 The Grand Master of the order of St. John. Henry VII Patron.
1502 Henry VII.
1515 Cardinal Wolsey.
1530 Thomas Cromwell, Earl of Essex.
1543 John Touchett, Lord Audley.
1549 Edward Seymour, Duke of Somerset.
1552 John Poynet, Bishop of Winchester.
1560 Sir Thomas Sackville.
1567 Sir Thomas Gresham, in the South.
1567 Francis Russell, Earl of Bedford, in the North.
1580 Charles Howard, Earl of Effingham.
1588 George Hastings, Earl of Huntingdon.
1603 King James I., Patron.
—— Inigo Jones, Grand Master.
1618 William Herbert, Earl of Pembroke.
1625 King Charles I.
1630 Henry Danvers, Earl of Danby.
1633 Thomas Howard, Earl of Arundel.
1635 Francis Russell, Earl of Bedford.
1636 Inigo Jones, again.
1643 Henry Jermyn, Earl of St. Albans.
1666 Thomas Savage, Earl of Rivers.
1674 George Villiers, Duke of Buckingham.
1679 Henry Bennet, Earl of Arlington.
1685 Sir Christopher Wren.
1698 Charles Lenox, Duke of Richmond.
—— Sir Christopher Wren, again.
1717 Anthony Sayer, Esq.
1718 George Payne, Esq.
1719 Dr. Desaguliers,
1720 George Payne, Esq., again.
1721 John, Duke of Montagu.
1722 Philip, Duke of Wharton.
1723 The Duke of Buccleugh.
1724 The Duke of Richmond.
1725 The Earl of Abercorn.
1726 William O'Brien, Earl of Inchiquin.
1727 Lord Coleraine.
1728 Lord Kingston.
1729 Thomas Howard, Duke of Norfolk.

any human institution, is calculated to expand our benevolence, to extinguish animosities, and to destroy all unimportant differences amongst mankind. This, indeed, is the true cement and intention of Masonry, which embraces all the graces and perfections of holiness; unites mankind in the strictest bonds of amity, as children of a common parent; and incessantly urges them to ask that they may have, to seek and they shall find, and to knock that the door may be opened unto them. And this is the conclusion that Masonry draws from all her illustrations: he who practises all the virtues thus recommended in FAITH, will rejoice in HOPE, be in perfect CHARITY with all mankind, and finally receive a PASS-WORD into the Grand Lodge above, where peace, order, and harmony eternally preside.

1731 Lord Lovel.
1732 Anthony Brown, Viscount Montacute.
1733 The Earl of Strathmore.
1734 The Earl of Crawford.
1735 Thomas Thynne, Viscount Weymouth.
1736 John Cambell, Earl of Loudon.
1738 H. Brydges, Marquis of Carnarvon.
1739 Lord Raymond.
1740 The Earl of Kinton.
1741 The Earl of Morton.
1742 John Ward, Lord Dudley and Ward.
1745 James, Lord Cranstown.
1747 Lord Byron.
1752 John, Lord Carysfort.
1754 Marquis of Carnarvon, again.
1757 Sholto, Lord Aberdour.
1762 Washington Shirley, Earl Ferrers.
1764 Lord Blaney.
1767 Henry, Duke of Beaufort.
1772 Robert Edward, Lord Petre.
1777 George, Duke of Manchester.
1782 H.R.H. Frederick, Duke of Cumberland.
1790 H.R.H. George, Prince of Wales.
1813 H.R.H. Augustus Frederic, Duke of Sussex, at the Union
1843 The Earl of Zetland, Acting

THE

ANTIQUITIES

OF

FREEMASONRY.

PERIOD I.

CHAPTER I.

PRELIMINARY OBSERVATIONS.

On Masonic Tradition.

"THE true stress of tradition lies in an appeal to the common sense of all mankind. It is a reliance upon the testimony of men, considered as men, and not as persons of this or that people or persuasion, actuated by principles implanted in that nature which the whole species partake of, and not influenced by the power of such as are peculiar to any particular community or religion."*

On this principle have the traditions of Masonry been transferred from father to son, along with the knowledge of God's eternal existence and the immortality of the soul. Before the time of Moses tradition could scarcely err, and that legislator modelled Masonry into so perfect a system, and circumscribed its mysteries by *land-marks* so significant and unalterable, that from him its transmission was little liable to perversion or error.†

* Stanhope's Boyle Lect.

† Howard thinks it extraordinary that every remarkable event which actually occurred in the infancy of the world should have been accurately preserved by idolatrous nations, how widely soever they had departed from that peculiar people to whom the conservation of the antediluvian history was committed. A son of the first man was violently assaulted and slain by his brother, as we are told by Moses. Accordingly, other nations have a corresponding tradition. Sanchoniatho has recorded that a son of Uranus was killed by his brothers. In Diodorus we find Hesperion meets a similar fate; and the Persian annals represent Siameck, the son of Cai Amurath, the first king of Persia, as being killed by giants. (Thoughts on the Structure of the Globe, p. 229.) There is, however, nothing very extraordinary in the naked fact. The outline of the history of the antediluvian world was known to the family of Noah, and consequently to their immediate descendants, the Cuthites of Shinar. And when the language was confounded, the memory of all the principal events would remain, and be transmitted by every tribe which wandered thence to people the distant parts of the earth.

The length of life, in the early ages of the world, was such, that oral tradition in general might be safely relied on, proceeding to Amram, the father of Moses, as it did, from Joseph, who received it from Isaac, who received it from Abraham, to whom it was communicated by Shem, who had it from Lamech, and to Lamech it was revealed by Adam. The Samaritan Pentateuch makes the communication still more direct, by placing Adam as contemporary with Noah.

Bishop Tomline inquires, with his usual penetration and judgment:—"Could the grandchildren of Jacob be ignorant of their own pedigree, and of the time when they came into Egypt? Can we think that so many remarkable circumstances as attended the selling and advancement of Joseph could be forgotten in so short a time? Could Jacob be ignorant whence his grandfather Abraham came, especially as he lived so long in the country himself, and married into that branch of the family which was remaining there? Could Abraham be ignorant of the flood, when he was contemporary with and descended from Shem, one of the eight persons who escaped in the ark? Could Shem be ignorant of what passed before the flood, when Adam, the first man, lived so near the time of Noah? And could Noah be ignorant of the creation and fall of man, when he was contemporary with those who conversed with Adam?"*

Oral tradition is fairly admissible when its subject contains nothing improbable or inconsistent with Scripture or reason; and the traditions of Masonry, tried by this standard, will be possessed of irresistible claims to our belief. But in matters of religion, as we possess a book of revelation to regulate our faith and practice, it must be carefully rejected, because the Scriptures contain *everything* necessary to salvation; and the passions and contending interests of men would induce such numerous perversions, as would place our hopes on too precarious a basis. A most remarkable instance of this perversion occurs in the extraordinary oblivion of God's power and providences, as well as the degeneracy of man, which so rapidly succeeded the Deluge amongst the posterity of Ham. It appears from the testimony of Sanchoniatho, whom Eusebius and Theodoret speak of as an accurate and faithful historian, that in the time of Thoth, the son of Mizraim, an acknowledgment of the power of God in the creation of the world, and of his vengeance against idolatrous pursuits displayed in the universal Deluge, was disallowed and prohibited. In his Cosmogony, which was professedly compiled from the records of the Cabiri, the sons of (Σνδύκ) Melchizedek or Shem, the production of the world is described as proceeding from a heterogeneous mixture of wind, air and mud, or putrefaction. After a visionary account of the creation, the secretaries of Thoth are wholly silent about the Deluge, which creates a suspicion that their silence is rather the effect of design than ignorance; for they acknowledge that Cronus (Ham) was living after the death of his son Misor (Mizraim); and placed Thoth, the reputed author of these Records, on the throne of his father, in Egypt. Now as Ham was one of those who miraculously escaped the general destruction, it can scarcely be supposed that he would conceal so remarkable an event from Thoth, who was his private and confidential adviser. But as they intended to erect *themselves* into objects of divine adoration,† they erased that great event from their

* El. of Theol., part 1, chap. 1.

† "Cronus begat on Rhea seven sons, the youngest of which was consecrated a god as soon as he was born!"—*Sanch. in Euseb. de Præp.* l. 1., c. 10. This infant deity, according to the best authorities, was Muth, whom the Phœnicians call Pluto.

Records, lest mankind should be confirmed in their adherence to the true worship, by the recollection of so fearful a display of vengeance inflicted on the human race for idolatrous practices.

The facts of the Creation, and the destruction of mankind by a general Deluge, were however too important to be buried in utter oblivion, even by apostate nations;* and, therefore, as they were unequivocal testimonies of God's infinite power and justice, they were hid under the impenetrable veil of mystery, which overshadowed the knowledge of the *one true God*. Thus the elevation of a ship formed a prominent ceremony in these mysteries, which, though not explicitly applied to that event, could have no significant reference to anything but Noah's salvation in the ark: and to involve the subject still deeper in mystery and darkness, innumerable fables were invented and engrafted on the true account of that memorable occurrence, which perplexed even the *Epoptæ* themselves; and by directing their inquiries into a false channel, prevented a discovery of the truth.†

Thus was the knowledge of this event obscurely transmitted in the heathen world. The Deluge was a circumstance, which, though omitted in the public records of many nations, was never wholly lost.‡ Their theories were indeed much varied as to the attendant circumstances, but oral tradition was sufficient to preserve its memory alive. Not only the Egyptians, with all the caution of their early monarchs to suppress it, and, after them, the Grecians and Romans,§ and all other nations who adopted

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* The cosmogony of Hesiod is the most ancient system extant amongst the Greeks. He makes Chaos precede Earth, Tartarus, and Love, and the father of Darkness and Night; who, in like manner, were the progenitors of Day and Ether. But Night was the mother of all obnoxious qualities, as Discord, Old Age, and Death. Then follows a series of complicated theogonies, which it is far from my intention to follow, including numerous allegorical personages, blended with the record of wild adventure; all of which have some remote symbolical reference to the process of creation, as it is described by Moses.

† "A coin of Philip the elder, which was struck at Apamea, or Cibotus, contained, on its reverse, an epitome of this history. The reverse of most Asiatic coins relates to the religion and mythology of the places they were struck at. On the reverse of this coin is delineated a kind of square machine floating upon water. Through an opening in it are seen two persons, a man and a woman, as low as the breast, and upon the head of the woman is a veil. Over this ark is a *triangular* kind of pediment, on which there sits a *dove;* and below it another, which seems to flutter its wings, and hold in its mouth a small branch of a tree. Before the machine is a man following a woman, who, by their attitude, seem to have just quitted it, and have got upon dry land. Upon the Ark itself, underneath the persons there inclosed, is to be read, in distinct characters, ΝΩΕ."—*Bryant's Myth.*

‡ Thus Berosus says:—"Xisuthrus did not disobey the divine command, but built a vessel five furlongs in length, and two furlongs in breadth; and having got all things in readiness, put on board his wife, children, and friends. After the flood was at the height, and began to abate, Xisuthrus let out certain birds (viz., a raven and a dove, Gen. viii., 7, 8,) which finding no place to rest on, returned again to the ship (ver. 9.) After some days (viz., seven days, ver. 10,) he let out the birds again, but they came back to the ship a second time, having their feet daubed with mud (the dove with an olive branch in her mouth, ver. 11); but being let out the third time, they returned no more to the ship (ver. 12), whereby Xisuthrus understood that dry land had appeared (ver. 13). Then he opened the side of the ship, and seeing that it rested on a certain mountain (the summit of Ararat, ver. 4), he went out of it with his wife, and daughter, and pilot; and after he had worshipped the earth, and built an altar, and sacrificed to the gods (ver. 18-20), he, and those who went out with him, disappeared."

§ Lucian is equally explicit. He says—"The rivers swelled and the sea rose to an unusual height, until the whole earth was inundated; and all living things perished,

their theology; but the Chinese, the Japanese, the Persians, the Hindoos, and even the Indians of North and South America, have abundant theories sufficiently circumstantial to evince that they possess a traditional account of the Deluge of Noah.*

Antediluvian Masonry depending in a great measure upon oral tradition, from the paucity of records ascending to these ages, some degree of conjecture must necessarily be used; but these conjectures, at all times, however distinguishable from fact, being founded on the strongest and most irrefragable supposition, will amount to nearly the same thing as direct proof.

The knowledge of the ancient philosophers was all traditionary. Even Pythagoras and Plato, eminent as they were in those dark ages, can scarcely be said to have broken the trammels, and delivered anything but what they received on the authority of others; for it was an industrious and indefatigable collection of ancient traditions which distinguished them from the rest of the world.

Tradition ought to be received as genuine, when the parties delivering it are not suspected of being themselves deceived, or of a wish to deceive their successors. And this may be presumed of the Hebrew Patriarchs, through whom alone Masonry is asserted to have been truly transmitted; for its deterioration and ultimate oblivion amongst idolaters is unequivocally admitted. But if the Patriarchs believed Masonry to contain some truths inseparably connected with their religion, it is scarcely possible to suppose they could be deceived in its application; nor can they be reasonably accused of a desire to deceive posterity in a matter which was dignified with the same high sanctions as their faith and worship. Hence the traditions on this subject were preserved and conveyed the more carefully, because its essentials, even after the invention of letters, could not be committed to writing. The channel being pure, the stream was unadulterated.

"Ancient traditions have often afforded occasional assistance to history, by stepping in to supply the want of existing monuments and records; and even at this time, in remote countries, where letters are little, if at all, known, common tradition hands down past events with an artless sincerity, sometimes wanting where such advantages are liable to be perverted for indirect purposes. But Masonic traditions stand upon much firmer ground; the chief bond of connection among Masons in all ages having been FIDELITY. It is well known that in former times, while learning remained in few hands, the ancients had several institutions for the cultivation of knowledge, concealed under doctrinal and ritual mysteries, that were sacredly withheld from all who were not initiated into a participation of the privileges they led to, that they might not be prostituted to the vulgar.

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except Deucalion and his friends, who alone were left preserved, on account of his wisdom and piety. His safety was ensured by means of an ark which he built, into which he embarked with his children and their wives. Then there came to him swine, and horses, and lions, and serpents, and other land animals, all in pairs. These remained perfectly innoxious, and great unanimity prevailed among them. So they remained in the ark so long as the water prevailed. After this, the waters subsided into a great chasm in the country of Hierapolis; and there Deucalion built altars, &c."

* Their respective theories are too copious to be cited here; I must therefore refer the curious Mason to "Bryant's System of Mythology," "Perron's Zendavesta." "Nieuhoff's Voyage to Brazil," "Acosta's History of the Indies," and "Faber's Dissertation on the Mysteries of the Cabiri," where he will find this subject fully treated on.

Among these institutions may be ranked that of Masonry; and its value may be inferred *from its surviving those revolutions of government, religion, and manners that have swallowed up the rest.* And the traditions of so venerable an institution claim an attention far superior to the loose oral relations or epic songs of any uncultivated people whatever."*

Operative Masonry was cherished by the Egyptians, who received it from their great progenitor Mizraim,† the grandson of Noah. He displayed his Masonic skill and taste for the liberal arts, by building the magnificent cities of Memphis and Thebæ Egyptiæ: the latter called by the Greeks Diospolis, and by the Jews Hammon No. We learn also from hieroglyphical inscriptions, which still exist on Egyptian monuments,‡ that Speculative Masonry was originally known amongst that people, though afterwards deteriorated to advance a different interest—the propagation of idolatry. Our claims to antiquity, however, do not rest upon the exclusive authority of these inscriptions, though they are adduced as a corroborative proof of the existence of Masonry in the ages immediately posterior to the Flood; the principal evidences being found amongst that people who preserved the true worship of God.§

Our secrets embrace, in a comprehensive manner, human science and divine knowledge; they link mankind together in the indissoluble chain of sincere affection; and, which is of far greater import, they incite to the practice of those virtues which may do much towards securing happiness

* North. Const. part 1, chap. 1.

† This name is said by Bochart to be derived from the Syriac word מִשְׂרָא Mizra, Free.

‡ The Lectures of Spineto have thrown much light on this subject. He has condensed, with great labor, a mass of interesting matter from the publications of the Society of Antiquaries, and of many learned individuals—the discoveries of Dr. Young—the labors of the indefatigable Champollion—the monuments of all sorts which have been imported into England—the great collection of Egyptian Antiquities in the British Museum, and the magnificent descriptions which travelers of all nations have given of the majestic and wonderful ruins existing throughout Nubia and Egypt; and has thus rendered a service to literature which will convey his name with honor to posterity.

§ Of these inscriptions candor obliges me to remark, that their interpretation being rather equivocal, they are by no means a certain criterion of Masonic truth; particularly as the institution is founded on those *leges non scriptæ*, which are unattainable by all mankind excepting the initiated. The tropical *hieroglyphic*, used for general purposes, was easily comprehended; but the subsequent introduction of the tropical *symbol* cast the veil of secrecy over their knowledge, and was employed for the purpose of concealing their sacred mysteries from common observation. But the tropical symbol was a very late improvement on the system of hieroglyphical writing: for the proper hieroglyphic was used many ages before the tropical symbol was invented, and possessed a significant meaning generally understood, and adapted to the same purpose as modern letters; to perpetuate a knowledge of past events, and to record the wisdom and experience of every age, for the benefit of posterity. The early hieroglyphics being of a very simple construction, their meaning was not of that doubtful character which rendered the subsequent use of enigmatic symbols so difficult of comprehension. And if Masonry rested its claims to antiquity, as some have unlearnedly pretended, on the unlimited construction which might be given to these vague and mysterious records, it would be impossible for the most zealous and indefatigable Mason to trace the science back to the antediluvian ages, amidst the darkness of ignorance and barbarity which overspread a great portion of the globe, at various periods, and under forbidden forms, from the Deluge to the full revelation of Christianity. But the traditions of Masonry require not the feeble and adventitious aid of ancient hieroglyphics: they possess an internal evidence of truth which no argument can supersede, no sophism overwhelm, and no incredulity can dissipate.

in a future state. It cannot then be denied that such valuable secrets might be truly transmitted by oral tradition, when it is admitted that the idolatrous mysteries were actually transmitted through the same medium for the space of two thousand years, and only sunk into oblivion with the systems they were established to uphold. Now Christianity, or the system of salvation through the atonement of a crucified Mediator, was the main pillar of Masonry at the fall of man; and there is, therefore, every reason to believe that it will exist until the final dissolution of all sublunary things; and shine together with perfected Christianity, in the glorified state of blessedness for ever and ever.

Masonic tradition could only be pure when united with the true worship of God; and hence it was miserably perverted amongst idolatrous nations, until nothing remained, after this worship was rejected, to serve the purposes of ambition and pride, but the simple belief of the soul's existence in a future state, together with the general principles of *operative* Masonry. These were preserved amidst the increasing degeneracy of mankind, and their apostacy from God and true religion.*

Stillingfleet lays this down as an axiom:—"There is no certain credibility in any ancient histories which seem to contradict the Scriptures, nor any ground of reason why we should assent to them *when they differ from the Bible.*"† This observation will equally apply to Freemasonry. If its traditions were in any respect opposed to religion, or its precepts at variance with the Holy Scriptures, it ought to be rejected as unworthy of credibility or attention. On this ground the cause of Masonry rests, and it is a foundation firm and immoveable as the basis of our holy faith; for nothing can be permanent, nothing successful, except it be grounded on religion. Hence, when idolatry assumed its empire over the world, the most sublime and beautiful part of Masonry receded from the view; and when a false worship degenerated into little better than atheism, it became obscured amidst the same mazes of intellectual darkness, and, like *certain mysterious secrets*, was lost to heathen nations; until, by the practice of Operative Masonry, in building an actual edifice to the true God, *future ages recovered it.*

As a man loses not his reason, sensibility, or activity of intellect by the loss of a limb, so Masonry, though, amidst the increasing atheism of the world, it suffered the loss of many noble members, was never wholly obliterated. Enfeebled by the degeneracy of mankind amongst apostate nations, its essence was nevertheless preserved by that small race of men who adhered to the genuine worship of God. Hence, though one of its general grand divisions sunk with the knowledge of God, the other suffered no material deterioration; because, when the former was finally restored by Jesus Christ, the latter, having received accessions of strength in almost every age, was in the maturity of its vigour and excellence.

Masonry was known and practised under the name of LUX, or its equiva-

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* That the early idolaters believed in a resurrection and a future state, is deducible from their practice of deifying dead men; for without a renewed existence they could not have been expected to aid their worshippers, either by conveying blessings or averting misfortunes. But we are furnished with positive authorities in proof of this fact. Herodotus informs us that the Egyptians maintained the immortality of the soul. Tully says that the wisest of the heathen philosophers taught the same doctrine; and Homer took it for granted that the soul's existence in an after state, either of misery or happiness, according to the deeds done in this life, was a doctrine universally admitted by all the world."

† Orig. Sacr., l 1, c. l.

lent in all languages used since the creation; and they who search for its existence, in its true and spiritual form, amongst idolatrous operative Masons in the early ages of the world, may expend much time to a fruitless purpose, and help to confound our science with many systems at variance with its great and prominent designs, though apparently founded on the same basis. It is true that many eminent men professing the science of LUX, which includes a knowledge of all other sciences, applied it to an operative purpose, and united in the construction of magnificent edifices; but as they chiefly sought their own private interest or emolument, it is no wonder that the true principles of LUX were sacrificed, founded as they are on the belief and acknowledgment of one only Supreme Being, the Creator and Governor of the world, when these edifices were dedicated to deceased mortals, or the host of heaven.

After the flood the true professors of LUX were termed NOACHIDÆ; but the science itself retained its primitive name for many centuries afterwards. At the building of the temple by King Solomon, it was known under this appellation, which certainly remained for a considerable time subsequent to that event; for our science is recognized by Christ and his apostles under this denomination, and it even retains the name of LUX in our Latin records to the present day. St. John, speaking in high commendation of Jesus Christ, says, "He was the true LIGHT,"* "and the LIGHT shineth in darkness, and the darkness comprehendeth it not."† This evangelist, as the grand patron of Masonry, inculcates the doctrines of our craft throughout the whole of his writings; and on every important appeal fails not to use such expressions and phrases as apply equally and jointly to Christianity and Masonry. He considered them in the light of two twin sisters, which would grow up together and moralize the world. His First General Epistle contains all the sublime and spiritual part of our ordinary illustrations. And our Saviour says of himself, "I am the LIGHT of the world."‡ And again more explicitly, "Yet a little while is the LIGHT with you; walk while you have the light, lest *darkness* come upon you; for he that walketh in *darkness* knoweth not whither he goeth. While ye have LIGHT, believe in the light, that ye may be the CHILDREN OF LIGHT."§

At the building of Solomon's Temple the sons of light associated together, under an exalted professor of LUX, to devote themselves to the service of the true and living God; but it does not hence follow that the science was designated from the operative pursuits embraced on that memorable occasion, for the appellation of a science is seldom extracted from any of its inferior branches. Its name was more probably changed by some distinguished founder of a sect of philosophy amongst idolaters; because, as I have already observed, it was acknowledged by Christ and his apostles under its primitive designation.

The word Masonry, when first adopted, was merely a corruption of Μεσοραω, *sum in medio cœli;* which name was applied to the science about A.M. 3490; when Pythagoras, after traveling over the whole world, made many additions to the mysteries of his native country, which he purified from their gross abominations by the use of LUX, which he had learned in Judea;‖ and in Greece instituted a lodge of geometricians, on a

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* John i. 9. † Ibid. 5.

‡ John viii. 12. § John xii. 35, 36.

‖ Aristobulus the Jew informs us (*Clem. Alex. Strom.* 1), that Pythagoras trans-

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new principle, compounded from all the existing systems of other nations. The aspirants were enjoined a SILENCE of five years previously to initiation; and they who could not endure this rigid probation were publicly dismissed; a tomb was erected for them, and they were ever after considered as dead men.*

This new institution in Greece would naturally produce a Grecian appellation, as the inhabitants were in the constant practice of naming, according to the idiom of their own language, not only other countries, but the sciences, and also eminent men; that the honor of each might be attributed to their own nation. From this time, also, a more intimate union took place between the speculative and operative professors; and the beautiful columns, known amongst us by the names of WISDOM, STRENGTH, and BEAUTY, were brought to perfection amongst that people. Pythagoras also invented an invaluable proposition, which he called the Εφηκα because it forms a grand basis for all the laborious calculations of operative architecture. This indefatigable Mason carried his astronomical studies to such perfection as absolutely to discover the true system of the universe, by placing the sun in the centre, round which the planets made their various revolutions. From this system originated the name of our science, Μεσυρανεω; and the representation of the great luminary which invigogorates all nature with its beams, was placed in the centre of his lodge, *as an emblem of the union of speculative with operative Masonry;* which had been before practised by King Solomon in the *middle* chamber of his temple.†

As the Grecian arts, manners, and language became propagated throughout the world, their system of Masonry, together with the name, accompanied them. The Druidical memoranda were made in the Greek character, for the Druids had been taught Masonry by Pythagoras himself,‡ who had communicated its *arcana* to them, under the name he had assigned to it in his own country. This distinguished appellation (Μεσυρανεω,) in the subsequent declension and oblivion of the science, during the dark ages of barbarity and superstition, might be corrupted into MASONRY, as its remains, being merely operative, were confined to a few hands, and these artificers and working Masons.

Throughout this work I have used the appellation MASONRY as the acknowledged designation of our science in its present form, though it was not known by that name during any of the periods I have attempted to elucidate.

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ferred the Jewish doctrines and ceremonies into his own system; and this is confirmed by others. (*Hermipp. in Jos. con. Ap.* lib. 1; *Orig. con. Cels.* lib. 1.)

* Jambl. Vit. Pyth., c. 17.

† "Greece now abounded with the best architects, sculptors, statuaries, painters, and other fine designers, most of them educated at the academies of Athens and Sicyon, who instructed many artists and fellow-crafts to be the best operators upon earth; so that the nations of Asia and Africa, who had taught the Greeks, were now taught by them. No country but Greece could now boast of such men as Mycon, Phidias, Demon, Androcides, Meton, Anaxagoras, Dipœnus and Scyllis, Glycon, Alcamenes, Praxiteles, Polycletus, Lysippus, Peneus, Euphronor, Perseus, Philostratus, Zuexis, Apollodorus, Parbasius, Timanthes, Eupompus, Pamphilus, Apelles, Artemones, Socrates, Eudoxus, Metrodorus, who wrote of Masonry, and the excellent Theodorus Cyrenæus, who amplified geometry, and published the art analytic, the master of the divine Plato, from whose school came Zenocrates, and Aristotle, the preceptor of Alexander the Great. (North. Const., chap. 5, part 1.)

‡ Amm. Marcell.

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The true definition of Masonry is, a science which *includes all others*, and teaches mankind their duty to God, their neighbor, and themselves.* This definition evidently conveys two distinct ideas; the former of which is termed OPERATIVE, and the latter SPECULATIVE MASONRY. Architecture, being a science of the greatest use and benefit to man in his natural state, was principally cultivated by the Masons of that race who had separated from the faithful worshippers of God, and migrated into distant realms, where, for want of an intercommunity with the *Sons of Light*, the noble science of Masonry would soon be forgotten, and operative architecture might, by their posterity, be mistaken for the science of which it was, in reality, only a constituent part of an inferior division: and this mistake would not be rectified, until a renewed association with the true Masons convinced them practically of their error, which was effected at the building of King Solomon's Temple. And hence it has happened that many excellent and well-meaning Masons have been led to conclude, that operative Masonry only was known and practised by our ancient Brethren before the building of that sacred edifice.

But, if religion be intimately connected with Masonry, and essentially necessary to its existence, then we must look for it under some unequivocal and universal form. Now, operative architecture is an insulated science, and depends on some others to bring it to perfection; therefore the perfection of Masonry cannot be found in architecture alone; and this more particularly, because the most stately structures of antiquity were erected by idolatrous nations to the honor of false gods, and consequently in defiance of the true God, and to the prejudice of that religion on which we assert that Masonry is founded. It could not then be LUX or Masonry which stimulated them to a renunciation of God, but a perverted system, which bore but a slight and fading resemblance to that science, which gradually sunk into oblivion as idolatry was disseminated over the face of the earth. Nor can the declension of Masonry, in different ages, be attributed to any other cause; for when the pure worship of the true God was the most prevalent, we find Masonry blazing forth in its native and unsullied lustre. Thus it shone amidst the darkness during the life of Adam, of Enoch, and of Noah; thus it displayed its radiance in the time of Abraham, Moses, and Solomon; thus the strong traces of its existence are discoverable in the time of Zerubbabel and Jesus Christ; and thus it has flourished in all ages when sober religion has characterized the manners and influenced the morals of civil society.

We find that where architecture was cultivated as an exclusive science, its professors became much more expert than those nations who practised Masonry as a universal system. Hence, when Solomon had determined to erect a temple to the living God, he was obliged to apply for assistance to the Tyrians, who were at that time the most expert architects in the world. It is true that Israelites were not entirely ignorant of that art, having cultivated operative Masonry from the time that their ancestors in Egypt built the cities of Pithom and Raamses. At the building of this temple, the chief architect was a widow's son of the tribe of Naphtali, and consequently an Israelite by his mother's side, though his father was a man of Tyre. He had been brought up under the patronage of Abibalus, the father of Hiram, King of Tyre, and was beyond all competition the best designer and artificer upon earth.

* There are two other legitimate definitions of Masonry. 1. It is a beautiful sys-

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This temple was acknowledged by all nations to be the utmost effort of human genius; and that the united excellencies of all the structures in the world would have been inferior to it in beauty and splendor, either for grandeur of design, or delicacy of execution; which shows that, when speculative and operative Masonry became *thus* united and blended together under the *wisest* speculative Mason, the *strongest* operative Mason, and the most *beautiful* designer, and employed in such a laudable and sacred undertaking, its superiority was fully manifested; it burst upon the world with irresistible sublimity, and stood unrivalled amidst the proud and ostentatious productions of art which had previously elicited the admiration of mankind. The massive Tower of Babel, the gigantic pyramids of Egypt, exceeded it in solidity, but fell far short of it in magnificence. The idolatrous temples of Jupiter, in Tyre and Libyan Africa, of Dagon at Gaza, and many others which had been regarded with wonder and astonishment, faded into nothing before it; and the architects of those respective nations, forsaking the principles of their former practice, resolved to model their future works upon the improvements exhibited in this famous structure. Hence Jerusalem became the resort of all other nations; and hence the true principles of ancient LUX became more visibly disseminated subsequently to the building of this temple, which has induced a belief that this epoch is the earliest date that can be assigned to Masonry. It is indeed true that the initiated were, at this time, declared FREE, and exempted from all imposts, duties, and taxes, for them and their descendants: for as the remnant of the Canaanites, employed as laborers and bearers of burdens, were associated with the free-born at the erection of this edifice, a distinguishing epithet became necessary to prevent confusion, as well as peculiar privileges to excite emulation. This epithet was, ACCEPTED, and the privileges were a perfect immunity from all contributions to the service of the State. A similar plan was pursued by Zerubbabel at the building of the second temple, when Masonry was revived after the Babylonish captivity. These occurrences affixed to Masons the honorable and permanent appellations of FREE and ACCEPTED.

But the union of speculative with operative Masonry produced advantages much more substantial. The idolatrous nations of Tyre, Phœnicia, Carthage, &c., were much addicted to the shocking and abominable practice of human sacrifices, to avert a general calamity. This barbarous custom, according to the Rabbins, took its rise from the offering of Isaac; for Salomon makes God expostulate with them in these words: "I never commanded that you should sacrifice your sons or your daughters, either by myself or my prophets; nor did I intend that Abraham should actually sacrifice his son; but the command was given to him to display his righteousness."* But I am rather inclined to think that the practice originated long before the offering of Isaac; for Sanchoniatho records that Ham, "in

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tem of morality, veiled in allegory, and illustrated by symbols. 2. The study of science, and the practice of virtue.

* Salomon Jarchi, in Jer. vii. 31. The Carthaginians and Phœnicians knowingly and wittingly themselves devoted their own children; and they that had none of their own, bought some of poor people, and then sacrificed them like lambs or pigeons, the poor mother standing by all the while, without either a sigh or tear; or if, by chance, she fetched a sigh, or let fall a tear, she lost the price of her child, and it was nevertheless sacrificed. All the places round the image were, in the meantime, filled with the noise of the hautboys and tabors, to drown the poor infant's crying." Plut. de Superst.)

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the time of a great plague, offered up his son Isoud as a whole burnt offering to his father Ouranus or Noah."*

Our excellent brother Hiram Abiff, by the influence which he had acquired, not only over the Tyrians themselves, but also over their monarch, by the superiority of his understanding, was successful in abolishing this practice in his native country; and the neighboring nations who had visited Jerusalem for Masonic instruction, were induced in a great measure to relinquish a practice so destructive of the true principles on which Masonry is founded. These Masons, in gratitude to the memory of Hiram Abiff, and to perpetuate the love and affection of his wife (daughter to the noble Prince Adoniram), who, from excess of grief at the untimely end of her husband, terminated her own existence by casting herself from the summit of a precipice, erected three statues of cast brass; one at Jerusalem, another at Joppa, and a third at Tyre: the former of which remained until the final destruction of Jerusalem and the Jewish polity by Titus Vespasian.

The distinguishing excellence of our ancient brethren was the silence or secrecy they religiously observed respecting the mysteries of our science, except to those whom they found WORTHY of a participation in them, by a previous *trial* and *probation*: they were imparted only to those who were *free-born and well reported of*.

The true way of gaining a knowledge of these secrets is pointed out by Jesus Christ in his Sermon on the Mount: "ASK, *and it shall be given you;* SEEK, *and ye shall find;* KNOCK, *and it shall be opened unto you.*"† And this was an advice venerable for its antiquity, though used by philosophical paganism to direct the inquiries of its disciples to human learning. "Philosophy," says Shuckford, "was not disputative until it came into Greece; the ancient professors had no controversies about it; they received what was handed down to them, and out of the treasure of their traditions imparted to others; and the principles they went upon to teach or to learn by were not to search into the nature of things, or to consider what they could find by philosophical examination, but 'ASK, *and it shall be told you;* SEARCH the records of antiquity, *and you shall find* what you inquire after.' These were the maxims and directions of their studies."‡

Hence something more than the mere forms of initiation is required to constitute a good Mason; for every one is not acquainted with the true secrets of Masonry who has been initiated into the order. What ability has denied to one, another loses by indolence. Honor and probity, diligence and assiduity, truth and fidelity, years, learning and experience, are unitedly necessary to constitute "*a good and virtuous Mason;*" for Masonry is the perfection of all the arts and sciences. As a knowledge of medicine, astronomy, morality, and legislation formed the great essentials of the ancient mysteries, so faith, hope, and charity, temperance, fortitude, prudence, and justice, united with grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, form constituent parts of the ONE science of Masonry, which has been held in the greatest estimation in every age of the world; has been honored with the approbation and public patronage of kings, peers, and prelates, and still shines with unabated lustre,—the perfection of human nature, supported by the high and unequivocal sanction of revealed truth.

* Sanch. in Euseb. Præp. Evan. † Matt. vii. 7.

‡ Connect. Pref. vol. 1.

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CHAPTER II.

CONTAINING SEVEN HUNDRED YEARS.

View of Masonry, as it existed from the Creation of the World to the time of Enoch.

"FROM the commencement of the world," says the celebrated Preston, "we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being."* But ancient Masonic traditions say, and I think justly, that our science existed *before* the creation of this globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished. The great Architect of the universe was the founder of Masonry; and it would be the province of bigotry alone to confine His beneficent revelations to so small a portion of created things as the limited dimensions of our earth contains. But there existed in infinite space numberless worlds, before our earth was formed out of chaos; for it would derogate from the attributes of an eternal and self-existent God, to conceive that this great and glorious Being had remained inanimate, and in an useless and dormant state, until the commencement of our history, about 5,800 years ago. Now though we cannot comprehend the nature of that eternity which existed prior to the creation of this globe, yet we are certain that our system does not comprehend the whole of God's created works. With him a thousand years are but as one day;† what then is the short and contracted period which forms the bound of our insignificant ball? If we open our capacities, and take an enlarged view of space, beyond the reach of our actual investigations, can we be so blind and faithless as to conceive that it is all vacant and unemployed, when almost every optical improvement demonstrates, by new discoveries, the existence of worlds piled on worlds, too far remote for human art to measure?

These orbs were surely not made for ornament alone, but for use; and as they possess every requisite for the support of animal life, there can be no doubt but they have been created for the residence of intelligent beings, of the same capacities perhaps as ourselves; probably of the same nature, and certainly intended for the same immortal destination. On these, or some of them, the Creator has bestowed his blessings from all eternity. They have been possessed of all the privileges we enjoy, millions of ages before this globe which we inhabit was reduced from nothing into its solid form: privileges perhaps superior to any we can boast, for who can limit the power of God to confer gifts upon his creatures? Amongst the most valuable of these was speculative Masonry: for where there exist created beings, there must exist some knowledge of a Creator, and some principle of reverence to Him who can save and who can destroy. And speculative

* Preston's Illustrations, book i. sec. 3. In the fifteenth edition of this excellent publication, with the history of the Craft appended, by the author of this work, the details of Freemasonry are brought down to the year 1841.

† 2 Peter, iii 8

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Masonry is nothing else but a system of ethics, founded on the belief of a God, the creator, preserver, and redeemer; which inculcates a strict observance of the duties we owe to each other, inspires in the soul a veneration for the author of its being, and incites to the pure worship of the Creator.

It may indeed be replied, "If this be true, why is it not recorded in the Holy Scriptures?" These Books were written, after the apostacy of man, with no other view than to promote his salvation, by explaining the nature of that transgression which introduced death into the world, and made all the posterity of Adam obnoxious to divine wrath; and pointing out the remedy for sin in the person of Jesus Christ. This being the chief end of Revelation, it would have added little to the furtherance of that grand object to have entered into metaphysical disquisitions on the nature and extent of God's works before the creation of man. The Scriptures, however, are not wholly silent on this head. They proclaim the existence of God before the worlds were made;* and that Great Being himself declares, that "when the foundations of this globe were laid, the morning *stars* sang together, and all the *sons of God* shouted for joy."† The stars referred to in this passage are pre-existent worlds, and the sons of God are the angels of heaven. But to admit that our globe was the first fruits of God's power, is to destroy our most valuable expectations: for this admission would deny to God the attribute of eternity, and deprive man of his faith and hope; for a Being could not be worshipped, with full confidence in his power to save to the uttermost, if he possessed any trait of imperfection.

There existed also another order of beings before the earth was created, who had once been angels of light, and were expelled the society of heaven for disobedience.‡ And this is a great and undeniable testimony of the pure existence of LIGHT and truth, and their determined opposition to darkness and error, in times too far remote for human calculation. The angels, who kept their first estate, continually offer up their praises to the eternal I AM, in an unrestrained melody of "Holy, Holy, Holy Lord God Almighty, which WAS and IS and IS TO COME."§ In such pure Masonic employment were the angels engaged *before* the creation of the world; and in such employment will they be engaged to all eternity, augmented by that glorious assembly, who, having worshipped God on earth, shall be placed on the right-hand of the Judge, in the great and terrible day of the Lord.

In the beginning of this material world the great Creator sent forth his WORD, and called all things out of chaos into being.‖ He laid the foundations of this earth on such a solid basis, that they cannot be moved; he constructed the beautiful fabric of the universe without the assistance of *axe, hammer,* or *metal tool;* lighted, warmed, and ornamented as it is with all its luminous attendant orbs. His work was performed in six successive days, and the seventh was proclaimed an eternal sabbath. This division of time into seven parts does not imply that God possessed not the power of calling his works into immediate existence, but it affords a striking

* Hebrews i. 2; Psalm xciii. 2, &c.
† Job xxxviii. 7.
‡ Jude 6, and Rev. xii. 9.
§ Revelations, iv. 1.

‖ Maimonides says, "The world is like an immense animal, as Plato terms it, and it is impossible to have heavens without earth, or earth without heavens; for the earth, being the centre of the circumference of the heavens, and the heavens, being the circumference encircling it on every side, where there is one there must be the other."

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example of the WISDOM, STRENGTH, and BEAUTY resulting from a methodical arrangement of time and labor; and to impress on his creatures the propriety and necessity of apportioning one-seventh part of their time to the purpose of rest and devotion. Hence in the sacred compacts between God and man, the seventh day was uniformly appointed to be kept holy, because, a public and external worship being instituted, a certain and specified time was necessary for its performance; and in the Mosaic dispensation the seventh year was a year of rest; and each climateric, or the recurrence of seven times seven years, was celebrated by a solemn jubilee to the Lord.

On the first day God created light, to convince the future man that without light it is impossible to accomplish any beneficent or useful undertaking. On this day the necessary division of *labor* and *refreshment* was made by the appointment of day and night. This light was created in the *eastern* part of the hemisphere, and was, according to Aquinas, *Lumen informe, quod quarto die formatum est.**

On the second day creation was expanded; the higher and lower regions of the air were formed; the earth was surrounded with an atmosphere adapted to its nature and qualities, for the refraction and reflection of light, and for the preservation of animal life. The clouds, which are denominated the waters above the firmament, were appointed as vehicles to collect the vapours of the earth, and condense them into the form of fruitful and nourishing mists or showers, that it might bring forth its luxurious productions for the benefit of man.

On the third day the earth was separated from the waters, and filled with her herbage fitted to the use of its intended inhabitants. When the all-powerful Word was issued forth, plants and trees sprung up, in all their beauty and all their variety, from the majestic oak to the lowly *acacia*. The forests put forth their strength to afford shelter for quadrupeds as well as the feathered race, and timber for the future use of man. The hills and valleys displayed their exuberant herbage, for nutriment to the animal creation; enlivened with ornamental flowers, whose fragrance perfumed the atmosphere, and heightened the ripening charms of nature. Trees laden with fruit, or bursting into bloom, showed the all-provident care of a bounteous Creator, who brings everything to maturity in its season, for the progressive use of his creatures.

The fourth day† was employed in the formation of the planets, which

* Aq. Sum. p. i. q. 70, art. 1.

† A question has arisen as to the length of time which each of these days occupied. The inquiry is invested with much interest, but from what data can we solve it? Geologists say respecting the formation of chalk:—"*Many ages before man existed* animalcules were busied in tropical seas, in forming enormous coral reefs, which in time were worn down into powder by the action of the waves. That powder, laid in beds along the floor of the ocean, afterwards covered over with layers of mud and sand, formed the strata of chalk which we now see raised above the level of the sea, and operating as a natural filter and reservoir for supplying water for the use of the human inhabitants of the earth." (Chambers' Journal, 1843, p. 55.) The enormous length of time which is necessary to bring coal to perfection is another proof of the vast space which has elapsed since God said, "Let the dry land appear!" The Bishop of London says in his sermons:—"As we are not called upon by Scripture to admit, so neither are we required to deny the supposition that the matter without form and void, out of which this globe of earth was framed, may have consisted of the wrecks and relics of more ancient worlds, created and destroyed by the same Almighty power which called our world into being, and will one day cause it to pass away. Thus, while the Bible reveals to us the moral history and destiny of our race, and

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were placed in the heavens, glittering like the brilliant lustre of precious stones in a superb diadem, and in disposing the two great lights of heaven so as not only to promote the benefit and happiness of mankind by the light and heat emanating from their beams, but to mark the progress of time, and to divide it into regular periods of days, months, and years. These two great luminaries rule and govern the universe with such amazing regularity, that the returns of day and night, summer and winter, are precisely known, and the purposes of civil life answered to the utmost extent of human wants or wishes. The sun and moon, with the attendant planets which decorate our system, were formed at this late period of the creation to show that they are *created* beings, and not gods; that man, being apprized of this, might not fall into idolatry, by giving that honor to the creature which is due only to the Creator; for, though the sun and moon are justly esteemed the two great lights of heaven, they are but instruments in the hands of God to convey his blessings to the world; and if they be converted into objects of adoration, they become vehicles of the greatest darkness. The sun rises in the *east* to open the day with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the *south*, and shines with full strength upon the earth, invigorating animate and inanimate matter with the perfection of his ripening qualities. With declining strength he sets in the *west* to close the day, leaving mankind at rest from their accumulated and diversified labors. This is a proper type of the three most prominent stages in the life of man, infancy, manhood, and old age. The first stage is characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtue, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its power, and either conveys blessings or curses on all within the sphere of its influence. His strength decays at the approach of old age, his sun is setting in the west; and, enfeebled by sickness or bodily infirmity, death threatens to close his variegated day; and happy is he if the setting splendours of his sun gild his departing moments with the gentle tints of hope, and close his short career in peace, harmony, and brotherly love.

This globe was yet without inhabitants to enjoy the bounties of its Creator;* for Providence did not form living creatures until nutriment

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teaches us that man and other living things have been placed but a few thousand years upon the earth, the physical monuments of our globe bear witness to the same truth; and as astronomy unfolds to us myriads of worlds, not spoken of in the sacred records, geology in like manner proves, not by arguments drawn from analogy, but by the incontrovertible evidence of physical phenomena, that there were former conditions of our planet, separated from each other by vast intervals of time, during which this world was teeming with life, ere man, and the animals which are his contemporaries, had been called into being." A thousand years, in the sight of God, are but as one day. And what are thousands of thousands? The inquiry is too vast and too mysterious for human comprehension. We must believe and adore.

* An eastern romance, entitled Caherman Name, or Caherman's History, introduces that hero in conversation with the monstrous bird or griffin, Simurgh, who tells him that she had already lived to see the earth seven times filled with creatures, and seven times reduced to a perfect void; that the age of Adam would last seven thousand years; when the present race of men would be extinguished, and their place supplied by creatures of another form and more perfect nature, with whom the world would end. She declared that she had then seen twelve periods, each of seven thousand years, but was denied the knowledge of the term of her own existence. And Sadi, a Persian moralist of the first class, praises Providence for providing so

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was provided for their support; on the fifth day, therefore, the waters and the air were furnished with their scaly and their feathered inhabitants. When the word was given, "Let the waters bring forth abundantly the moving creatures that hath life," the ocean swelled with the accumulation of its new inhabitants, and all the monsters of the deep, suddenly bursting into life, and astonished at their own existence, pierced through the yielding element which enclosed them, and in trackless paths explored its copious recesses in search of nourishment and places of repose. The winged fowl at God's command rose into life; and all these creatures were ordered to replenish the waters and the earth with their respective species.

On the sixth day Creation was completed. The powerful Word was uttered, "Let the earth bring forth the living creature;" the earth, obedient to His command who made it, instantly yields cattle and creeping things, and beasts of every kind. Its bowels open; the lordly lion, the fierce tiger, the unwieldy elephant, the gigantic serpent, burst forth in full-grown strength; the timid animals scud to their hiding places. The wild beasts seek the forest; and there, deeply embosomed in its impervious recesses, bury themselves in shade and obscurity. Every creature instinctively seeks shelter and protection in its natural abodes, and all unite to proclaim the glory of their Creator by silent marks of gratitude and praise.

Still the magnificent structure of this universe, furnished with every requisite for ornament and use, was incomplete. It wanted a lord, endowed with power and dignified with reason, to hold all creatures in subjection. Last of all, therefore, God created man, and placed him on the earth, as Lord of the Creation: he gave him universal and unlimited dominion over everything that moveth upon the earth; he endowed him with the use of speech, gave him an immortal soul, and, during the forty years* that he is supposed to have sojourned in Paradise, communicated to him everything necessary to his happiness; explained to him the several works of the Creation, and pointed out to him the seventh day as a Sabbath, or a day peculiarly consecrated to the solemn purposes of rest and devotion. Thus finished, furnished, and decorated, the Almighty Architect reviewed His workmanship, and pronounced it GOOD; and then it was solemnly dedicated by the hallelujahs of heaven. The angelic host, in choral symphonies, welcomed Him to His throne in the Grand Lodge above, and all heaven rejoiced at the perfection of created things.

The seventh day was sanctified as an eternal Sabbath, because God rested on that day from the work of Creation. He did not *rest*, in the commonly accepted sense of the word, from a sensation of weariness, because Omnipotence is not susceptible of the privations and sufferings attached to human nature in its degraded state; but that, from this example, man might be induced to appropriate one day in seven to rest and worship, and to keep up a perpetual remembrance of the division of time, and the events which took place at the creation of the world; for, before the invention of letters, some unequivocal institution was necessary, to prevent these important circumstances from being buried in oblivion.

Placed in the garden of Eden, Adam was made acquainted with the

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bountifully for all his creatures, that "even the Simurgh, notwithstanding her immense size, finds, on the mountains of Kaf, sufficient for her sustenance." (Hale's Anal. Chron., vol. iv. p. 29.)

* Some say forty; others a hundred years; and perhaps the latter would be the more probable date. (Vide Hale's Chron. vol. ii. p. 9.)

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nature of his tenure, and taught, with the worship of his Maker, that science which is now termed Masonry. This constituted his chief happiness in Paradise, and was his only consolation after his unhappy fall. To increase his comforts, every other part of the Creation corresponded in a high degree with the superiority of his own mind. The whole compass of this material world was, indeed, before Adam's unhappy fall, infinitely nearer to immortality, and consequently, its progressive changes, in advancing to celestial perfection, would have been inconceivably less perceptible, and even attended with pleasure at every gradation; instead of those frightful appearances, heart-rending separations, and horrible convulsions by which every natural change is now accompanied and effected. Still the charms of nature were exceeded by human dignity and grace. A companion was provided for the first man, in whom were united every perfection and every charm which can decorate her species; and thus, amongst the works of the Creation,

> "Two of far nobler shape, erect and tall,
> Godlike erect, with native honor clad
> In naked majesty, seem'd lords of all:
> And worthy seem'd; for in their looks divine
> The image of their glorious Maker shone,
> Truth, wisdom, sanctitude severe and pure
> (Severe, but in true filial freedom placed,)
> Whence true authority in men; though both
> Not equal, as their sex not equal seem'd:
> For contemplation he and valor form'd;
> For softness she and sweet attractive grace.
> Adam, the goodliest man of men since born
> His sons; the fairest of her daughters Eve."*

In this state, enjoying almost unlimited faculties of comprehension, the first created pair were the companions of angels, and in full communion with God. What wants, what wishes could remain to render the felicity of these favorities of heaven more perfect and complete? Enjoying every indulgence, and possessing every advantage of which their nature was capable, with promises and prospects of increasing happiness and boundless blessings; scarcely confined by any restraint, or, if restraint it may be termed, the most trifling possible; warned of their danger, guarded against temptation, encouraged by rewards, and alarmed by the denunciations of punishment, it can scarcely be conceived possible that even an angel of the highest order could be able to prevail on them, under all these awful sanctions, to forfeit the protection of their God, by a renunciation of the sanctity with which they were endowed. The state of perfection in which our first parents were created, with all the blessings they enjoyed in Paradise, were suspended on the observance of a single condition. The one only prohibition which was prescribed as the test and confirmation of their happiness, proved the avenue to their misery; for as immortality was the promised reward of their obedience, so death was the threatened punishment of their sin. In this primitive state of purity our great progenitor lived, it is presumed, for some years, constantly employed in acts of gratitude and devotion to his Maker; the adoration of whom, as it was the end of his Creation, formed the principal delight of his existence.

The perfection in which Adam was created has been disputed by many

* Milt. Par. Lost, book 4.

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authors, both ancient and modern; and some have ventured to pronounce that he, and his earliest posterity, were absolute savages, unendowed even with the gift of speech.

But Adam's knowledge was not of the confined nature which has been imagined, because God pronounced ALL his works, amongst which the Lord of the Creation was of course included, to be VERY GOOD. Now the expression *very good* when used by a divine and perfectly intelligent Being, must certainly imply something more than an ordinary and comparative degree of knowledge. Adam was the work of God, and God's works cannot be charged with imperfection. Anatomists, in every age, make new discoveries which prove the excellence and perfection of the human *body:* but the *mind* is the noblest part of man, and it will scarcely be assumed that God would exhaust his gifts upon the body, and leave the mind barren and desolate. In Paradise he was the perfection of God's created works, because everything was placed under his dominion; but it may be conjectured that after the fall, when the whole creation became deformed with sin, he might be changed from his original state, and lose a portion of that knowledge which he enjoyed in the immediate communication with God and angels. He might, indeed, forfeit, with his purity, the inestimable gift of divine inspiration, but he would certainly retain a recollection of those degress of knowledge which are within the compass of human capacity. Amongst the rest, or as a general designation, common to them all, he retained a perfect recollection of that speculative science which is now termed Freemasonry.

The happiness of our first parents in the garden of Eden was too profound, not to excite the envy of that malignant spirit,* who had been doomed to eternal punishment and despair; stimulated, as it was, by resentment against the Most High, whose favor he had forever forfeited. With a view, therefore, of destroying the felicity of our progenitors, and through them of defeating man's obedience forever, he assumed the form of a serpent, applied himself to the companion of Adam, and with plausible arguments and fair speeches succeeded in convincing her, that the prohibition of God was made with the selfish intention of monopolizing immortality and power;† and that instead of death being the result of disobedience, eternal life and ever-increasing happiness would be communicated, and man would assuredly become equally powerful with God himself. Seduced by these specious declarations, the mother of all Masons violated the sacred injunctions of God, and through her entreaties, Adam followed

* Dean, when speaking of the poetical fiction of winged dragons, as guardians of treasure. and protectors of female innocence, says, singularly enough, "the malevolent actions of the paradisiacal serpent had a coloring given by heathen mythologists diametrically opposite to the reality. The seducer of Eve is thus perversely termed the protector of maiden virtue; and the tempter, who induced her to pluck the forbidden fruit, is the guardian of the golden apples in the garden of the Hesperides. So powerful is the prince of this world to delude his victims." (Worsh. of Serp. p. 21.)

† "The most remarkable remembrance," says Dean, "of the power of the paradisiacal serpent is displayed in the position which he retains in Tartarus. A cunodracontic Cerberus guards the gates; serpents are coiled upon the chariot wheels of Proserpine; serpents pave the abyss of torment; and even serpents constitute the caduceus of Mercury, the talisman which he holds when he conveys the soul to Tartarus. The image of the serpent is stamped upon every mythological fable connected with the realms of Pluto. Is it not then probable, that in the universal symbol of heathen idolatry we recognize the universal object of primitive worship—THE SERPENT OF PARADISE?"

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the pernicious example, and both miserably fell from a state of innocence and purity, to experience all the bitter fruits of sin; toil and labor, misery and death.* On this unhappy dereliction from purity are founded some of those characteristic insignia of Masonry, which convey a lasting remembrance of our degenerate state, as well as the glorious promise of redemption. These TOKENS were unnecessary when man was in a state of perfection; but after the fall they were practised by Adam, and are considered as the *immoveable landmarks* of the order unto this day. The FIVE events attending this transgression and expulsion from Paradise; *viz.* the *transgression*, *shame*, *sentence*, *prayer*, and *promise*, are distinguished among Masons by such significant tokens of *reverence*, *penitence*, *sympathy*, *fatigue*, and *faith*, that the unhappy consequences of the three former, as well as the *hope* derived to mankind from the two latter, can never be blotted from the recollection.

Expelled from Paradise, into a world cursed for their sake, our first parents must have sunk under the effects of this terrible change, if the PROMISE had not lent them support under the extremity of misery†. Their calamities were great, but FAITH and HOPE supplied them with fortitude to endure the penalty of their disobedience. Their first object, on passing from ineffable light to temporary darkness, was to clothe themselves with the skins of beasts slain in sacrifice, according to the immediate command of God.

One grand principle of ancient Masonry was to preserve alive in men's minds the true knowledge of God, and the great idea of an atonement for sin by animal sacrifices; typical of the one sacrifice of the Lamb without spot, as a propitiation for the sins of the whole world. This was the animating idea which increased men's faith, wheresoever Masonry was practised; an idea which was never entirely obliterated, even amongst the idolatrous nations, by whom our science was most deplorably prostituted, and reduced to something worse than the shadow of its image. Hence Abel's sacrifice was more acceptable than that of Cain, because it was an animal sacrifice, and offered conformably to the divine appointment; while that of Cain, being unbloody, was an abomination, because it did not contain any reference to the atonement of Christ, without which all sacrifices and offerings were unacceptable to God; for "without shedding of blood there could be no remission,"‡ "for it is the blood that maketh atonement for the soul."§ It was the object, therefore, of our ancient brethren to preserve, through the medium of our institution, a lively remembrance of the great object of their *faith* and *hope*, that the result might be pleasing to God, and produce an unfeigned *charity* to all mankind.

The wants and calls of nature impelled our first parents to labor for their subsistence; and the inclemency of the seasons called for habitations to shelter them from heat and cold; from the scorching fervour of the meri-

* The Talmudists and Cabalists believe the history of Adam and Eve was a fact, according to the recital; then, taking it allegorically, they continue, the serpent means carnal desire; that generally deceives the weakest part or matter, represented by Eve, who led Adam with her, that is, the mind; then they proceed to the protologic and moral, showing how much harm is done, and has been introduced into the world, from pursuing carnal pleasures and sensual appetites, and finally, on this they form the anagogic, that the serpent was Samael, an unclean evil spirit that spoke within her: in this way, the same text combines all the four meanings. (Concil. ii 269.)

† Grotius (in Eccles. xxv. 15) observes—in capite serpentis vis maxime mali.

‡ Hebrews ix. 22. § Leviticus xvii. 11.

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dian sun, and from the overwhelming influence of midnight damps, arising from mists and vapours with which the earth was watered. Here they cultivated the barren ground, and with infinite fatigue procured their daily food. Cheered by the divine goodness, however, and penetrated with gratitude and love to the great Father of Mercy, they never again deviated from the path of purity and devotion. The principles of speculative Masonry, which had been communicated to Adam in Paradise, were never forsaken, even after having tasted the bitter fruit of the forbidden tree; and as his progeny increased, he communicated to them the divine precepts and injunctions which were enfolded in that pure and sublime science. When men became numerous upon the earth, the evil spirit of darkness was very busily engaged in the corruption of their morals; and succeeded in working up the malevolent passions in the heart of Cain, until he apostatized from Masonry, and slew his brother Abel. God expostulated with the fratricide on the heinous nature of his sin, and justified himself from the imputation of being the author of evil; He pronounced an additional curse on Cain and his posterity, and declared that the ground should not henceforth yield to him its strength, though cultivated with the utmost labor and ingenuity. The principles, in which he had been educated, thus forsaken, he was banished from his kindred, and sent forth as a fugitive and a vagabond; protected, however, from personal violence, by a peculiar mark, which was acknowledged by all mankind.*

Being thus, by the mercy of God, protected from the summary vengeance of his fellow men, Cain migrated from the residence of his parents, as many of Adam's posterity had done before him, and planted a colony in the land of Nod. Here his race forsook every good and laudable pursuit, along with Masonry, and degenerated into every species of impurity and wickedness; though there were a few of his immediate descendants who retained so much virtue as to exert the faint remains of their Masonic talents for the benefit of mankind. Thus Jabal, the sixth in descent from Cain, invented the use of tents; Jubal, his brother, invented music, and Tubal Cain, his half-brother, invented the art of forging or working metals. Here Cain, with the assistance of these artists, reduced the knowledge he had acquired from Adam to practice, and constructed a city, which he named Hanoch, after his eldest son.†

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* This mark was a SIGN OR TOKEN that no one should kill him. The ridiculous conjectures upon this point have been almost without number. Some imagine that God imprest a letter upon his forehead: and others have been so curious in their inquiries as to pretend to tell what the letter was. A letter of the word ABEL say some; the four letters of JEHOVAH say others; or a letter expressing his repentence, say a third sort of writers. There have been some that imagined that Abel's dog was appointed to go with him wherever he went, to warn people not to kill him; but this does not come up to the humor of a *mark* set upon Cain; and therefore other writers rather think his face and forehead were leprous; others that his mark was a wild aspect and terrible rolling eyes; others say that he was subject to a terrible trembling, so as to be scarcely able to get his food to his mouth; a notion taken from the LXX, who translate "fugitive and vagabond," στένων καὶ τρέμων. And there are some writers that have improved this conceit by adding that wherever he went the earth shook and trembled round about him. But there is another notion of Cain's mark, as good as any of the rest, viz. that he had a horn fixed on his forehead, to teach men to avoid him!" (Shuckford's Connect., book 1.)

† "The invention of building is by Moses attributed to Cain and his issue: for it is certain he must have had many hands to join with him when he built the first city. But in what year, or rather century of his life this was done, we are not informed; only we have reason to judge that he lived as many years as his brother Seth, which

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The family of Cain lived in much fear of the rest of Adam's posterity, who they conjectured would revenge the death of Abel upon them when a favorable opportunity should present itself. Lamech was the first who endeavored to remove their apprehensions, and proposed a fortification as the most certain means of safety. By his advice, Cain, with the assistance of Jabal and Tubal Cain, encompassed his city with walls, as a place of refuge, in case of interruption from the people around them. This city, being the first practical exertion of operative Masonry, was necessarily ill-constructed, and probably worse defended. The habitations were merely tents or huts, which served, indeed, to shelter them from the inclemency of the seasons, but whose conveniences were little superior to the dens and caves which had hitherto been used as their places of domestic retreat. The only great advantage derived from the construction of this city was that of association, from which many important benefits resulted. The blessings of superior civilization might ensue, in a well-regulated commonwealth, from a union of interests and a reciprocity of benefits: which could never be obtained while men depended on their own isolated exertions for the necessaries of life; and existed, if not in absolute enmity with all others of their species, at least without the conviction that each occasional companion or associate was a firm and constant friend. And if, in this solitary mode of living, the duty of laying up stores of provision and comfort for the winter were neglected, in that inclement season the improvident individual must inevitably perish with cold and hunger; unless, with the strong arm of violence and injustice, he wrested the miserable pittance from his more provident neighbor. This, we are assured by Diodorus Siculus,* was frequently the case; and hence homicide was very common among the antediluvians, and was the particular species of violence which elicited the wrath of God to sweep them from the earth.

But by the formation of a society or compact, in which the bond was mutual security, these evils might have been prevented; the social virtues of the heart might display themselves, traces of civil government might be visible, to restrain the impetuosity of human passion; and some notions of the moral government of the universe, by a Superior Being, become impressed upon their minds, and possess a genial influence on their morals Unfortunately the commonwealth of Hanoch enjoyed but few of these benefits, from a want of regularity in its founder. Rough and inhospitable himself, his posterity were fierce and ungovernable, and more distinguished by violence and licentiousness, than peace and social order. They had either forgotten God, or were wilfully disposed to act in direct opposition to his commands. Their hostility to the divine Author of their being announces the decay of primitive Masonry amongst them; and their subsequent degeneracy shows how the human heart may be debased, when divested of those true principles, which so strongly stimulate to virtue and holiness.

After this public renunciation of God's laws, vice rapidly increased,

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were 912; and he might build this city, such as it was, in any part of his time after his son's birth, agreeably to the Mosaical history. We may suppose, therefore, that he did it when he was about seven or eight hundred years old, and had seen seven or eight generations descended from him; each of which was in such numbers increased, as was not only sufficient to build it, but to inhabit and defend it. In so much time, all the arts might easily be invented which were requisite to such an undertaking." (Cumb. Sanch.)

* Lib. 1.

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until it brought on man's destruction. Lamech, who appears to have possessed great influence in the city of Hanoch, introduced the evil of bigamy; and the effects of his example increased to such a degree, that, before the flood, there existed amongst his posterity an indiscriminate community of wives, as well as a bestial intercourse with each other.* Holy Scripture has not recorded their monstrous enormities; and as Masonry was at length wholly given up by this race, I return to the line of Seth, amongst whom it was yet cultivated, and its precepts obeyed.

Seth, the son of Adam, was educated by his father in the strictest principles of piety and devotion; and when he arrived at years of maturity, was admitted to a participation in the mysteries of Masonry, to which study he applied himself with the most diligent assiduity. The progress he made in this science is fully demonstrated by the purity of his life. Associating with himself the most virtuous men of his age, they formed lodges, and discussed the great principles of Masonry with FREEDOM, FERVENCY, and ZEAL. These Masons, in a few centuries, made such progress in the science, that they received from their contemporaries the appellation of SONS OF LIGHT, or SONS OF GOD. Their system of Masonry was purely theological: its illustrations explained the nature and attributes of God, the creation of the world, and the unhappy fall of man. It pointed out the difference between moral good and evil, and compared the happiness of Paradise with the pain, disease, and misery of this wretched world; that the mind might be incited to avoid a much greater punishment, and aspire to the enjoyment of a much higher degree of happiness in a future state. It inculcated the precepts of religion, and the necessity of divine worship; the sanctification of the seventh day, with other particulars which every Mason is acquainted with, who is master of our inimitable Fellow Craft's Lecture.

From general illustrations of God's attributes, these indefatigable Masons proceeded to the study and investigation of God's created works. Of these the celestial orbs appeared the most prominent and splendid, and were, therefore, contemplated with an eagerness of research which produced the most important results. The rudiments of ASTRONOMY were not only formed in these early ages, but the science was carried to some degree of perfection; and certainly inspired a sublime idea of that glorious Being, who could create and govern so vast and complicated a machine.

The Jewish Rabbins, in describing the holiness of this race while engaged in these pursuits, present to the view a true and beautiful picture of the results of Masonry, when practised in its native purity. Separated, by the divine economy, from the rebellious race of Cain, they preserved the primitive sanctity of their progenitors until about the year of the world 500. Their occupations were purely spiritual, for they lived almost solely on the spontaneous productions of nature. The laws and motions of the celestial bodies constituted their chief study, and their usual amusement consisted in singing of psalms to God. Endued with that benign principle which we term CHARITY, the passions of envy, hatred, and revenge found no place amongst them; injustice and deceit were banished from their society; sincerity and plain-dealing were their distinguishing characteristics; and they lived, daily ripening for that state which is *enlightened* by the presence of God for evermore. To the purity of these SONS OF GOD our most excellent patron, St. John the Evangelist, compared that of the

* Euseb. Eccl. Hist. l. i. c. 2.

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Christian converts. He addresses them by the same appellation, and contrasts their conduct with that of the wicked, whom he compares with the unrighteous race of Cain.*

Seth continued to preside over these sacred assemblies until the time of Enoch; and finding that the spirit of God was in that highly favored individual, and that he excelled his brethren in wisdom and knowledge, he installed him Grand Superintendent in his stead; happy to leave the science under the direction of so excellent a protector.

* 1st Ep. iii. 1-12.

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PERIOD II.

CHAPTER III.

On the Origin of the Arts and Sciences.

It has been already explained that Masonry is divided into two distinct parts, OPERATIVE and SPECULATIVE; the latter and most noble portion of which declined amongst the descendants of Ham and Japheth, when they renounced the worship of the true God, and degenerated into idolatry. They cherished, however, the former division, amidst all the fluctuations of their fortune, and diversities of modes of faith and worship. The corruptions which gradually debased the moral principle in man did not check his ardour in the pursuit of science, or restrain the avidity with which he cultivated wisdom, and the love of every useful art. The Egyptians were celebrated for geometry, the Phœnicians for the perfection of their arithmetical calculations, the Chaldeans for their knowledge of astronomy, and the Cretans for music.

The island of Crete, which was planted in the ages anterior to Abraham, so far excelled in the cultivation of the fine arts, that men of learning and research, from other countries, visited this people to reap the benefit of their improvements.* Under the patronage and genial encouragement of their kings, they excelled not only in music, but also in medicine, and the arts of civil and social life;† they carried the art of working in brass and metals to a greater perfection than any nation had done before them;‡ they communicated their knowledge very freely to other nations who applied for it, and even appointed public teachers, whose office was to preserve their acquirements pure and free from sophisticated adulterations. These teachers were appointed by an edict of the state, and heavy penalties were denounced upon any person who should attempt to give instruction in the sciences without this authority.§

Yet even when mankind had degenerated into perfect religious indifference, and would scarcely acknowledge that God was the supreme architect of the world, or of the human structure, but deduced the original of all things from a fortuitous concourse of atoms, they still encouraged the fine arts, and advanced them to a high degree of perfection. Hence the age of Augustus, the most dark and ambiguous with respect to religion, was esteemed the brightest era of time with respect to the extent of human learning, and the perfection of human science.

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* Diog. Laert. † Diodor. Sicul.

‡ Zenop. de Institut. Cyri.

§ Thus Prometheus was condemned for inculcating the art of forging metals, without being duly invested with authority from the deputies legally appointed to grant (Plato in Protag.) He was pronounced a seducer of the people, and suffered ishment for violating the laws of his country.

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THE SEVEN LIBERAL SCIENCES,

Originally invented by Masons,* were transmitted almost solely through their indefatigable zeal, before the invention of printing. These sciences were much cultivated by the idolatrous nations, though they erred in not applying their attainments to the knowledge and worship of the Supreme Creator and Governor of the world, which is the only true end of every scientific pursuit. The study of the seven liberal sciences constituted the usual course of instruction prescribed by philosophers for the higher classes of mankind, and this course was termed encyclopædia, or instruction in a cycle.†

The high antiquity of these and other philosophical attainments shows the avidity with which our ancient brethren pursued knowledge, even after they had deviated from the true worship of God. To trace these sciences back to their original may be counted an adventurous task; but if, amidst the doubtful evidence which remains of these times, we find strong presumptive proof that they were in the exclusive possession of Masons in the most early ages of the world, it will show that Masonry is not a negative institution, but that it is of some actual benefit to mankind.

GRAMMAR

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

It is highly probable that there existed a great variety of dialects before the Flood, which would cause some general elements to be both useful and necessary for a beneficial intercourse amongst mankind. The migration of Cain into distant parts would separate his family from the rest of the world for some ages; and the exclusive pursuits in which they were engaged would materially alter the original language: for new wants and new acquirements would demand new names and phrases, which, being adopted

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* A Record which is preserved in the Bodleian Library, and was written about the latter end of the fifteenth century, thus particularizes the arts invented by Masons.

"*Quest.* Whatte artes haveth the Maçonnes techedde mankynde?

"*Answ.* The artes, Agricultura, Architectura, Astronomia, Geometri, Numeres, Musica, Poesie, Kymistrye, Govermente, and Relygyonne.

"*Quest.* Howe commethe Maçonnes more teachers than odher menne?

"*Answ.* The hemselfe haveth alleine in arte of fyndynge newe artes, whyche arte the ffyrste Maçonnes receaved from Godde; by the whyche they fyndethe whatte artes hem plesethe; and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce."

† The professors of the spurious Freemasonry, it must be admitted, were the most perfectly acquainted with the pursuits of human science. Dr. Willet says, "The heathen were the first inventors of almost all human arts; as Socrates, Plato, Aristotle, of philosophy; Euclid, Archimedes, Ptolmæus, of the mathematics; Isocrates, Demosthenes, Cicero, of rhetoric; Homer, Pindarus, Virgil, of poetry; Herodotus, Thucydides, Livius, of history. *Now* none of these professions are to be found among the pagans and infidels but they flourish only among Christians. The learned books and writings of Justin Martyr, Tertullian, Clemens Alexandrinus, Origen, Arnobius, Lactantius, Cyprian, Hierom, Augustine, with the rest, do evidently show how the spoils of Egypt are now possessed only by the people of God." Hexapla in Exod p. 165.)

‡ Lect. of Masonry. Vide Preston's "Illustrations."

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from fancy or accident, would in a few years change the character of the language altogether. The same causes would produce an alteration in the language of every tribe which lived separate from the general settlement of Adam; and repeated migrations doubtless took place, even during the life-time of that patriarch, from the rapid increase of the human race, under the advantages of antediluvian longevity, which, without intercourse, must of necessity produce so many radical changes in the primitive language, as to fill the world with new and differing dialects, as infinite as the numerous tribes who might plant colonies in every part of the habitable globe.

Before the time of Enoch, neighboring tribes had established a social intercourse with each other, which, by the invention of boats, might in some cases be extended to a considerable distance over the sea, having for its basis mutual wants and mutual conveniences. This intercourse rendered some simple medium necessary for the better interpretation of strange languages. An object so desirable became the universal study; and it was at length effected by Enoch, who invented an alphabet to perpetuate sounds, and with it adopted some general rules for fixing the character of language; and this was grammar, which had indeed been long used before such a science was actually known in its proper and specific form. Its essence was coeval with language; for the use of speech includes the art of arranging words in such order as to convey an intelligible meaning. The invention of letters would naturally inspire the idea of converting this faculty into a science; and hence its most simple elements may be ascribed to Enoch.

This alphabet acquiring increased accessions of grammatical improvement before the translation of Enoch, was committed by that excellent Patriarch to Methusaleh, and by him to Noah, with whom it survived the Flood, and was transmitted by him and his sons to all the generations of the world. Noah carried his alphabet to China, where, in the hands of a jealous and suspicious people, it underwent changes without improvement. With the descendants of Shem, it continued to improve, until it arrived at the perfection which the Hebrew dialect so early attained. The Persian language was founded by his son Elam, and is evidently a dialect of the Hebrew. The thirteen sons of Joktan carried the same language and alphabet into Arabia, where, unpossessed of literary genius, its inhabitants suffered it to assume a new character, which, though nervous and bold, retained its original simplicity. This was the dialect in which the Book of Job is said to have been written. By Ham and his son Mizraim, this alphabet was conveyed to Egypt, whose philosophers and priests, in process of time, substituted hieroglyphical for alphabetical characters, that their attainments might be kept secret from the mass of mankind.* The Egyptian Cadmus, improving upon the general principles of alphabetical knowledge, conceived the idea of adapting an alphabet peculiar to the characteristic principles of every distinct language. He introduced a new alphabet, consisting of sixteen letters, into Greece, and for this reason is considered by many as the inventor of letters. The descendants of

* "Although the alphabet published by Champollion contained only 134 hieroglyphical characters, which are, strictly speaking, phonetic, yet he has found out the real meaning and import of 730 more signs, some of which are symbolical, and others figurative; so that the whole number of all hieroglyphical characters, of every description, amounts to 864. Some of these are from birds, beasts, fishes, insects, parts of the human body, celestial appearances, geometrical figures, tools and instruments of trade, &c., &c." (Spineto, Lect 3.)

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Japheth carried the same alphabet and the same language into the more remote parts of the world, varying into different shades, as new tribes were formed, and fresh migrations emanated from the colonies planted by the parent stock.*

After the invention of letters, it would not be long before the difference between substances and qualities, action and passion, &c., would be marked by some peculiar designation, and this improving into a system, would define the precise limits of every national language, and an unerring standard would be produced, by which the inequalities of a wild or barbarous dialect might be reduced into symmetry and order.

RHETORIC.

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

LOGIC.

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

Rhetoric, according to Aristotle, is a kind of scion growing out of logic;‡ and these are correspondent the one to the other.§ Like grammar, they naturally spring from language: for the rudest savages will use different powers of language to express love and hatred; accusation, persuasion, or defence. Hence these sciences existed in the very first ages, unrestricted by rule or method, and governed only by the passions and affections of those who used them. Primitive argumentation was rude and unembellished, and directed solely to the purpose in view. A striking instance of this is exhibited in Cain's defence against the accusation of God. At first he sternly denies any knowledge of the fate of his brother; but, to qualify this bold falsehood, he resorts to subterfuge. "Am I my brother's keeper?" When his sentence is pronounced, he endeavours, by a subdued language, to awaken the pity of his Judge, in mitigation of punishment: "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me."‖ Another specimen of this sort of rhetoric occurs in the address of Lamech to his wives; and these are sufficient to show the originality of these sciences. The invention of letters might lend an assisting hand to their improvement; but it was not until many other refinements were introduced into the world, that they were arranged into the form of regular systems, and governed by specific laws.

* "The Greek, the Latin, and the Sanscrit language," says Sir W. Jones, "bear so great a resemblance to each other, that no philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists." (Asiat. Researches, vol. i.)

† Mas. Lect. ‡ Rhet. l. i. c. 2. § Ibid. l. i. c. 1.
‖ Gen. iv. 13, 14.

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These sciences were much cultivated by the early Masons, and vigorous efforts were made, in every age, to attain superior excellence in those acquirements which conveyed a decided superiority over the passions of men. By the practice of these sciences, Thoth, the son of Mizraim, acquired much of his celebrity: for he was an able rhetorician; and even received the appellation of Hermes for his superior skill in logical disquisitions.* The persuasive eloquence of Abraham was celebrated throughout the world; and, from the specimen recorded by Moses,† his fame was not undeserved. In this respect, Aaron is spoken of in terms of high commendation by God himself;‡ and hence we may deduce that these sciences were already recognized, and reduced, at least, to an elementary form.

ARITHMETIC.

"Arithmetic teaches the powers and properties of numbers, which is variously effected by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered."§

This science, according to Gale,‖ had its origin with God himself; because the first computation of time is made by the Deity at the creation.¶

Some authors are of opinion that, in the first ages of the world, arithmetic proceeded no farther than counting the fingers of the left hand, which was the *ne plus ultra* of notation; and here it remained without any advances for many centuries; and that even at the time of the Odyssey it had scarcely advanced further; for Proteus is there said to number his herd by *fives*. But surely this reasoning is very insufficient; for if a sabbath was instituted at the creation, and a day of rest was ordained to succeed every six days of labor, it must be admitted that Adam was acquainted with the art of numbering by *sevens;* and as there existed no visible objects to guide and assist him in this calculation, it must have been effected by the exercise of his reason and ingenuity. And if this conjecture be true, it may be reasonably supposed that his knowledge of this science extended much farther. The computations, as we are assured from the only legitimate source of information which we possess respecting the knowledge of those very remote ages, were similar to the mode in use at this day; *viz.* by *tens;* and of this we have a very satisfactory evidence in the prophecy of Enoch: "Behold, the Lord cometh with *ten thousand* of his saints," &c.** The construction of the Ark, according to certain specified dimensions, proves that Noah was acquainted with the more abstruse calculations attached to space and symmetry.

It may be generally asserted that wheresoever Masons were congregated for any particular purpose, there arithmetic was known and practised. The proportions of an edifice could not be correctly ascertained without a knowledge of figures; and calculations could not be effected without the aid of arithmetic. Besides, as the riches of mankind consisted, in those early times, of flocks and herds, some knowledge of numbers was absolutely necessary to form a standard of comparative wealth, by which the strength or power of a particular tribe could alone be estimated.

After the Flood we find arithmetic much cultivated; and the patriarch

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* Tertul. de Cor. Fest.
† Gen. xviii. 23, *ad fin.*
‡ Exod. iv. 14.
§ Mas. Lect.
‖ Court of the Gentiles.
¶ Gen. ii. 2, 3.
** Jude 14.

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Abraham eminently distinguished for a competent knowledge of this science, which he taught, in conjunction with other illuminated attainments, to his family and friends.*

Abraham introduced arithmetic as a science into Egypt, and the philosophers were so fully impressed with its transcendant advantages, as to make it an object of incessant application. They blended it with the mysteries of their religion and politics, and in after-ages their general elucidations were effected by the assistance of arithmetic. From Egypt it spread to other parts of the world; and Pythagoras, who investigated its properties with a more than common assiduity, pronounced it to be an attainment more than human, and publicly asserted, that a knowledge of numbers was a knowledge of God.

GEOMETRY.

"Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid."†

According to Josephus, geometry was known to the antediluvians. "Providence," says he, "found it necessary, for the promotion of virtue, and for cultivating the study and improvement of astronomy and geometry, to give a long date to the life of man; for, agreeably to the computation of the great year, no less a space of time than six hundred years was required for making accurate experiments in those sciences."‡ As geometry is a science on which all others depend, this conjecture of the Jewish historian is undoubtedly correct; for Cain could scarcely practise architecture with any degree of success without the aid of geometry; nor could he apply himself to apportion and divide the land of Nod amongst his children,§ had he not possessed some knowledge of this fundamental science.

After the Flood we have positive evidence of the use to which these sciences were applied. Not to mention the negative proofs displayed in those gigantic monuments erected by the most ancient inhabitants of the post-diluvian world; the old constitutions of Masonry affirm that Abraham was an eminent geometrician, and communicated this science to the *free born* only.

Diodorus, Proclus, and others, attributed the invention of geometry to the operative Masons of Egypt, under the direction of Mizraim and Thoth. It is certain that the early Egyptians were well versed in this science, which they applied to astronomy and all the liberal arts. They found it particularly serviceable in ascertaining the situation of landmarks, which formed the boundaries of their respective estates, usually obliterated and destroyed by the annual inundations of the river Nile.

Herodotus records the practice of geometry in the reign of Sesostris, to whom, indeed, he attributes the invention of this science. "Sesostris," says this historian, "made a regular distribution of the lands of Egypt

* His calculation of just men, proposed to the Almighty as a test or condition on which was to be suspended the safety of Sodom, and the rest of the cities threatened with destruction, was made by *tens*; and the same method prevailed amongst the relations of Abraham when they delivered Rebekka as the wife of Isaac; they prayed that she might be the mother of thousands of millions; which shows that this science had, at that time, attained full perfection in one of its component parts; for no better method has been since devised of expressing an infinitely extended notation.

† Mas. Lect. ‡ Ant. l. i. c. 4. § Ibid. l. i. c. 3.

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He assigned to every Egyptian a square piece of ground; and his revenues were drawn from the rent which every individual annually paid him. Whoever was a sufferer by the inundation of the Nile was permitted to make the king acquainted with his loss. Certain officers were appointed to inquire into the particulars of the injury, that no man might be taxed beyond his ability. It may not be improbable to suppose," adds Herodotus, "that this was the origin of geometry."*

"The study of geometry among the Egyptians owed its original to necessity; for the river Nile being swelled with the showers falling in Ethiopia, and thence annually overflowing the country of Egypt, and by its violence overturning all the marks they had to distinguish their lands, made it necessary for them, upon every abatement of the flood, to survey their lands, to find out every one his own by the quantity of the ground upon the survey; the necessity of which put them upon a more diligent inquiry into that study, that thereby they might attain to some exactness in that which was to be of such necessary, constant, and perpetual use."†

The precise description of the promised land, which was surveyed and marked out by unequivocal boundary-lines, proves Moses to have had a mathematical knowledge, which was a part of the learning of the Egyptians in which he was skilled.‡

Pythagoras, who introduced Masonry into England, was taught the elements of geometry in Egypt,§ which he reduced to a regular science, on fixed and certain principles. He taught that a geometric *point* corresponded with a *unit* in arithmetic; a *line* with *two;* a *superficies* with *three*, and a *solid* with *four*. A principle still preserved amongst Masons, and inculcated in the second lecture.

"After Pythagoras, geometry became the darling study of the Greeks; and their learned men applied its principles to mechanical purposes in general, as well as to operations in stone or brick. And as Masonry kept pace with geometry, so many lodges appeared, especially in the Grecian republics, where liberty, trade, and learning flourished; as at Sicyon, Athens, Corinth, and the cities of Ionia, till they perfected their beautiful *Doric*, *Ionic*, and *Corinthian* orders. From this time we date the strict union between the *free* and *accepted* Masons, which has subsisted ever since in all regular lodges."‖

Plato entertained so exalted an opinion of geometry, that he inscribed on the portal of his school, "Let no one ignorant of geometry enter here;" thus making geometry an introduction to the study of philosophy.

Euclid, a zealous and indefatigable Mason, applied himself sedulously to the exclusive study of this science. He collected all the existing works of ancient mathematicians; reduced geometry into order and regularity; and brought it to a degree of perfection, which has been exceeded only by a true Masonic genius, of our own nation, whose modesty declined the laurels which his merits entitled him to wear; and the illustrious name of Sir Isaac Newton will elicit the admiration of mankind so long as nature follows her accustomed course, and the frame of this world is governed by her laws

Under this head may be properly classed the science of architecture,

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* Beloe, Euterp. † Orig. Sac., book ii. c. 2. ‡ Cumb. Orig., Tract 3.

§ We learn from Diodorus Siculus, that the ancient poets and philosophers resorted to Egypt for the purpose of learning their laws, and acquiring every species of useful knowledge from that people. (Euseb. Præp. Evan., l. 10.)

‖ Anderson's Hist. of Masonry, edit. 1784, p. 41.

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which is "the art of building edifices proper for habitation or defence. Although architecture, in its utmost latitude, may be defined a mathematical science, containing rules for designing and raising all sorts of structures, according to geometrical proportion, yet in its ordinary acceptation it is applied only to the construction of such buildings as are necessary for the purposes of civil life.* It is divided into three parts: civil architecture, military architecture, or fortification, and naval architecture, or ship-building.† As the former of these divisions appears more intimately connected with Masonry, as an institution of peace, harmony, and brotherly love, I shall confine my brief notices exclusively to it.

Civil architecture, we certainly know, was practised before the Flood, though we are ignorant of the precise nature of their buildings, as the Flood destroyed every antediluvian monument, except one of the pillars of Enoch. We have positive evidence, from the Books of Moses, that Jabel built tents, and afterwards, probably, Cain built a city: for, "in the space of nine hundred years assigned to his life, he might live with, and make use of to build his city, those whom Sanchoniatho names in the fifth and seventh generations from Protogonus; viz. in the fifth Memrumus, who also in Greek is called Hypsuranius. He made houses about Palætyrus, compassed and covered with ordinary reeds, rushes, and the paper-reed. In his seventh generation, he puts Chrysor, whom he affirms to be the Hephaistus of the Greeks, and the Latin Vulcanus, and his brother, the inventor of bricks, tiles, and walls. These men joined together will easily do all that belongs to the building of one or many cities."‡

Very early after the Flood, architecture was considerably advanced. The most noble monuments of antiquity, the pyramids,§ obelisks, and the gigantic Sphynx,‖ added to those mighty efforts of human genius displayed in the Tower of Babel, the wonders of the city of Babylon, the Egyptian labyrinth, &c., assure us of the great perfection to which this science was carried in the most early ages of the world. The primitive inhabitants of Ethiopia, who received their knowledge of Masonry from Cush, the grandson of Noah, erected monuments of art which remain to this day.¶

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* Mas. Lect.

† Naval architecture appears to have been practised before the flood; and originated in the use of shapeless masses of floating timber, of sufficient buoyancy to sustain the weight of the adventurous individual who possessed the courage to intrust himself to such a frail and uncertain support. In the fourth century of the world, a great-grandson of Cain, as we are informed by an ancient writer, projected the design of crossing rivers by means of rafts. His first effort was simply to fell a tree, lop its branches, and cast the trunk into the water, on which he committed himself to the mercy of the waves and currents. This rude and dangerous navigation was improved by Tubal Cain, who invented the axe and other iron tools. He constructed a slight boat or canoe for the purpose of fishing, and is said to have been the first man who actually sailed.

‡ Cumb. Sanch. p. 230.

§ For a description of the pyramids, &c., consult the new edition of the History of Initiation, p. 32.

‖ This monstrous statue, formed with a virgin's head and a lion's body, was symbolical of the overflowing of the Nile, which happened when the sun was in the signs of Leo and Virgo. It had its name from this circumstance; for the word *sphynx*, in the Chaldean language, signifies to overflow. This monument of Egyptian assiduity, which will exist as long as the world shall endure, was cut out of a solid rock, and intended as a sepulchre for King Amasis.

¶ Bruce tells us of obeliaks, pillars, and prodigious fragments of colossal statues of the Dog Star, which are of the highest antiquity, and are still to be seen in this coun

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MUSIC.

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

Music, the next in order of the seven liberal sciences, was successfully cultivated by the idolatrous nations, as well as the true worshippers of God, and has been a general Masonic pursuit from the time of its invention in the most early ages. This science was practised before the Flood; for Moses informs us that Jubal, the son of Lamech, "was the father of all such as handle the harp and organ:"† and this is all we know, with any degree of certainty, of the origin and use of musical instruments before the Flood. Thoth or Hermes is said, by Apollodorus, to have invented music.‡ His invention of the lyre was the effect of accident. Striking his foot against a dead tortoise, on the banks of the river Nile, whose cartilages were distended across the shell, and dried by the heat of the sun, the concussion produced a distinct and continuous sound. Impressed with this idea, he constructed an instrument in the form of a tortoise, and strung it with the dried sinews of animals.§ This instrument consisted of three strings; to improve which, Apollo (who was cotemporary with Hermes, for he is said to be the Phut of Moses, and was esteemed the most able musician of antiquity) added a fourth; a fifth was added by Corebus; a sixth by Hiagnus; a seventh by Terpander; and Pythagoras increased the number of strings to eight, and practised the method of tuning diatonically. This great man afterwards made an instrument with fifteen strings, which completed the double octave, and his system became at length distinguished by the appellation of the Pythagorean System. In process of time, the system was perfected by the introduction of the Chromatic and Enharmonic Scales; the former by Timotheus, and the latter by Olympus.‖

The extraordinary effects produced by music on the passions of men in ancient times caused it to be much used in religious ceremonies. From Egypt the science was carried by the children of Israel into Canaan; and so attached were they to it, that every rite of their worship was accompanied with music. The priests were necessarily musicians; and the assistance of a musical instrument was a usual accompaniment to the delivery of prophecies, to express more feelingly the sentiment of joy or terror which they were intended to inspire.

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try: and adds, that "the Cushites, with unparalleled industry, and with instruments utterly unknown to us, formed to themselves commodious yet wonderful habitations, in the heart of mountains of granite and marble, which remain entire in great numbers to this day, and promise to do so till the consummation of all things."

* Mas. Lect. † Gen. iv. 21.

‡ "No one person ought strictly to be called the inventor of an art which seems to be natural to, and coeval with, the human species; but the Egyptian Mercury is, without doubt, entitled to the praise of having made striking improvements in music, as well as having advanced, in various respects, the civilization of the people, whose government was chiefly committed to his charge." (Morison.)

§ Apollodorus.

‖ Eusebius relates (de Præp. Evan. l. 2. c. l.) that Osiris, when he traveled about the world to plant colonies and civilize mankind, had with him, as companions, Apollo and Pan, as well as nine Virgins, so celebrated for their respective talents as to be afterwards termed, in Greece, the Nine Muses, because of the sweetness of their voices and instruments.

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The ancient Lodges of Freemasons, whether congregated on the highest of hills or in the lowest of valleys, were opened and closed, as we have reason to believe, with solemn music, as well as solemn prayer; and at the dedication of King Solomon's Temple, as we are informed by Josephus, there were present twenty thousand musicians.

At this day our meetings, dignified by literary research and scientific illustration, are enlivened by the enchanting power of music, which lends a portion of refinement to our more social and relaxed pursuits, and adds a charm to Masonry, which leaves no sting behind.

ASTRONOMY.

"Astronomy is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere. Assisted by Astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies: by it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation trace the glorious author by his works."*

Philosophy and astronomy, as we learn from Strabo, were cultivated by the Egyptians,† who kept their mysteries secret from all but the initiated; this practise they derived from Thoth, their second monarch, whose wisdom exalted him to the confidence of his grandfather, Ham. Now, as Egypt is one of the most ancient nations in the world of which we have any authentic records, to Egypt we must look for the early perfection of many sciences which have not been noticed in the Mosaic Records.

The science of astronomy was certainly invented by the posterity of Seth, though the Jewish Rabbins insist that it was revealed to Adam by God himself. Josephus does not sanction this hypothesis: he merely observes, "That the children of Seth were the first persons who studied the motions and influences of the heavenly bodies."‡ But Eupolemus absolutely ascribes the invention of astronomy to Enoch:§ and it is thought, from an observation of Josephus, that the antediluvians were acquainted with the grand period of six hundred years, in which the heavenly bodies return to the same relative situation.

Shuckford says—"Noah must be well apprized of the usefulness of this study, having lived six hundred years before the Flood; and he was, without doubt, well acquainted with all the arts of life that had been invented in the first world; and this of observing the stars had been one of them; so that he could not only apprize his children of the necessity of, but also put them into some method of prosecuting those studies."‖

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* Mas. Lect.

† "The orders and motions of the stars," says Diodorus, "are observed at least as industriously by the Egyptians as by any other people whatever; and they keep records of the motions of each for an incredible number of years; the study of this science having been, from the remotest times, an object of national ambition with them. They have also most punctually observed the motions and periods and stations of the planets, as well as the power which they possess with respect to the nativities of animals, and what good or evil influences they exert; and they frequently foretell what is to happen to a man throughout his life; and not uncommonly predict a failure of crops or an abundance, and the occurrence of epidemic diseases among men or beasts. They foresee, also, earthquakes and floods, and the appearance of comets, and a variety of other things which appear impossible to the multitude."

‡ Ant. l. 1, c. 3. § Euseb. Præp. Evan. l. 9, c. 17. ‖ Con. Bk. 6.

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After the Flood, therefore, the line of Ham were by no means ignorant of this science; on the contrary, the Phœnicians and Egyptians attained a very early knowledge of the planets as distinct from the stars; and even arranged the clusters of stars into constellations, by which they are in the present day distinguished.*

Chronologers tell us that the first celestial observations after the Flood were made immediately subsequent to the erection of the Tower of Babel; and this seems to be confirmed by what Porphyry tells us, that when Alexander took Babylon, he found in that city astronomical observations for nineteen hundred and three years; and this brings them within fifteen years of the building of Babel.†

"Berosus, who collected the ancient Chaldean monuments, and published treatises of their astronomy and philosophy, gave an account, in his history, of a man among the Chaldeans in the tenth generation after the Flood, 'who was righteous, and great, and skilful in the celestial science;'‡ which character agrees with that of Abraham, who is said by Josephus to have taught the Egyptians astronomy and arithmetic, of which sciences they were utterly ignorant before his time."§

The investigations in this chapter are calculated to show, that the science of Masonry, which embraces every branch of human learning, and applies each to the only end which can make men truly useful here, or happy hereafter, *the glory of God;* was practised amongst the descendants of Ham and Japheth so far only as its operative nature extended; for they stopped short at the portal of that most sublime and spiritual edifice, "a building not made with hands, eternal in the heavens."‖ Hence, at the coming of Christ to restore the primitive religion, and with it the essence of speculative Masonry, the idolatrous worship sunk to decay, and all the works founded on its basis mouldered into dust and ruins. At his birth, the popular legend accredited amongst the idolaters was, that the groves and temples consecrated to demoniacal worship echoed with the most tremendous howlings; the waves of the adjacent seas swelled with an unusual agitation; the priests, overwhelmed with awe, inquired of their oracles the causes which produced these alarming and supernatural phenomena; when a voice was said to answer—"Our reign is expired. We are struck dumb

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* Thus Cronus, or Ham, was consecrated into the planet Saturn. (Euseb. de Præp. l. 1. c. 10.) Thoth, or Athothes, was consecrated into Mercury. (Erat. Cat. c. 23.) The bodies, according to Plutarch, of Osiris, Isis, Typhon, &c., were worshipped on earth, and their souls shone as the stars in heaven. Isis was called the Dog-star; Orus appeared in the constellation known by the name of Orion, and Typhon in Ursa Major. (De Isid.)

† The subdivision of the day into hours was not known to Moses; and consequently the Egyptians, prior to his time, were ignorant of it. According to Herodotus, the Babylonian priests first divided the day into twenty-four equal parts; and, subsequently, their neighbors, the Chaldeans, who were much addicted to astrological speculations, assigned to the days of the week the planetary names which they still retain. Conceiving that every hour of the day was under the influence of its governing planet, by a rotary motion, they appropriated to each day the name of the planet which appeared to govern the first hour of it; whence the names of the days had an astronomical origin. The method was this. Beginning with the first day after the creation, and arranging the planets thus—Sol, Venus, Mercury, Luna, Saturn, Jupiter, Mars, they named the first day after the sun. Thus Venus would govern the second, ninth, sixteenth, and twenty-third hours; Mercury, the third, tenth, seventeenth, and twenty-fourth; which would consequently give to Luna the first hour of the second day; which was hence named Dies Lunæ; and so on of the rest.

‡ Jos. Ant. l. 1, c. 7. § Bp. Tomline. ‖ 2 Cor. v. 1.

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by the appearance of a superior power!"* However this may be, the fatal shock which idolatry received by the appearance of Jesus Christ on earth is attested by evidence of a much more certain and specific character; the public confession of demons expelled by Our Saviour from possessed individuals (as recorded by the Evangelists,) whose uniform cry was, Torment us not! We know and acknowledge thee to be the Son of God. And nearly four centuries after this, when Julian, in his attempt to restore the idolatrous worship, urged the oracle of Apollo, at Daphne, to declare the cause of his silence, the god replied, *by his priests*, that he was prevented from answering by the bones of a Christian saint which were buried adjacent to the temple. The bones were removed by Julian's order, and the temple was soon after destroyed by a fire from heaven.

The triumph of Christianity over Idolatry and Judaism is amply corroborated by the conduct of this apostate emperor, in his impious attempt to frustrate the prophecy of Jesus Christ, and rebuild the Temple of Jerusalem. The miraculous interposition of heaven to prevent the execution of this project, and assert the truth of Christianity, is recorded by Christian, Jewish, and Pagan writers. Gregory Nazianzen thus expresses himself on this mysterious subject: "The Jews set about the work of rebuilding with great attention, and pushed on the project with the utmost labor and application. But when now driven from their work by a violent whirlwind and a sudden earthquake, they fled together for refuge to a certain neighboring church. There are who say, the church refused them entrance, and that, when they came to the doors, which were wide open but a moment before, they found them on a sudden closed by a secret and invisible hand. As they strove to force their way in by violence, the FIRE, *which burst from the foundations of the temple, met and stopped them; and one part it burnt and destroyed, and another it desperately maimed*, leaving them a living monument of God's condemnation and wrath against sinners." "The day after the earthquake," adds the Rabbin Gedaliah ben Joseph Iechajah, "a dreadful fire fell from heaven, which melted all the IRON TOOLS and Instruments employed about the work; and destroyed many, nay, incredible numbers of the Jews." And the truth of this statement is confirmed by the confession of Ammianus Marcellinus, Julian's professed Pagan apologist, who describes this miracle in the following words: "Julian committed the conduct of this affair to Alypius of Antioch, who formerly had been lieutenant in Britain. When, therefore, this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire breaking out near the foundations with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, Alypius thought it best to give over the enterprise."†

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* Vide Suidas, voce Delphi. Plut. Defect. Orac. And our own Milton says:—

The oracles are dumb;
No voice or hideous hum
Runs through the arched roof, in words deceiving.
Apollo, from his shrine,
Can no more divine,
With hollow shriek the steep of Delphos leaving.
No nightly trance, or breathed spell,
Inspires the pale-eyed priest from the prophetic cell.

† Vid. Warb. Julian, p. 45.

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The particular stone in the foundation from which these terrible flames issued, is said, by old Masons, to be the same which Jacob used for a resting-place when journeying towards Padanaram in Mesopotamia.*

CHAPTER IV.

CONTAINING NINE HUNDRED AND FIFTY-SIX YEARS.

View of Masonry from Enoch to the Universal Deluge.

THE great and prominent truth to be illustrated in these views of ancient Masonry is, that religion, or the genuine worship of God, was the chief object of Masonic practice in the primitive ages of the world. And this may be deduced from the existence of pure Masonry at the present day; for, had it been erected on any other foundation but the glory of God,—had it been instituted solely to exalt human wisdom, or to promote human greatness,—it would have been but as a flitting sunbeam, which passeth away and leaves no trace behind.

Religion was the only foundation on which our Order could be securely placed; for no institution can be firm or permanent which is not supported by the favor and protection of the Deity. Everything merely human must inevitably decay and crumble to ruins before the all-devouring hand of time.

> "The cloud-capt towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherits, shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a wreck behind."†

But the word of God, and everything founded on that basis, shall never fail. Even "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up;"‡ but Masonry, pure and uncontaminated with earthly abominations, shall triumph over the general and universal dissolution, and shall cement the Host of Heaven in a holy union and communion to all eternity.

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* See the Freemason's Quarterly Review for 1841, p. 269.

† Shaks. Temp.

‡ 2 Pet. iii. 10.

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Before Enoch assumed the superintendence of our Order, there appears to have been some intermixture of the two lines of Seth and Cain, for the world does not exhibit so bright an aspect as during the last period. Adam, however, was yet living, and his authority was sufficient to restrain the race over which he possessed the supreme government, as king, priest, and prophet, from those rash and violent deeds, which, after his death, deformed the face of nature.

Enoch prosecuted his scientific researches with indefatigable industry, and communicated his discoveries to his brethren. The line of Seth were indeed less eminent than the Cainites for mechanical arts, because their attention had been devoted to more sublime pursuits. They practised very successfully the speculative sciences which form a constituent part of Masonry. The celestial bodies were objects of their constant investigation. In the science of astronomy Enoch made many improvements; and it is thought that he was acquainted with the grand period of six hundred years, at the expiration of which, the sun and moon return to the precise situation which they occupied at the beginning of it. Other sciences were invented and perfected by Enoch, which tend to illustrate God's attributes and perfections; and hence this extraordinary patriarch earned a distinguished reputation, which will endure, both amongst Masons and Christians, until the frame of this world shall be shook in pieces by the voice of the archangel and the trump of God.

But the study of human science was not the sole intention of God in the creation of man. He formed him for a nobler purpose; and these studies were but secondary considerations, springing as natural effects from natural causes. Of this truth we have had abundant proofs, in the view we have already taken of the origin of the sciences. For it appears that the idolatrous nations were not deficient in scientific knowledge, though they had renounced their allegiance to the true God.

Enoch practised Masonry, of which he was now installed Grand Master, with such effect, that God vouchsafed, by immediate revelation, to communicate to him some peculiar mysteries, in token of his approbation. The most valuable of these, according to old traditions, was that SACRED NAME OR WORD, which demands our utmost veneration, and enables man to reflect on the goodness of his Maker with renewed sentiments of reverence and devotion.

The degeneracy of mankind increasing, Enoch exhorted them to turn from their unrighteous ways, and imitate the purity of their forefathers. He pressed upon them the nature of their obligations; he reiterated their duty to God and man; but the fascinations of pleasure had so intoxicated their senses, that the sober admonitions of reason and duty were little regarded. He therefore called a special assembly of Masons in whom he could confide, and in the presence of Adam, Seth, Jared his father, and Methusaleh his son, he enumerated the accumulating wickedness of man, and the enormous evils which were desolating the earth; and implored their advice and assistance in stemming the torrent of impiety which threatened a universal corruption. It was here Adam communicated that terrible prophecy, that all mankind, except a few just persons, should so far swerve from their allegiance to God, as to cause the destruction of all created things by water and fire.*

* "The tablet of the last judgment," says Dr. Young. "which is so well illustrated by the testimony of Diodorus, concerning the funerals of the Egyptians, is found near the end of almost all the manuscripts upon papyrus that are so frequently discovered

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From this information Enoch formed his plans for preserving the knowledge he had acquired, amidst the devastation necessarily attending the predicted calamity. The sacred mysteries committed to his charge occupied his first and most anxious solicitude. Being inspired by his Maker, and in commemoration of a *wonderful vision on the holy mountain*, in which these sublime secrets were revealed to him, he built a temple in the bowels of the earth, the entrance to which was through nine several porches, each supported by a pair of pillars, and curiously concealed from human observation. The perpendicular depth of this temple was eighty-one feet from the surface. Enoch, Jared, and Methusaleh were the three architects who constructed this subterranean edifice; but the two latter were not acquainted with the secret motives which influenced Enoch in causing this cavern to be dug. The arches were formed in the bowels of a mountain, which was afterwards denominated Calvary, in the land of Canaan; and the temple was dedicated to the living God.

He then made a plate of gold in the form of an equilateral triangle, each of whose sides was eighteen inches; which he enriched with precious stones, and encrusted it on a triangular agate of the same dimensions. On this plate he engraved the ineffable characters he had *seen* in his vision; and alone, in silence and solitude, he descended through the nine portals into the temple, and placed this invaluable treasure upon a cubical pedestal of white marble.

When the temple was completed, Enoch made nine secret doors of stone, and placed them at the entrance of the portals, with an iron ring inserted in each for the facility of raising, in case any wise and good man of future ages should be led to explore the secret recesses of this sepulchral vault. He then closed up the whole, that the secrets there deposited might remain in perfect security amidst the anticipated destruction of mankind; for the contents of this temple were not entrusted to any human being. Enoch paid occasional visits to the temple, for the purpose of offering up his prayers and thanksgivings in a peculiar manner to the God who had vouchsafed to him alone such distinguished favors.

As the world increased in wickedness, and the threatened destruction visibly approached nearer and nearer, Enoch, trembling for the fate of those

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in the coffins of the mummies, and among others in Lord Mountmorris' hieratic manuscript, printed in the collection of the Egyptian Society. The great deity sits on the left, holding the hook and the whip or fan; his name and titles are generally placed over him. Before him is a kind of mace, supporting something like the skin of a leopard; then a female Cerberus, and on a shelf over her head, the tetrad of termini, which have been already distinguished by the names 'Tetrarcha,' 'Anubis,' 'Macedo,' and 'Hieracion,' each having had his appropriate denomination written over his head. Behind the Cerberus stands Thoth, with his style and tablet, having just begun to write. Over his head, in two columns, we find his name and titles, including his designation as a scribe. The balance follows, with a little baboon as a kind of genius sitting on it. Under the beam stand Cteristes and Hyperion, supposed by Mr. Champollion to be Anubis and Horus, who are employed in adjusting the equipoise; but their names in this manuscript are omitted. The five columns over the balance are only remarkable as containing, in this instance, the characteristic phrase, or the name of the deceased, intermixed with other characters. Beyond the balance stands a female holding the sceptre of Isis, who seems to be called Rhea, the wife of the sun. She is looking back at the personage, who holds up his hand as a mark of respect, and who is identified as the deceased, by the name simply placed over him, without any exordium. He is followed by a second goddess, who is also holding up her hands in token of respect, and whose name looks like a personification of honor and glory, unless it is simply intended to signify a divine priestess, belonging to the order of the Pterophori, mentioned on the Rosetta stone."

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useful arts and sciences which he had invented or improved, proceeded without delay to provide for their transmission to future ages; for the accomplishment of which, his knowledge of letters lent the greatest facility. Upon a high mountain, therefore, he erected two great pillars, one of marble and another of brass, to preserve the true principles of science for the benefit of a future world; the former of which he conceived would withstand *fire* and the latter *water*. On these he engraved the elements of the liberal sciences, including Masonry; and also a notification that he had concealed a valuable treasure in the bowels of the earth, which contained the essence and end of Masonry, and was consecrated to the only true and living God. *Let him that hath* WISDOM *find it!*

Enoch perceiving that men did not reform, from his repeated exhortations, instituted that form of excommunication known amongst the primitive Christians by the name of Maranatha, being derived from Maran, the Lord, and Ath, fire. After giving them a solemn warning of the dreadful punishment which awaited their obdurate iniquity, he resigned the government to his son Lamech; and on his fervent petition for death, it pleased God to translate him from the Lodge on earth to the Lodge above, where his piety was rewarded with everlasting glory. His farewell exhortation was calculated to awaken mankind from their lethargy, if they had not been dead to every impulse but that of vice. "Behold," says he, "the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."*

Being liberated from a monitor whom they regarded with some degree of awe and reverence, mankind proceeded to the unlimited gratification of their rebellious passions, without fear of restraint.

The fascinations held out by the Cainites were too powerful for the children of Seth to resist, and their minds became rapidly tainted with the abominations of idolatry; they worshipped the host of heaven; they erected shrines to the honor of imaginary rural deities; and at length *Tubal Cain* was exalted to the dignity of a god, under the appellation of *Vulcan*. This was the first instance of a mortal being deified, and it took place in the seventh generation from Adam.† To this god the Egyptians afterwards assigned the attributes of prescience, power, and unlimited duration or immortality. While the reign of other gods was confined within certain and specific limits, the reign of Vulcan was declared without end.

Lamech, unable to stem the torrent of depravity, placed the government in the hands of Noah, who endeavored to restore the principles of CHARITY, or love of God and man, which appeared to be in danger of universal deterioration. To accomplish this purpose, he did not confine his *Lectures* to the private and select assemblies of immediate friends, but publicly denounced the judgments of God against those wicked practices to which they were inordinately addicted, and at the same time persuaded them, by the most affectionate exhortations, to keep their passions within compass, to adore their Creator, and to act upon the square with all their fellow-creatures.

In the first ages of the antediluvian world, all men lived in the enjoyment of unrestrained *freedom*, and it was impossible for any person to be reduced to a state of bondage: and this was one of the primitive laws of

* Jude, 14, 15.

† Sanch. in Euseb. Præp. Evan. l. 1, c. 10.

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civil society, as many writers are of opinion. Personal slavery, which, according to Cicero, means the devotion of an abject mind, which has no will of its own, is supposed to have begun amongst that race of people whom the Scriptures denominate giants. By the hand of violence they assaulted and made slaves of men and women, whom they kept in a degrading state of servitude, and compelled to administer to their pleasures or their vices. This was so terrible an innovation in the divine economy, and so destructive of the principles of Masonry, that Noah labored with incessant diligence and assiduity to restore the primitive laws against slavery, and prevent amongst mankind an unnatural traffic in their own species.

Mankind, thus besotted with their lusts, and advancing by rapid but almost imperceptible gradations to the utmost extent of wickedness, slighted the precepts of wisdom and experience; even Noah himself was derided, and esteemed little superior to a visionary enthusiast. Foreseeing, therefore, the world's destruction to be inevitable, he proclaimed himself clear of their blood, and offered up his prayers to God for the salvation of his house. The prayer of Noah was heard, for he had found grace in the eyes of the Lord. And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth! Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of:—the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.* And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven, and everything that is in the earth shall die. But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee."†

In obedience to the commands of God, Noah began the work, and proceeded in it amidst the ridicule and derision of mankind; who slighted his warnings, despised his promises, and even threatened to recompense with personal violence his benevolent intentions towards them. The ark was finished in three periods of forty years each, which was the term to which God limited human life after this event.‡ At the expiration of one hundred and twenty years, Noah, with his family, entered into the ark, with the clean beasts by sevens, and the unclean by pairs.§

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* The ark of Noah is a superb specimen of the perfection to which the art of naval architecture attained before the Flood. It has indeed been asserted that the description given by Moses was figurative;—that it was impossible to construct a machine of treble the dimensions of a first-rate man-of-war, which would have answered the intended purpose. But the futility of this reasoning is evinced by the corroborating testimony of heathen authors, not only respecting the ark itself; but also in reference to other ancient vessels, of equal, if not superior bulk.

† Gen. vi. 8—19. ‡ Jos. Ant. l. 1, c. 4.

§ The form and dimensions of the ark have afforded much speculation amongst the learned, who have almost unanimously pronounced its capacity too small, according to the common mode of calculation, to contain the number of animals which went into it. But Bishop Wilkins shows, that, by taking the cubit at eighteen inches, the ark was rather too large than otherwise. This learned prelate concludes, that there

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"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights; and the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."*

This great convulsion of nature not only destroyed all created flesh (and the antediluvian world is supposed to have contained two millions of millions of souls), but washed away and obliterated almost every vestige of the works of art. Scarcely a building, or the remains of a building, was left, to mark the spot where human greatness or human folly had reared the proud monument of emptiness and vanity; even the brazen pillar of Enoch gave way before the overwhelming torrent of destruction, which even removed mountains and shook rocks from their solid base. But God preserved the pillar of stone, and by this means the state of Masonry, before the Flood, was transmitted to posterity.

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were only seventy-two species of quadrupeds in the ark; the carnivorous animals, he computes, would not occupy more room, or consume a greater quantity of food, than twenty-seven wolves, and for these about one thousand eight hundred sheep would be sufficient for food. The remainder would take up no more room than two hundred and eighty oxen, and would consume about 109,500 tons of hay. These would not be sufficient for the capacity of the two first stories, as it would allow a space of upwards of sixteen square feet for each animal; and Noah and his family, with every species of winged fowl, would leave room, in the third story, for the necessary offices, besides a considerable space for exercise.

* Gen. vii. 11, 12, 19, 20, 23, 24.

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PERIOD III.

CHAPTER V.

On the Idolatrous Mysteries, as contrasted with Freemasonry.

THE mysteries practised by idolatrous nations were nothing else but the *secret* solemnities of divine worship, and were invented to cast a solemn veil over their rites, which might sanction and recommend the worship of false gods to those who, without some splendid and imposing stimulus, might be disinclined to renounce the true God, and embrace the worship of idols.* These mysteries, avowedly established on the same basis as Masonry, were secretly intended to produce an effect quite the reverse; for they were instituted with the express design of making our science subservient to the very worst and most degrading practices of idolatry. Hence the two institutions have been frequently confounded together; and Masonry becomes stigmatized with infidelity, if not atheism, and charged with renouncing every scriptural doctrine contained in the genuine fountain of revealed truth. A comparison between the mysteries of idolatry and genuine Masonry will show how far the latter was practised in these institutions, and will distinctly mark the line of separation which distinguishes the one from the other.

The Eleusinian, the Orphic, the Bacchic, and all those innumerable mysteries practised by the heathen in every age, were instituted to perpetuate a remembrance of the events which occurred at the universal Deluge, and to preserve the knowledge of a future state of rewards and punishments. But, while inculcating that true doctrine, they added many false and pernicious tenets, which perverted both its nature and end. "They taught," says Warburton, "that the initiated should be happier than all other mortals in a future state; that while the souls of the profane, at their leaving the body, stuck fast in mire and filth, and remained in darkness, the souls of the initiated winged their flight directly to the happy islands, and the habitations of the gods."†

Now Masonry does not inculcate any such doctrine. Its design is thus concisely and truly defined in Arnold's dictionary. "Masonry," says that lexicographer, "is a moral Order, instituted with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity."

* And they did accordingly produce a most astonishing effect upon the minds of an ignorant and superstitious people; and by their means, the power of the priesthood was extended to the verge of despotism.

† Div. Leg. l. 2, s. 4.

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The idolatrous mysteries date their *origin* from the *Cabiri*,* and Thoth, who were certainly Masons; but, forsaking the pure channel of God's worship, they sunk into the grossest defilements of idolatry, and founded, on the pattern of our craft, an institution calculated to make the worship of imaginary deities fascinating and permanent. In the time when the pastor kings reigned over Egypt, many noble Egyptians, with their families and attendants, migrated into other countries, and disseminated throughout the world the improvements in the mysteries of that superstitious nation. Masonry *originated* with God; like that eternal Being, it existed before time was, and shall exist when time shall be no more.

The former and the latter degrees of the ancient idolatrous mysteries were inconsistent, and even positively contradicted each other: those of Masonry are a regular and progressive series; each superior degree strengthening and confirming the preceding, until we arrive at a perfect knowledge of the truth: aptly compared to the steps of a ladder, by each of which we advance nearer to "a building not made with hands, eternal in the heavens."

To the nocturnal celebration of these mysteries women† were admitted; a practice which led to the most shocking abuses, and the indiscriminate practice of licentiousness and vice. And this was soon carried to such a dreadful pitch of shameless profligacy, that the κτεις and Φαλλος were actually exposed‡ and carried about in public procession! In Masonic

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* Diod. Sic. l. 1. It is an undoubted fact, that the mysteries were derived from some institution previously in existence, although learned men are not agreed respecting their origin. An opinion, supported by great ingenuity, has been propagated in our own day, that they were established to commemorate the general deluge; and this conjecture is partly true; as a reference to the diluvian ogdoad, and the events attending that great convulsion of nature, were undoubtedly preserved in these celebrated institutions. But these were not the only facts of which the spurious Freemasonry was the depository. Other authors, equally talented, have dated its origin from the establishment of the Levitical dispensation; arguing from the presumption that all the heathen deities may be resolved into an identity with the Jewish lawgiver. Others have ventured to pronounce that it was instituted to preserve the doctrine of rewards and punishments. How true soever all these opinions may be in detail, they are only branches of the real intention of the spurious Freemasonry, which was intended to perpetuate a memory of the chief facts and doctrines that were designed by Providence to form the basis of a universal religion.

† "At the celebration of these solemn festivals the women were carried to Eleusis in covered wagons, which were dragged along very slowly, by way of imitating the carrying of corn in harvest. The middle days of the Thesmophora were observed with peculiar solemnity: they sat all day upon the ground, near the statue of Ceres, keeping fast and lamenting."—(Note 12, Beloe's Herodot., Erato.)

‡ "From the idea of the patriarch Noah being the father, and the ark the mother of mankind, united, perhaps, with some traditional remembrance of the crime of Ham, I doubt not but that the whole of the detestable Phallic orgies derived their existence. They were early introduced into the Cabiric, or Diluvian mysteries; and the abominations which accompanied them called forth the loudest and most pointed invectives from Arnobius and Clemens Alexandrinus. The Ionim, or Yonijas of Deucalion, brought them to the temple of the Syrian goddess Atargatis, and erected a number of Phalli in the area before the vestibule, for the special purpose of commemorating the events of the Deluge. Twice each year, in allusion to that dreadful catastrophe, a person climbed to the top of one of the Phalli, where he remained seven days, the precise period which elapsed between each time of Noah's sending forth the dove. Lastly, the same indecencies were practised in the rites of the Cabiric Ceres, as in those of Bacchus, Osiris, and Maha Deva; her deluded votaries vied with each other in a studied obscenity of language, and her nocturnal orgies were contaminated with the grossest lasciviousness."—(Faber, Mys. Cab., c. 8.)

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Lodges such abuses are effectually guarded against by the exclusion of females.

In the early ages of Christianity the mysteries were inimical to the propagation of the Gospel, and the Mystagogues branded every Christian with the appellation of an atheist.* Masonry revived with the appearance of Christ in the world, and flourished abundantly in the first ages of the Gospel, under the sacred patronage of apostles, evangelists, and martyrs.

The legend preserved in the Eleusinian mysteries is briefly as follows :—

Osiris, King of Egypt, willing to confer an indeprivable benefit on all the nations around him, by communicating to them the arts of civilization, left the government of his kingdom to the care of his wife, Isis, who was the same with Demeter or Ceres,† and made an expedition of three years to effect his benevolent purpose. On his return, he fell a sacrifice to the intrigues of his brother Typhon, who had formed a conspiracy, in his absence, to destroy him and usurp his throne. At a grand entertainment, to which Osiris was invited to meet the conspirators, Typhon produced a valuable chest, richly adorned with work of gold, and promised to give it to any person present whose body it should most conveniently hold. Osiris was tempted to try the experiment; but was no sooner laid in the chest than it was nailed down and thrown into the river.‡ The body of Osiris, thus committed to the mercy of winds and waves, was cast up at Byblus, in Phœnicia, and left at the foot of a tamarind tree. Isis, in the extremity of sorrow and despair at the loss of her husband, set out in company with Thoth, and traversed the earth in search of the body, making the air re-echo with her lamentations. After encountering the most extraordinary adventures, they at length gained possession of her husband's corse, with which she returned to Egypt, in great joy, intending to give it a splendid interment. By the treachery of Typhon,§ she was again deprived of the body, which was severed into fourteen parts, and deposited in as many different places.‖ Isis, with unparalleled zeal and perseverance, undertook a second

* Initiation was so dominant in the minds of the heathen, that they termed the sacrament of introduction into Christianity—initiation; and they charged the Christians with initiating their converts, de cæde infantis et sanguine. Subsequently, they accused the Christians of the same obscenity in their holy services as they were themselves accustomed to—de adoratis sacerdotis virilibus; and charged them with the horrid practices used by the Bacchantes at the celebration of the Dionusiaca. Illic post multas epulas, ubi convivium caluit, at incestæ libidini ebrietatis fervor exarsit, canis, qui candelabro nexus est, jactu ossulæ ultra spatium lineæ, quâ vinctus est, ad impetum et saltum provocatur. Sic everso et extincto conscio lumine, impudentibus tenebris nexus infandæ cupiditatis involvunt per incertum sortis. Et si non omnes eperâ, conscientiâ tamen pariter incesti; quoniam voto universorum appetitur, quicquid accidere potest in actu singulorum.

† Herod. Euterpe.

‡ This was the *aphanism* of the mysteries. The first persons who discovered the above transaction were Pan and the Satyrs, who communicated the intelligence to the Egyptian people; and they were overwhelmed with horror and amazement at the intelligence. Hence the word *panic*.

§ When sorcerers invoked spirits unsuccessfully, they used to threaten, as the most powerful incantation they could use, that if the spirits refused to answer, they would reveal the mysteries, and deliver the members of Osiris to Typhon.—(Porph. apud Euseb. de Præp. Evan. l. 5, c. 6.)

‖ Plutarch (De Isid. p. 93) informs us, that by the dismembering of Osiris into fourteen parts, was typified the several phases of the moon during her increase and decrease Diodorus further says (l. 1, c. 2), that while the days of lamentation for

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journey to search for these scattered remnants; and, after considerable fatigue and disappointment, succeeded in finding every part, and buried them in the several places where they were discovered; erecting an altar over every grave to mark the place where her husband's remains were deposited.*

The rites founded on this legend were the abominations shown by the Lord to the prophet Ezekiel, in his vision at Jerusalem. "He said unto me, 'Turn thee yet again, and thou shalt see greater abominations that they do.' Then he brought me to the door of the gate of the Lord's house, which was toward the north; and behold, there sat women weeping for Tammuz. Then said he unto me, 'Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.' And he brought me into the inner court of the Lord's house; and behold, at the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men, with their backs toward the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east."†

"These solemnities were chiefly observed between the Byblienses and the Alexandrini. The manner was thus: when the Byblienses solemnized the death or loss of Adonis, at that time the Alexandrini wrote a letter; this letter was enclosed in an ark of bulrushes;‡ therein they signified that Adonis, whom they lamented, was found again; this ark being, after the performance of certain rites and ceremonies, committed to the sea, forthwith it was carried by the stream to Byblus; upon the receipt thereof, the lamentation of the women was turned into joy. Others say, that this lamentation was performed over an image, in the night season; and when

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the aphanism at his tomb continued, it was customary for the priests to pour libations of milk from three hundred and sixty vessels, in evident allusion to the number of days in the primitive year, before the intercalation took place. And it is recorded by the same author, that within the pyramid of Ismandes was a circle of gold three hundred and sixty-five cubits in thickness, on which the days of the improved year were inscribed on equal compartments, with a description of the rising and setting of the stars, and other curious particulars.

* It was then proclaimed that Osiris was risen again from the dead; and the most extravagant demonstrations of joy were used to express the sincere delight of the Mystæ on this interesting occasion. This was the *euresis*.

† Ezekiel, viii. 13—16.

"The month which we call June, was by the Hebrews called Tamuz, and the entrance of the sun into the sign Cancer was, in the Jews' astronomy, termed Tecuphæ Tamuz, the revolution of Tamuz. Concerning Adonis, whom sometimes ancient authors call Osoris, there are two things remarkable: ἄφανισμος, the death or loss of Adonis; and εὕρεσις, the finding of him again. As there was great lamentation at his loss, especially amongst the women, so there was great joy at his finding. By the death, or loss of Adonis, we are to understand the departure of the sun; by his finding again, we are to understand his return. Now he seems to depart twice in a year: first, when he is in the tropic of Cancer, in the farthest degree northward; secondly, when he is in the tropic of Capricorn, in the farthest degree southward; answerable unto these two departures, which may be termed ἀφανισμοι, disparitions, or losses of the sun; there are two returns immediately succeeding, which may be termed εὑρεσεις, the finding, or new appearance of the sun. Hence we may note that though the Egyptians celebrated their Adonia in the month of November, when the sun began to be farthest southward; and the house of Juda theirs in the month of June, when the sun was farthest northward; yet both were for the same reasons, and in substance they agreed. And of this the prophet Ezekiel is thought to have spoken (Ezek. viii. 14), 'There sat women weeping for Tamuz.'" (Godwyn's Moses and Aaron, l. iv. c. 2.)

‡ The prophet Isaiah had an eye to this custom, in xviii. 2.

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they had sufficiently lamented, a candle was brought into the room, (which ceremony might mystically signify the return of the sun); then the priest, with a soft voice, muttered this form of words: 'Trust ye in God, for out of pain salvation is come unto us.' There are likewise of the Jews that say their Tamus was an image whose eyes they filled with lead, which lead being melted by the means of fire under it, the image itself seemed to weep."*

The recital and mimic performances of the adventures of Isis in search of her husband's body, constituted a part of the ceremony of initiation into these mysteries. The wildness and terror of the scenes exhibited to the aspirants' view, conveyed a species of horror to the mind calculated to encourage the natural ferocity of their temper, and to suppress and extinguish those mild and amiable feelings of humanity, which unite the soul of man in communion with his God.†

The following is a brief description of the ceremonies attending the initiation of candidates into these mysteries:

The *aspirants* were required to be men of the strictest morality and virtue, of spotless reputation, and eminent for their piety and devotion to the Gods. As a preparation to some of these mysteries, particularly the rites of *Mithras*, celebrated in Persia, a probation of seven years was enjoined, the last fifty days of which period was employed in acts of austerity, in fasting and prayer, amidst the most rigorous extremes of heat and cold, hunger and nakedness, and not unfrequently the severe infliction of whips and scourges. Previously to initiation they were habited in new garments, expressive of the new life they were about to commence; and, after a public procession of matrons, and some trifling introductory ceremonies, they were admitted within the hallowed walls of the cavern‡ where

* Godwyn's Moses and Aaron, l. iv. c. 2. Hence was Ezekiel carried to the north door of the temple, to behold the women weeping, &c., because the north was the most unpropitious aspect, as the sun darts no rays from that quarter to enlighten our hemisphere.

† I have collected all the principal interpretations of this extraordinary legend, and the evidence tends to establish an astronomical reference. But though this was doubtless true at a later period, I am persuaded that at its original adaptation to the Spurious Freemasonry, it had an allusion to a real event which happened in the earliest ages of the world; and I also think that the legend of our third degree referred to the same transaction. It is impossible on such a subject to be explicit. There is an essay in MS., on the historical part of our Master Mason's degree, in the archives of the Royal Arch Chapter of Edinburgh, No. 1, in which it is interpreted astronomically. But though the paper is profoundly learned and ingenious, I am bound to express my dissent from the doctrines which it contains. The French Encyclopædists, of the last century, pursued their astronomical conceits until it led them to Atheism. Our holy religion was pronounced an astronomical allegory—Jesus Christ being the sun, the twelve apostles the twelve signs of the zodiac, &c. The intelligent Mason who communicated the above essay to me, concludes in the following words: "If I have made myself understood, you will be able to trace my views on both the spurious and modern or blue Masonry. The spurious unquestionably arose from distorted traditions of the deluge, and gradually assumed (at least in some countries) the form of Tsabaism. The wise king could not endure such abominations, and, with the assistance of H.A.B., not only purged them of their idolatrous rites, but altered the whole to suit the then state of the heavens. He struck a vital blow at the pagan superstitions of the Gentiles who accompanied H.A.B., in so far as he showed that their religion and rites, to be founded on truth, must be continually changing; while the worship of the One God was fixed. The whole thus became a pure unsullied astronomical lecture to commemorate the event then in progress."

‡ Mr. Faber is of opinion, and I think the conjecture is too reasonable to be lightly rejected, that St. Patrick's purgatory, the pyramid at New Grange, the temple of

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those orgies were celebrated at dead of night.* The Hierophant, habited like the Creator, then pronounced the tremendous sentence of exclusion to the uninitiated, εκας, εκας εστε ζεζηλοι, on which the doors were closed, and the rites commenced. A sacred hymn was chanted;† and the wanderings of *Ceres*, with her lamentations for the loss of her daughter Proserpine, or of Isis for Osiris, or Venus for Adonis, or Rhea for Bacchus; all these being but typical of the same event, were represented in mimic show. A burning brand was furiously waved round the *Mystæ*, accompanied with dreadful shrieks and frantic gestures, to represent the roaring and tumult of Mount Etna, where it was said that *Ceres*, with a serpent twined round her body, kindled a pine tree, that her search might not be interrupted by the darkness of the night. A representation of a corpse laid in an ark hollowed out of a pine tree, was placed in view, and the death was lamented with loud and incessant wailings.‡ An awful pause succeeded this clamour,

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Muidhr in the small island off Sligo, together with the Cornish Tolmen, Stonehenge, and the stupendous natural cave of Castleton in Derbyshire, were all places destined for the celebration of the Phallic worship. With respect to the latter, I beg leave to quote his own words, which appear to carry conviction with them: "With regard to the interior of the Derbyshire cavern, I am persuaded that any person who descends into it, after having first attentively perused the sixth book of the Æneid, will be not a little surprised at its singular resemblance to the Hades of the mysteries, though the terrific machinery, once introduced into it, exists no longer. You first enter into an immense and magnificent natural cave, the whole of which, however, is perfectly visible by the dusky light admitted through its noble gateway. From this cave you are conducted to a small narrow door; having passed through which you rapidly descend, till you find yourself upon the brink of a subterraneous river. Over the river you are ferried in a small boat; and, after reaching the opposite side, you continue your course along its bank, through an alternate succession of narrow passages and lofty caverns. At length you arrive at a beautiful arched grotto of very large dimensions, in the centre of which rises a natural rock, which you are surprised to find illuminated ready for your reception. The rock itself is occupied by a number of persons, who had previously entered for that purpose; and your ears are forthwith saluted by a variety of wild songs, which forcibly remind you of the old popular superstition respecting elves and fairies. I have little doubt but that this is done pursuant to an immemorial custom; all traditions respecting the origin and import of which have, however, long been obliterated from the minds of the guides." (Faber, Mys. Cab. c. 10.)

* There was at Alexandria an ancient temple, dedicated to Serapis, which, for the stateliness of the building, the excellence of its architecture, and the magnificence of its details, was said to have been the most admirable spectacle in the world. After the establishment of Christianity, Bishop Theophilus begged it of the emperor, with the intention of converting it into a church. Workmen were set on to clear away the rubbish; and they found many dark vaults and caverns, where the rites of the spurious Freemasonry had been celebrated; out of which they brought many "detestable and obscene images and utensils, which they publicly exposed to the scorn and derision of the people."

† This hymn, according to Warburton, may be translated as follows: "I will declare a secret to the initiated, but let the doors be shut against the profane. But thou, Musæus, the offspring of fair Selene, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the divine nature, incessantly contemplate it, and govern well the mind and heart. Go on in the right way, and see the sole Governor of the World. He is One, and of himself alone; *and to that one all things owe their being*. He operates through all, was never seen by mortal eyes, but does himself see everything." (Div. Leg. vol. 1, p. 154.)

‡ The legend of the mysteries has been thus explained by Mr. Maurice. The ceremony of inclosing Osiris in his coffin or chest, in memory of his having been thus concealed by Typhon, their known symbol of the ocean, took place precisely upon

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which afforded the *mystagogue* an opportunity to deliver a lecture on the origin and symbols of idolatry;* after which the pageants of their gods, surrounded with beams of light, were exhibited, in the style, as I conceive, of our modern phantasmagoria or magic lantern. All this was performed in the gloom of darkness, in allusion to the darkness of the ark, which contained only one small window; and emblematical also of the darkness of the grave, in the intermediate state between death and the resurrection. Tremendous thunderings and noises† occasionally broke through the solemn silence, and every object was introduced which could possibly inspire terror and dismay. Their benefactors or national gods were represented as existing in Elysium, enjoying eternal youth and never-ending pleasure;‡ whilst wicked men, termed the offspring of Typhon or the devil,§ were exhibited in the darkest shades of Tartarus, tormented with

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the 17th day of the 2nd month after the autumnal equinox; that is, in fact, upon the very day in which the true Osiris, or Noah, entered the ark; which in Scripture is said to have taken place in the 600th year of Noah's life, on the second month, and on the 17th day of that month. Some understand, by his being inclosed in the coffin, nothing further than an eclipse of the sun. He was said to have reigned twenty-eight years, alluding to the different degrees of light which appear in the moon, and to the number of days in which she performs her course round the earth. Plutarch says that the Egyptian priests, in their astronomical phraseology, resemble the Indian Brahmins, for a year, in their mythological phrase, is here put for a day; and to live twenty-eight days, is synonymous to reigning twenty-eight years.

* The historical part of the Eleusinian mysteries comprised an explanation of the formation of the world out of chaos; the production of men and animals; fabulous accounts of their gods and heroes; the origin of sacrifices, with other illustrations all pointing to the same end, the propagation of idolatry. The historical part of Masonry commences with the creation of the world; notices the translation of Enoch, the deluge, the rejection of Ishmael, the sacrifice of Isaac, the journey of Jacob to Padanarum, the delivery of the children of Israel from Egypt, the erection of a tabernacle in the wilderness for the sacred purposes of divine worship, the building of the temple of Solomon and Zerubbabel, the invincible zeal and perseverance of the two great parallels of Masonry and Religion, who sprang up to enlighten and adorn the era in which Jesus Christ appeared amongst mankind, and many other important particulars, perfectly corresponding with the history of Moses, and all tending to promote the glory of God, peace on earth, and good-will towards men.

† The priests of antiquity possessed considerable knowledge of the physical sciences. Pliny mentions the use of imitative thunder in the Egyptian labyrinth, as an engine of terror. In Chambers' Journal (1841, p. 388) the following sensible observations on this subject occur: "The principles which govern the reverberation of sound are so easily to be apprehended by an acute observer, that however absurd may have been the exoteric doctrines of the priests with regard to echo, we can scarcely suppose them to have been ignorant, if not of its true nature, at least of the laws by which it is governed; and adding this to the fact, that under peculiar circumstances, an echo has been returned from the clouds, there will be found few more efficient instruments of delusion and terror."

‡ The emblem was a phœnix,—a bird which they were told lived 500 years, at the expiration of which time it was consumed by an eternal fire, and a young bird produced from its ashes. Tacitus describes the phœnix as a singular bird, consecrated to the sun, and distinguished by its rich appearance and variegated colours from all others. It was said to be seen, sometimes in Egypt, because the canicular cycle was invented there: and first in the reign of Sesostris, because this cycle began July 20, B. C. 1322; and was probably registered among other astronomical observations on the zodiac of Osymandes, which was one of the titles of that prince.

§ According to the description which is given of Typhon, by Keightley, in his Grecian mythology, he was the offspring of Tartarus and Earth. "His stature, outtopping the mountains, reached the sky; his head often touched the stars; one hand extended to the east, the other to the west; his legs and feet were the coils of snakes; his body was covered with feathers, his hair and beard streamed in the

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the punishment of fire and brimstone. Here the mystagogue expatiated on the benefits of virtue, and the dreadful nature of vice. These scenes were relieved and diversified with plaintive music and the burning of rich perfumes, which were calculated to affect the senses, and spread a softness over the mind. The mystæ, however, were not suffered long to enjoy the agreeable sensations thus produced; the apparatus of terror was now unfolded in all its appalling forms. Hideous spectres flitted before them, who rent the air with dreadful cries and acclamations. The furies, whose heads were covered with coils of hissing snakes, rushed forward in wild disorder, followed by Cerberus with his three heads, whose fearful barkings and howlings struck the hearts of the mystæ cold with astonishment and horror.

"Of various forms, unnumber'd spectres more,
Centaurs and double shapes besiege the door.
Before the passage horrid Hydra stands,
And Briareus, with his hundred hands;
Gorgons, Geryon with his triple frame,
And vain Chimæra vomits empty flame."

DRYDEN'S ÆNEID, l. 6.

Scenes of *Elysium* and *Tartarus* were rapidly exhibited; darkness was succeeded by the most brilliant glare of light, which was as suddenly extinguished to make room for the blackest darkness. Pompous processions,* accompanied by the elevation of the Phallus, and all the gross indecencies which more particularly marked this part of the ceremony, passed in review before the astonished eyes of the aspirants; who were invested with the peaceful olive branch as a mark of protection amidst all the dangers which might assail them; commemorative of the branch brought by Noah's dove, which convinced him that the waters had subsided. Beautiful and enchanting views were introduced, enlivened by all the variety of landscape; where distant music gradually swelled into the full tide of harmony, and the sacred hymns of *Orpheus* were chanted by numerous unseen voices,†

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blast: fire flashed from his eyes. He hurled glowing rocks with loud cries and hissing, against heaven; and storm and flame rushed from his mouth." The fabled demon of the Hartz mountain was a pigmy to this.

* Captain Wilford, speaking of the penance which Mahadèva imposed on himself, of carrying the dead body of his wife in solemn procession *seven* times round the world,—which was the origin of the processions in the spurious Freemasonry, observes, that "when any accident happens to the gods, they generally set off at full speed, going seven times round the world, howling all the way most woefully." In reference to which, when certain priests opened the temple of Apollo at Delos, for religious worship, they consecrated the whole precinct by a procession *seven* times round the island. (Callim. Hymn. 249.)

† "The knowledge of acoustics professed by the ancients, is shown to have been very considerable, by the numerous marvels reported of the oracles of old, the contrivances effecting which have, in many cases, been discovered. Being a faculty dependent on man's physical constitution, the counterfeiting of sounds, or ventriloquism, must doubtless have been a customary practice with the priests. At the command of the gymnosophists of Upper Egypt, a tree spoke to Apollonius. The voice was distinct, but weak, and similar to the voice of a woman. Though the weakness would indicate the concealment of the speaker (a child, most probably) in the tree, yet a knowledge of the art of M. Alexandre would have accomplished the trick, even without resorting to such means. But the common stratagem in the case of oracular images and heads was simply the dexterous concealment of some party in or near the image. Theophilus, bishop of Alexandria, exposed the cheats of the pagan priesthood by showing that their talking statues were hollow within, and communicated with dark passages in the walls. At Pompeii, at this hour, such passages are visible in the sanctuaries of the temples."

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whose varying measures roused the heart with fury, or sunk it to despair. This was termed celestial music, and the pupils were thus confirmed in the superstitious worship of false gods. At length the body being restored, their former grief was turned into joy; and, amidst loud acclamations, its return to life was celebrated with every demonstration of pleasure.* The Hierophant addressed to the mystæ a verse denoting a speedy termination of their troubles, and entered upon an exposition of the design and end of the institution into which they had been initiated.

The *secrets* inculcated in the lesser mysteries, or the inferior degrees, consisted principally in abstruse disquisitions on the origin of the universe, the arcana of hieroglyphical knowledge,† under which many valuable and

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* When the sun, advancing towards the vernal equinox, entered the sign Pisces; or, in the language of the spurious Freemasonry, when Osiris was about to be raised from his tomb, Typhon was represented as being so overcome with rage, bellowing furiously, and emitting flames of fire from his eyes and mouth, as to frighten the celestials out of their senses; and to escape the effects of his resentment they found it necessary to transform themselves into various shapes; and amongst the rest, Venus and Cupid became fishes, and were placed in the Zodiac by their worshippers.

† Ramsay, in his travels of Cyrus, gives the following explanation of the Egyptian hieroglyphics, which he says, "are to be found with the explications here given of them in Plutarch, Iamblichus, Damascius, and Horus Apollo, quoted by Kircher and Cudworth. The temple was consecrated to the goddess Isis, and built in an oval form, to represent the egg of the world; over the great gate was this inscription. *to the goddess who is one, and who is all.* The altar was a great obelisk of porphyry, on which were engraven several hieroglyphics, containing the secrets of the Egyptian religion. Towards the top appeared three dark clouds, which seemed to meet in a point; somewhat lower, a tree planted in a muddy marsh, upon whose branches, which reached up to the clouds, sat a hawk; by the side of this tree was a winged globe, with a serpent coming out of it; at the bottom of all, a crocodile, without a tongue, hid itself in the waters of an abyss, a sphynx at the same time walking upon the surface. On one side of this altar stood the statue of the goddess, covered with a veil, upon which were represented the figures of the celestial and terrestrial bodies; on the other side was the statue of Harpocrates, holding one hand upon his mouth, and pointing to the goddess with the other. The high priest, clothed in his pontifical robes, explained the meaning of these symbols before he began the sacrifice. 'We adore,' said he, 'no other but the great Ammon, that is to say, *the unknown God;* we consider him sometimes as he is in himself, and at other times as manifested by nature. In the first sense we call him Eicton, Emeph, Ptha, Life, Light, and Love; all whose operations, thoughts, and affections being concentrated in himself, he remains in his solitary unity incomprehensible to mortals; thus considered, we adore him only by silence, or by the name of *incomprehensible darkness* thrice repeated; and we represent him by the clouds which you see towards the top of the obelisk. Then we consider him, as he has manifested himself in the multiplicity of nature, by a diffusive goodness that communicates itself everywhere, by a sovereign wisdom which forms within itself the ideas of all things, and by an infinite power that produces, animates, preserves, and governs whatever has a being. We call these three forms of the divinity, Osiris, Isis, Orus, and we represent them by many different symbols: sometimes by an hawk, which having of all birds the most piercing eye, and the most rapid flight, serves to express the divine intelligence and activity. This bird sits upon the top of a tree, to signify that the eternal nature is infinitely exalted above matter, which is as dirt in comparison of the pure essence of the Deity. The globe denotes the indivisible unity without beginning or end: the serpent the supreme wisdom, and the wings that active spirit which animates and gives life to all. The crocodile, which appears under a deep water, and without a tongue, represents the great Osiris hidden in the abyss of nature, and doing all in a profound silence; but you see walking in the circuit of this abyss, a sphynx, which, being half man and half lion, signifies the wisdom and strength of the two other principles. Lastly, the goddess Isis, covered with a veil, and having, as you see, this inscription on her pedestal. *I am all that is, has been, or shall be, and no mortal can remove the veil that covers me,* declares, that universal nature is but a veil which covers the Divinity, and that

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sublime truths were said to be shadowed; plausible theories of religion and worship adapted to their peculiar system of idolatry; and on the nature and attributes of each particular god. But after a probation of four years,* the mystæ were admitted to a participation in the ἀπόῤῥητα or ineffable secrets. A knowledge of the general deluge and the salvation of Noah and his three sons in the ark, with all the circumstances attending that remarkable event, were communicated; the mystæ were taught that the gods they worshipped had been mere mortals like themselves,† and had not the most distant claim to the rites of divine worship; but for reasons of state that delusion was necessary to be preserved amongst the people. The unity of the Godhead was then inculcated, together with the doctrine of a future state of rewards and punishments. And when these secrets had been communicated, together with the system of morality conveyed in emblematical and hieroglyphical symbols, the perfect mystæ were termed Epoptæ, which implies that they see everything truly and without disguise. After all the rites of initiation were completed, they were termed *regenerate*;‡ the words Κογξ and Ομπαξ were intrusted to them, and they were dismissed.§

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no one can behold the splendour of his pure and naked essence. The posture of the god Harpocrates denotes, that we ought never to speak of the incomprehensible essence of Isis, but only of her manifestations."

* Clem Alex. Strom. 5.

† And not only were dead men worshipped, but brutes and insects and reptiles· dogs, cats. crocodiles, and snakes; nay, even leeks, and garlic and onions. O sanctas gentes quibus hæc nascuntur in hortis numina!

‡ "It is worthy of observation, that an idea seems always to have prevailed among the initiated, that the groundwork of their mysteries was a sort of wonderful regeneration, or new birth. Hence were instituted the singular rites of the Taurobolium and the Criobolium, of which the following account is given us by Prudentius. When the day set apart for the consecration of the high priest arrived, he descended, arrayed in his pontifical robes, into a pit which had previously been dug for that purpose. Above the pit was a kind of floor, the boards of which were perforated with an infinite number of holes. Upon this floor they led a bull crowned with a chaplet of flowers, and there cut his throat. The reeking blood, descending upon the boards, fell in showers through the holes into the pit; and was received by the priest upon his head, his body, and his raiment. When all the blood was drained, the victim was removed, and the high priest came out. It was a horrible spectacle to see him in this plight, his head covered with blood, clotted drops sticking to his beard, and all his garment distained: and yet, as soon as he appeared, he was received with a general congratulation; and the assembled multitudes, not daring to approach his person, adored him at a distance, esteeming him a man awfully pure and holy. This baptism of blood was conceived to regenerate those upon whom it was conferred; and, in token of such regeneration, they wore their blood-stained clothes as long as possible." (Faber, Mys. Cab. c. 10.) But this mysterious regeneration was usually conveyed by passing through a small cavity composed of consecrated pætre, which was to represent the door of the ark, through which the Noachidæ issued after the waters of the deluge had subsided, which in the phraseology of the mysteries, was termed a new or second birth; and which after the general introduction of the Phallic worship, was designated by symbols and perpetuated by rites, disgustingly filthy and obscene, but characteristic of the degradation to which humanity might be reduced, after the true worship of God had been renounced to make way for the introduction of an unrestrained and impure worship, which canonized vice, and erected temples to the grossest and most disgraceful of human passions and propensities.

§ It appears clear that while, in one sense, the aphanism and euresis of Osiris referred to the departure and re-appearance of the sun, in another they typified the inclosure of Noah in the ark and his subsequent liberation, thus uniting, in these extraordinary celebrations, the arkite and the sabian idolatry, or *death in Adam and life in Christ*. The fiction that Adonis spent one half of the year in the embraces of

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Though I cannot contrast with the above, by a particular description, the sober and rational ceremonies in use amongst Masons,* yet I can assure my readers, that Masonry admits not a single rite, which may not be defended on the pure principles of Scripture and reason.† The ceremonies of the Order are calculated to expand the mind with piety and devotion, and to lead it by imperceptible degrees to a union with its Maker.

There is indeed some degree of resemblance, in respect of the moral duties inculcated by each, as well as in the purity required from candidates for initiation.‡ Not that I believe the inculcation of virtue to idola-

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Venus, and the other in those of Proserpine, alluded to the sun's continuing six months in the northern signs of the zodiac, and six months in the southern.

* By the constitutions of Masonry, the persons craving to be admitted members of a Lodge, must be "good and true men, free born, and of a mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report." And each candidate, previously to admission, is obliged to sign a declaration couched in the following terms, and addressed to the master and wardens of the Lodge. "I, A. B., being free by birth, and of the full age of twenty-one years, do declare, that unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favorable opinion conceived of the institution, and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand, &c."

† The system of morality taught amongst Masons is briefly set forth in the following extracts from an Ancient Charge: "As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honorable Society. No institution can boast a more solid foundation than that on which Freemasonry rests:—THE PRACTICE OF SOCIAL AND MORAL VIRTUE. As a MASON, I would first recommend to your most serious contemplation the volume of the Sacred Law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains, &c. As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, &c. As an individual, I am further to recommend the practice of every domestic, as well as public virtue. Let PRUDENCE direct you! TEMPERANCE chasten you! FORTITUDE support you! and JUSTICE be the guide of all your actions! Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments—BENEVOLENCE and CHARITY. Still, however, as a Mason, there are other excellences of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are, secrecy, fidelity, and obedience, &c.; and, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become useful to mankind; that you would more especially devote your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment; and that, without neglecting the ordinary duties of your station, you would consider yourself called upon to make a daily advancement in MASONIC KNOWLEDGE." The whole of this excellent charge, which is now generally used in our Lodges, may be found in the last edition of Preston's Illustrations.

‡ The precepts taught in the Eleusinian mysteries, which, as they ultimately swallowed up all the rest, may be considered as a fair specimen of the whole, were principally these: "They perpetually inculcated, that it was the chief business of the mysteries to restore the soul to its original purity; they made everything tend to show the necessity of virtue. 'Thus,' says Epictetus, 'the mysteries become useful; thus we seize the true spirit of them, that everything therein was instituted by the ancients for instruction and amendment of life.' In pursuance of this scheme, it was required in the aspirant to the mysteries, that he should be of an unblemished and virtuous character, and free even from the suspicion of any notorious crime: for the discovery of which he was severely interrogated. On this account, Suetonius tells us, 'that when Nero, after the murder of his mother, took a journey into Greece, and had a mind to be present at the celebration of the Eleusinian mysteries, the conscience of this parricide deterred him from it.' So the good Emperor M. Antonius,

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ters was likely to produce any salutary effects. For *example* being more powerful than *precept*, the practical vices of a single god were sufficient to produce a proportion of moral evil, which could never be obviated by the theoretical incitements to virtue proceeding from all the philosophers and mystagogues in the universe. But, however, in some points the two institutions agreed, it only proves that the one was founded on the general principles of the other. Their discrepancies, already noticed, are too evident and irreconcilable, to sanction the hypothesis, that these mysteries were the Masonry of ancient times.

This degree of resemblance, however, cannot assimilate Masonry with the worship of false gods: for, though idolatry might, and did, imitate the true worship in all practicable points, it could not, for that reason alone, be deemed the true religion; and *cæteris paribus*, though the mysteries here spoken of might be founded upon the ancient practice of Masonry, its members, while worshipping the creature, could not preserve the purity of that Order whose sole foundation is the unsophisticated worship of the Creator.

It has been observed, that the Epoptæ were taught, when admitted to the greater mysteries, that the deities generally worshipped were but dead men, who had been deified on account of some real or imaginary benefit which they had rendered to mankind; and that the only true God was ONE, the Creator and preserver of all things. As these mysteries became universally disseminated amongst mankind, an altar was publicly erected to the Divine Being taught in the ἀποῤῥήτα, by the advice of Epimenedes, during the time of a destructive pestilence; but their ideas respecting his nature and attributes were so very confused and obscure, even in a city celebrated for religious knowledge, and denominated by Sophocles Ἀθηνων των θεοδμητων,* that this altar was inscribed "TO THE UNKNOWN GOD!" And this opinion of the Athenians was so very popular, that the neighbouring nations used to swear by HIM that was unknown at Athens: Νη τον εν Ἀθηναις αγνωστον:† yet the communication of this limited knowledge was esteemed the only means of combating the practice of vice proceeding from the contagious example of their libidinous deities.

These mysteries were received with the greatest avidity by all nations; they were supposed to be a potent and effectual charm to prevent or avert calamities;‡ and individuals were taught that all the initiated should

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when he would purge himself to the world of the death of Avidius Cassius, chose to be initiated into the Eleusinian mysteries; it being notorious to all, that none were admitted to their participation who labored under the just suspicion of any heinous immorality. The initiated were enjoined, during the celebration of the mysteries, the greatest purity and highest elevation of mind. 'When you sacrifice or pray,' says Epictetus in Arrian, 'go with a prepared purity of mind, and with dispositions so previously disposed as are required of you when you approach the ancient rites and mysteries.' And Proclus tells us, 'that the mysteries and initiations drew the souls of men from a material, sensual, and merely human life, and joined them in communion with the gods.' "—(Div. Leg. l. 2, s. 4.)

* Electra, Act ii. Sec. 1. † Lucian in Philopatride.

‡ The Druids, who practised the Cabiric mysteries, presented the initiated with an amulet, called *anguinum ovum*, whose properties were to make the possessor fortunate in all his undertakings; to procure him the most exalted patronage, and to give him a decided advantage over his antagonists in every contest for superiority. This egg was produced from the saliva of a large ball of serpents closely interwoven together; and, being impelled into the air by the hissing of the serpents, was received in its fall on a pure white cloth, held by a horseman, who was obliged to retire precipitately from the spot, to escape the fury of the serpents, who usually pursued him

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receive divine honours after death,* and their souls be assuredly received into the blest abode of the gods.† Hence arose that great anxiety for initiation, which produced such immense profits that, in a time of scarcity,

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until they were impeded by a river, which they were unable to cross. The virtues of this egg were then put to the test: it was enchased in gold; and being cast into the water, if genuine, it would swim against the most rapid stream. Precisely of the same nature were the magical amulets of the Basilideans (a sect of visionaries who flourished in the second century from Christ), called Abraxas, which, they asserted, was the sacred and incommunicable name of God, the Author of the circle of 365 days; and hence they were supposed to worship the sun, whose annual course was accomplished in that period. The numerical computation is as follows:

A,	1
B,	2
P.	100
A,	1
Ξ,	60
A,	1
Σ,	200
	365

From Abraxas, say they, comes Logos (the word); from Logos, Phronesis (prudence); from Phronesis, Sophia and Dynamis (wisdom and strength); and so on to the above number of 365. This Word, which is of the same signification with Abracadabra, was the name of a god worshipped by the Syrians, and was used as a charm to prevent misfortune.

In a circle, the emblematical representation of a year, was inscribed triangularly this Word, which was supposed to convey perpetual health and happiness, and protection from temporal dangers.



Some of these gems have been preserved. "Joseph Scaliger had one of them in his possession, and the excellent Peireskius very many. Amulets they were, and symbols too of their deities, whose names of Abraxas, Michael, Gabriel, Ourie. Raphael, Ananael, Prosoraiel, Yabsoe (names of their gods, and their seven angels. the presidents of their seven heavens), were inscribed on them, together with the figures of men, beasts, fowls, plants, stars; the schemes of which may be seen in Pignorius. Abraxas is represented with a human body, with buckler and whip, or sword in hand, as ensigns of power; and with serpents as feet."—(*Tenison's Idolatry*. Consult the F. Q. R. for 1840, p. 307.)

* Aristoph. † Plato Phœd.

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the public treasury of Athens was amply replenished from the emoluments arising out of these mysteries.

In the dark history of the heathen world, we discover few appearances of Masonry, except in Egypt, Greece, Phœnicia, and Rome; idolatrous fable, and improbable mythologies, supply the place of truth and reason; and it is a remarkable evidence of the connection of Masonry with religion, that, in proportion as the knowledge and worship of the true God has declined in all the countries of the earth, Masonry has also receded from the view, as the glorious light of the sun vanishes before the darkness of the night. And it may be safely added, that no certain traces of genuine Masonry have been found to exist in any country, or amongst any people, who have altogether renounced the true worship of God, and set up an idol in his stead.

The mysteries, which were esteemed as a plausible substitute for Masonry, attained such an influence over the minds of men, that even the great moralist Isocrates confessed that the mysteries were what human nature principally stands in need of.* And almost all the philosophers of antiquity speak highly of their original purity, and the great and beneficial effects they were calculated to produce both to states and individuals. Socrates approved of them, though he long refused to be initiated. Tully gave them the highest character, in a moral and political point of view; and Plutarch† could say, that "their mythologies contained nothing weak, unreasonable, or superstitious; but that, under every fable was hid some moral, historical, or philosophical truth.‡

In the history of an idolatrous nation, the declension of Masonry may be very accurately defined, as its decay is visibly connected with the corruptions of religion. At the dispersion from Babel, the original planters of nations carried with them a knowledge of the principles of our science, more or less deteriorated, according to the practice of their former associates; but in no one instance entirely lost. After these planters were settled in their respective colonies, we behold the unceasing efforts of the Cabiri used to pervert it from its original intention, and make it subservient to their private views of aggrandisement. These innovations brought on idolatry; every nation had its favourite deity; and, in after ages, these gods became incorporated, and hosts of mediators were worshipped by many individual nations, till at length the meanest reptiles, and even

* Paneg. † De Isid. et Osir. p. 353.

‡ Lucian is describing the initiations when he makes Menippus relate to Philonides the terrors of the infernal regions, which he says he himself witnessed. He then moralizes with great beauty. "Comparing human life," says he, "to the initiation processions, where Fortune, acting the Choragus, disposes all things, and puts on the several habits of those who walk in it; to one she gives the tiara, appoints him satrap and crowns him with a diadem: another she clothes in the garb of a slave; one she adorns and makes beautiful; another she makes deformed and ridiculous, for the spectacle must have variety; often, even in the middle of the ceremony, will she change the dresses of some, and not permit them to go through the rites as they set out. Crœsus she forced to take the habit of a slave; to Meandrius, who had long walked in the procession as a servant, she transferred the monarchy of Polycrates, and suffered him for awhile to strut in the royal robe. When, at length, the ceremony ends, every one gives back his garment, and laying it aside, together with his body, becomes just as he was before, and in nothing differing from his neighbours. Some, when Fortune came to strip them of their robe, were foolish enough to murmur and be angry, refusing to give back what was but lent them for a time, as if they had been deprived of something which they considered as their own."

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inanimate stocks and stones, were worshipped as gods; and, in the time of Hesiod, the world contained no less than thirty thousand objects of Pagan adoration. Amidst such a gross defection from God's worship, it is no wonder that Masonry, clothed in purity and perfection, should hide her face in shame and sorrow; it is no wonder that they should reject her as a meddling and unwelcome intruder, when, faithful to her trust, she denounced judgments against their apostacy; overthrew their idols with contumely, and pointed out charity, or universal brotherly love, as the medium through which they might attain to the knowledge and love of their Maker.

The Eleusinian mysteries were transmitted by *oral tradition*, for a period of more than two thousand years, and continued until the reign of Theodosius, who gave the finishing blow to idolatry, and all its accompaniments, throughout this extensive empire. Their secrets were never committed publicly to writing except in the very latest ages, when their abominable practices brought them into disrepute, and accelerated their dissolution.*

How very sacred the ancients deemed these mysteries, appears from the following passages in Apollonius Rhodius:

"To Samothrace, Electra's isle, they steer,
That there initiated in rites divine,
Safe they might sail the navigable brine.
But, muse, presume not of these rites to tell:
Farewell, dread isle! dire deities, farewell!
Let not my verse these mysteries explain:
To name is impious, to reveal profane."

FAWKES.

The mysteries in every nation were committed to the custody of the priests.† The Bramins of India were wonderfully tenacious of their secrets, and, deviating from the practice of other nations, concealed them from all the world except those who aspired the sacerdotal dignity. Their secrecy was so severely maintained, that death was the certain punishment for the slightest breach of faith. The Hindoos were idolators, yet the general truths of religion ran obscurely through their system of false worship. They represented the Supreme Being under a THREEFOLD SYMBOL. They believed that "God created the world; that he is eternal, omnipotent, knowing all things, and present everywhere." They admit the reality of a future state, though their theory on this point is somewhat vague and fanciful. The threefold symbol evidently shows that these idolaters had some general ideas respecting the doctrine of the Trinity; which appears, indeed, to have run through all the systems of false as well as true worship in every age of the world. Suidas informs us that the

* Warburton says, that the mysteries are laid open, and the tedious forms of initiation fully described by Virgil (ENEIS, lib. 6).

† And they held the minds of men in the most deplorable thraldom. "Amongst the proudest and wisest," says Mills, "within the borders of Paganism, there did not live a man unenslaved by these delusions. The soothsayer, the interpreter of dreams, the sacrificer, the seller of the remnants and dust of the dead, the miserable pretender to magic; these were the true rulers of mankind, these were the sceptre-bearers, to whom emperors themselves were but as menials; they laughed at authority, set counsel at nought, and sapped the foundations of every state, by sapping the vigour of the national mind."

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name of Trismegistus was given to Thoth or Hermes* "because he taught the doctrine of the Trinity."

Stanhope says: "Some very learned heathens have made approaches to this doctrine, under the names of one or good, mind or cause, and soul, sometimes called the soul of the world, at other times the soul above the world. The same have been again distinguished by infinite GOODNESS, infinite WISDOM, and infinite LOVE; but these distinctions are not made to imply three different principles, but as united in one common principle or universal cause. The first of these was said to be derived from none; the second to be derived from the first; the third from the other two. In the production of the world, the first was the original MOVER; the second was the ARCHITECT; the third was the GIVER OF LIFE: but still all these were affirmed to have but one operation, and all things to be produced by the common consent of the three."†

Every Mason will fully comprehend this reasoning, because it is nearly allied to a most beautiful illustration contained in the first Lecture of Masonry.

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* It is impossible to clear away the mists in which the history of the triple Hermes is involved. The poets identify him with Mercury. Bishop Cumberland makes him the same as Thoth, the son of Mitraim. Bryant, from the Chronicon Paschale, pronounces him to be the patriarch Joseph. Some think his name of Trismegistus, or thrice greatest, was imposed, because, like the Jewish patriarchs, he combined in his own person the threefold office of king, priest, and prophet; and hence the theory which professes to explain all the phenomena of nature from the three chemicl principles, salt, sulphur, and mercury, is called the Hermetical philosophy. Suidas, however, says that the name of Trismegistus was given him because he taught the doctrine of the Trinity. Faber considers him an imaginary mythological character, and derives his name from Ar-Mon, the deity of the lunari arkite mountain. Hammer considers him to have been Enoch, and says, "Hermes was the first king of the ancient Egyptians, and is evidently the Hermes Trismegistus of the Greeks, and possibly the same with the triple Rama of the Indians. The old kings of Egypt are comprehended by or under the name of Pharaohs. The Oriental historians divide them into three dynasties; viz. 1, the Hermesian; 2, the Pharaohs; and 3, the Coptic, or properly Egyptian kings. To the first, and particularly to Hermes, the threefold himself, they ascribe the tombs, catacombs, temples, palaces, pyramids, obelisks, sphynxes, and all the royal, funeral, religious, and astronomical monuments which astonish the traveller in Upper Egypt; but, incapable of distinguishing them, or of finding out their true appropriation, they believe all of them to have been constructed for the purpose of hiding treasures, of raising spirits, of telling fortunes and future events; of performing chemical operations, of attracting affection, of repelling evils, or of indicating approaching enemies; and they call them, according to these purposes, treasure chambers, conjuring buildings, astrological tables, alchemical monuments, magical spells, talismans, and magic alarm-posts.

† Boyle, Lect.

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CHAPTER VI.

CONTAINING FOUR HUNDRED AND SEVENTY-SEVEN YEARS.

View of Masonry from the Universal Deluge to the Offering of Isaac.

NOAH remained in the ark while the waters inundated the world, for the space of six months, at the expiration of which time the ark rested on Ararat, a mountain in Armenia. After remaining about three months in that situation, Noah sent out a raven* and a dove, that he might ascertain whether the waters had subsided. The birds very soon returned to the ark, unable, from the prevalence of the waters, to find a place of rest. At the end of seven days he sent forth the dove a second time, which returned to the ark with an olive leaf in her mouth, as a token of peace and reconciliation with God; and the olive branch has consequently been adopted as a symbol of peace by every nation under the sun. When seven days were again expired, he sent forth the dove a third time, which returned to him no more; hence Noah concluded that the waters were dissipated from off the face of the earth; and at the end of twelve months and ten days from his entering the ark, he left it on the summit of the mountain, and all the creatures in it were soon dispersed over the earth.†

The first act of Noah, after his escape from the general destruction of all created flesh, was an act of gratitude and devotion to his Great Preserver. He erected an altar and offered a burnt offering of every clean beast and fowl. Here God covenanted with Noah, that he would no more destroy the world by water, and placed a *rainbow* in the clouds as a token, which was to remain as a perpetual memento of His most gracious promise.‡

The assurances of preservation delivered to Noah were accompanied by

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* Ravens were birds of ill omen. When they appeared about an army, they were objects of terror, particularly if they came croaking on the left hand. Pliny says that the worst omens were given by them when they made a harsh sort of noise—rattling in their throats as if they were choking.

† In the time of Josephus, there was a city in Armenia which he calls Ἀποβατήριον or the place of descent: it is called by Ptolemy, Naxuana; by Moses, Choronensis Idsheuan; and at the place itself it was called Nach-Idsheuan, which signifies the first place of descent. This city was a lasting monument of the preservation of Noah in the ark, upon the top of that mountain at whose foot it was built, as the first city or town after the flood."—(Bishop Tomline's Theol., pt. i. c. 1.)

‡ A phenomenon, so remarkable and so frequently recurring amidst excessive rains, serves to impress this assurance firmly on our minds. The appearance of this bow is said to excite very extraordinary sensations upon the Jews, even to this day. Superstitiously imagining the sacred name of God to be visibly displayed in the rainbow, they turn from it in the utmost veneration, lest they should behold the majesty of God, whom no one may see and live: and after an humble confession of their sins, they acknowledge themselves worthy to be cut off by a similar visitation, and celebrate His clemency who spares them, while deformed by a series of accumulated transgressions.

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an injunction to observe certain precepts, which the Jewish Rabbins say were *seven*:*—1. Judgment; or punishment for the commission of unnatural crimes. 2. Blessings; particularly the institution of the Sabbath, and praising the name of God. 3 Against the practice of idolatry. 4. Uncovering our own nakedness forbidden. 5. Punishment for shedding the blood of our fellow creatures. 6. Against theft, fraud, and dissimulation: and the seventh forbade eating the flesh of a beast, taken from it before it was dead.†

In process of time the unnatural conduct of Ham elicited his father's curse. He denounced judgment upon his posterity; and particularly on Canaan, which were inflicted with unremitting vengeance.‡

His immediate posterity partook largely of their progenitor's perversity; stimulated probably by the curse. They removed by gradual migrations from east to west, until they found themselves on the plains of Shinar, about a century after the Deluge.§ The children of Japheth principally

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* Maimonides informs us that Adam had six precepts given him after the fall; which were—1. Against idolatry. 2. Against blasphemy. 3. Against murder. 4. Against adultery. 5. Against stealing. 6. To appoint judges to enforce these precepts. These, he adds, were enjoined on Noah, with this addition, that he should not cut off any portion of a living animal and eat it.

† Sheindler in Pentaglot.

‡ The curse of a father, in ancient times, was deemed an inexpiable misfortune. Heathen nations were impressed with an idea, that one principal commission of the Furies was, to execute vengeance on wayward children, lying under the parental curse. In after ages, the descendants of Canaan became addicted to the very worst species of idolatry, and even sacrificed their sons and their daughters on the impious altars of false and impure deities. (Deut. xii. 31.) They practised the most monstrous and unnatural vices, and lost every vestige of that pure science which places a restraint on all unruly lusts and passions. They were guilty of incests, sodomy, and every kind of bestiality. (Levit. xviii.) Thus when the Israelites, who sprang from Shem, had been delivered from their Egyptian bondage, and brought with them the science of Masonry, which they practised under the auspices of their grand master Joshua, who succeeded Moses in that high office, the effects of Noah's curse became visible; for the Canaanites were destroyed or driven out of the land, to experience every privation and misery in strange lands, where human foot had never before trod. And those that escaped destruction, and remained in the land, were made hewers of wood and drawers of water to the Israelites. They who fled and planted other nations obtained no continuance of rest or peace. The Tyrians were destroyed by Alexander, a descendant of Japheth; and the Carthaginians by the Romans, who were of the same original. And the miserable remains of this unhappy people are slaves to the Turkish nation, descendants also from the same patriarch. "Egypt was the land of Ham, as it is often called in Scripture, and for many years it was a great and flourishing kingdom; but it was subdued by the Persians, who descended from Shem, and afterwards by the Grecians, who descended from Japheth; and from that time to this it hath constantly been in subjection to some or other of the posterity of Shem or Japheth. The whole continent of Africa was peopled principally by the children of Ham; and for how many ages have the better parts of that country lain under the dominion of the Romans, and then of the Saracens, and now of the Turks! In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants! And of the poor negroes, how many hundreds every year are sold and bought like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another! Nothing can be more complete than the execution of the sentence upon Ham as well as Canaan!" (Newton on the Proph., Diss. 1.)

§ To enter on the origin and planting of nations, would be a discussion too wide and uncertain for the limits that could be assigned to it in a work of this nature. Nor is it necessary. I may, however, remark, that India and Egypt were the great schools of the world. Here all wisdom and learning were concentrated, at a

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accompanied them; and on these immense plains they laid the foundation of a mighty kingdom, which, under the name of the Babylonian Monarchy, continued in a flourishing state for many centuries. Here they formed the great project of erecting a Tower, whose height and magnitude should be sufficient protection against any future inundation of the world.

A part of the race of Shem, who had been induced to join in the migrations of mankind under their respective patriarchs, were united with Ham and Japheth in the construction of this Tower. They did not, however, suspect what was the secret design of Nimrod, and therefore engaged in the work from principles of public utility, and without imagining that any evil consequences would result. The building was erected to the honour of false gods, as well as to prevent dispersion. It was composed of enormous bricks dried in the sun, each being 19½ feet in length, 15 feet broad, and 7½ feet in thickness. These bricks were cemented by slime or bitumen,* which was rendered by time as hard as the substance of the brick. Three years were occupied in making these bricks, though the greatest part of mankind were employed in the work.†

The most probable dimensions of this building are those proposed by Anderson in his History of Masonry: "The foundation is reported to have been a square of half a mile in compass; and the building to have consisted of eight square towers, rising in stages above each other, with an ascending passage on the outside, all the way up to an observatory on the top, which was 600 feet from the ground.‡ In the grand tower were apartments with arched roofs, supported by pillars, 75 feet high, intended for a temple, in which the idolatrous worship of the god Belus was after-

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period when ignorance and barbarism characterized almost every other people; and even in the most early times, Egypt sent out her colonies into divers nations, for their civilization and improvement; not only under the conduct of Osiris, Danaus, and Cecrops, but under many other chiefs; and Eupolemus, in Eusebius, says (Præp. Evan. 1. 9. 26), "Moses was the first wise man who imparted Egyptian literature to the Hebrews, from whom it passed to the Phenicians."

* Gen. xi. 3.

† Many improbable and groundless conjectures have been offered respecting the magnitude of this celebrated edifice. Jerome says, from the testimony of *ocular demonstration*, that it was four miles high, and of proportionable dimensions in bulk. Some Oriental writers have pronounced it to be at least twelve miles in altitude; and one author, in particular, is bold enough to make it 5,000 miles high! This building, it is true, must necessarily have been of very large dimensions, considering the number of people who were engaged in it upwards of forty years (Syncel. Chron.) Yet these preposterous accounts exceed all the bounds of human credibility.

‡ Such was the opinion of Dr. Anderson, and I adopted it without consideration in the first edition of this work. On mature deliberation I am inclined to think it erroneous. The first huts which were erected for the habitation of man, are supposed by Vitruvius to have been built on a *circular* base, as we know the cabins of the primitive Britons were, with a post in the centre to support the roof. This form would not sustain any material alteration before the flood; and the first colonizers of every country, after the dispersion, used, with one consent, the same convenient plan in the construction of their domestic habitations. It is reasonable to infer, therefore, that the tower of Babel, at which they were all engaged before they were sent off to colonize the world, partook of this figure. Being emblematical of the spiral flame, it was dedicated to the sun, as the great agent, according to their belief, employed in drying up the waters of the deluge. Verstegan has given a plate of this edifice in the title-page of his "Restitution of Decayed intelligence in Antiquities;" and it is there represented as the frustum of a cone with seven gradations: Calmet has followed this author, and has also introduced an engraving with the same design. (See the Signs and Symbols, p. 173.)

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wards performed."* In the interior of the bottom story was a cavern in which the Cabiric mysteries were celebrated.

To prevent the select people from imbibing the idolatrous sentiments which God foresaw would be rapidly and widely propagated, he resolved to disperse mankind over the face of the earth. The families then in existence appear to have formed one great community, each governed by its respective patriarch, and compacted together under one monarch, with the exception of Noah and his adherents, who had already colonized China. As the building of this tower advanced, men became more confident of their own power and importance, and less inclined to yield obedience to the seven precepts of Noah. Each father of a family, as private interest or inclination might prompt, assumed to himself the power of legislating for his immediate followers; and, departing from primitive usage, adopted such rites of divine worship as were best suited to the new and local object of his adoration. The variety of forms which idolatry would assume, under such circumstances, would lead to a direct oblivion of the true God and religion; and the fascinations of novelty being almost irresistible to human nature in its degenerate state, the righteous line of Shem was threatened with contamination; and thus the knowledge of God might have been totally lost †

To preserve, therefore, a remembrance of himself upon earth, the Deity gave to every division of idolatry a separate language; the line of Shem alone retaining the primitive speech of mankind; this impelled the disappointed architects to wander in search of other settlements, where an uniformity of language might unite them in some bond of society.

It is thought that, at the dispersion, there were only *three* languages essentially different, which were exclusively appropriated to the three distinct posterities of Shem, Japeth, and Ham. And, if this be admitted, the ensuing variety of tongues will not be difficult to account for. The posterity of these original patriarchs having migrated to some distance from each other, and forming separate communities, as they encountered different obstacles and experienced a different fortune, every circumstance which produced a shade of variety would be dignified with a new appellation, varying with the various fancies and dispositions of their respective leaders. These new phrases, though at first only casual and adventitious, would in time give a new character to the original language, which would at length become changed both in idiom and words. And hence every nation would be distinguished by its own peculiar dialect. This rendered the adoption of signs and tokens absolutely necessary, as an universal language, by the use of which they might occasionally communicate with each other, amidst all the variety and change of speech.

"The migration from Shinar commenced fifty-three years after they began to build the tower, or one hundred and fifty-four years after the Flood; and they went off at various times, travelling north, south, east, and west, with their Masonical skill, and found the good use of it in settling their colonies. From Shinar the science and the art were carried to the distant parts of the earth, notwithstanding the confusion of dialects, by the Ma-

* Noorth. Cons. part 1, c. 2.

† It is recorded (Sanch. in Euseb. de Præp. 1. 1, c. 10), that Shem married into the family of Ham; an union which produced those three extraordinary men named Axieros, Axiokersa, and Axiokersos, or the THREE MIGHTY ONES, who, with indefatigable industry, disseminated the practice of idolatry throughout the then known world.

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sonic practice of conversing without speaking, and of knowing each other by signs and tokens; which expedient, *according to an old tradition*, they contrived upon the dispersion, in case any of them should meet in distant parts who had been before in Shinar."*

This great event made such a terrible impression on the minds of all the workmen concerned in this building, that they kept as near to each other and to their original settlement as possible, apprehensive of some further and more signal judgments, until increasing numbers compelled them to extend their migrations, and seek for refuge in more extensive regions, where their accumulating population might be less likely to prove incommodious; and a general tradition remains, distinct from the writings of Moses, in every country to which they migrated from Shinar.†

"There are other reasons of the dispersion of mankind into the several countries of the known world, than those that are most commonly offered to us, and they are these: the fruitfulness of many countries above others, as Egypt, Canaan, Greece, and of Asia Minor, besides the islands, were known to Noah and his sons before the Flood, and therefore they would acquaint their offspring therewith, which would naturally excite in them a desire to be early possessed of those fertile lands, which could not be without first removing from their old habitations."‡

An old Eastern tradition specifies that Noah, a short time previously to his death, made a formal division of the earth between his three sons, and bound them by oath not to encroach on each other's territories; but there does not appear any foundation for such a supposition; for after enumerating the seventy primitive nations springing from Noah, Moses says expressly, "These are the families of the sons of Noah, after their generations, in their nations; *and by these* were the nations divided in the earth after the Flood."§

It is remarkable, however, that, with very few exceptions, the dispersed workmen migrated to different situations, according to their respective pedigrees. The descendants of Shem continuing in Asia, of Ham penetrating into Africa, and of Japheth into Europe; and in the several divisions of the earth which they respectively peopled, exercised those principles which were recommended by their leaders. Ham built Byblus in Phœnicia, previously to the general migration of his posterity into Africa; and, after remaining there many years, visited his children in their new settlements, and ultimately retired to that city as a place of settled residence: his eldest son, Cush, who had originally colonized that portion of land encompassed by the river Gihon, was induced to retire, and form a new colony, when his country had become subject to the arbitrary government instituted by his son Nimrod; he therefore travelled south-westward,

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* Noorth. Cons. part 1, c. 2.

† Abydenus, the Assyrian, says: "The first men of the earth, being of gigantic form, and insolent in strength, despised their gods, and undertook a tower where Babylon now stands; but when the building had nearly reached the heavens, the gods, assisted by the winds, threw down the edifice upon them. Hence the ruins were called Babylon. Till this time all mankind had the same speech, but now the offended gods brought upon them a clamorous confusion of tongues." (Euseb. Præp. Evan. l. 9, c. 14.) Eupolemus, from Alexander Polyhistor, says the same thing. (Euseb. ut supra, c. 17.) The Sibylline oracles give a similar testimony to the same truth. And many ancient authors indirectly allude to the ruin and devastation occasioned by the general dispersion of mankind from the plains of Shinar.

‡ Cumb. Orig. Tract, 4. § Gen. x. 32.

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and founded that country known by the name of Ethiopia. Mizraim settled in Egypt, and exercised the art of operative Masonry with considerable effect, in building the cities of Memphis and Diospolis.* Phut penetrated into the heart of Africa, with his followers, about the same time; and his youngest son, Canaan, built the cities of Hebron and Zoan, in the land called after his own name, immediately after the dispersion.

Such were the situations chosen by Ham and his sons for the seat of their respective governments. His grandsons were also assiduously employed in promoting the great work of dispersion. Nimrod, the son of Cush, retired from Babel, or Babylon, to avoid the inundations with which that city was annoyed; built the city of Nineveh, and founded the great Assyrian Empire. The other descendants of Cush spread over Arabia Felix and Ethiopia. The sons of Mizraim established so many nations known by their names in Lower Egypt. The Ludim, or Libyans; the Anamim, or inhabitants of Delta; the Pathrusim, or inhabitants of Thebais; and the Caphtorim. Naphtuhim settled at Memphis in Upper Egypt; and Philistim planted the country between Canaan and the Mediterranean sea; and his descendants were the Philistines. Phut peopled the northern borders of the Persian Gulf, and the children of Canaan settled in Phœnicia. Sidon built a city and called it by his own name; his other sons founded nations known by their respective names, which were afterwards destroyed by the children of Israel.

"The posterity of Japheth inhabit Europe, Asia Minor, Media, a part of Armenia, Iberia, Albania, the vast regions of the north, which formerly the Scythians, but now the Tartars, possess: to say nothing of the New World (America), into which, it is most probable, they migrated by the straits of Anian."†

Japheth led his colony into Arcadia, and they were afterwards named

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* Every people were indebted to Egypt for the rudiments of literature and science. The colonizers did not content themselves with merely engrafting upon the savage stock a love for the cultivation of human arts and mechanical inventions, by which industry is rewarded with additional comforts and enjoyments unknown before their arrival, but improved the influence arising from these causes by a revision of their sacred code; for the traditions of Shinar were never entirely lost by any of the migrating tribes which were driven by necessity from those fertile plains to colonize and people the globe. Historical or religious truths —indeed language itself—in these early ages, were all poetical; and poetry retains its hold upon the mind in every change or reverse of fortune, with little prospect of deterioration. They formed the nursery song of the tender mother; and the social enjoyments of mankind were accompanied by their repetition. Hence the preservation of these important facts may be rationally accounted for, however, from the operation of various causes, a solitary or detached tribe might have forfeited its relish for the arts of social life, and degenerated into a savage state; for religion is natural to the mind of man; and objects of worship were presented to his imagination in all the great productions of nature, as the deity of their Cuthite ancestors.

Such indigenous gods would occupy the Elysium or Tartarus of all uncivilized tribes as were most congenial to their climate or pursuits. A warlike tribe would clothe its deity with terror; if agricultural, it would derive its gods from the earth or the seasons of the year; but in all cases, while it retained its primitive simplicity, the worship would consist of but few rites, and those merely propitiatory. But when the above changes were wrought by colonization, the simple rites of divine worship would become impregnated with the leaven of foreign superstitions. To what extent these innovations might accelerate the debasement of religious truth I am not now to examine; I merely state what I conceive to be the fact; and if that be established, the natural and inevitable result will hereafter appear.

† Bochart, Phaleg. 1. 3, c. 1.

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the Pelasgi,* because their principal migrations were performed by sea (πελαγος). Not long after this the Sicyonian kingdom, in the same region, was founded by Ægialeus, in whose reign the oracle of Dodona was set up by an Egyptian priestess, who had been taken captive by the Phœnicians and sold into Greece. Thus early was Masonry prostituted amongst the posterity of Japheth. Gomer, Magog, Tubal, and Meshech dispersed with their colonies to the north part of Syria. Their chief city was called Magog, and afterwards Hierapolis, or the sacred city. Askenez, the son of Gomer, established the kingdom of Armenia, and probably Phrygia.† Togarmoth, another of his sons, placed himself near the country planted by his father. Javan was king of the Ionians, afterwards called the Athenians, and Greece; his son Elishah reigned in Peloponnesus; whose descendants were celebrated for the blue, purple, and crimson dye.‡ Tarshish retired into Spain; his posterity traded in silver, iron, tin, and lead.§ Kittim reigned in a part of Italy; the excellence of his posterity was chiefly in works of ivory.‖ Dodanim advanced farther north, and took possession of France; and hence Great Britain and the northern part of Europe were peopled.¶

Shem settled in Salem, and was afterwards its monarch, under the name of Melchizedek. He lived to an old age, and preserved the principles of Masonry amongst his descendants, until he ultimately committed them unsullied into the custody of Abraham, who was upwards of one hundred and fifty years old when Shem died. His posterity spread over the vast continent of Asia, except such part as had already been colonized by Noah, and amongst a certain select portion of his descendants, the knowledge of Masonry was never wholly lost.

Elam planted Persia, which soon became a great and flourishing nation. Ashur, after building Ur of the Chaldees, which became the residence of his brother Arphaxad, succeeded Nimrod in the government of Assyria, which was so named after him; and continued for many successive centuries in the plenitude of its vigour. Arphaxad settled with his colony in Ur of the Chaldees, which was situated in Mesopotamia; and here his descendants, deluded by the fascinations of the Cabiric rites, sunk into idolatry, and renounced the practice of Masonry altogether. Lud was the planter of the Lydians in Asia Minor. Aram planted some part of Syria, but the particular situation of his colony is uncertain.

Eber was the father of God's chosen people the Hebrews, to whose custody the sacred oracles were afterwards committed, and who preserved a knowledge of HIS NAME when all the rest of the world were polluted with the grossest defilements of idolatry. His son Joktan led a colony beyond Mount Mesha; and his thirteen sons spread over Mount Sephar, and penetrated into India; but Peleg and his descendants continued at Ur, and lived amongst the idolatrous Chaldeans, until the time of Terah, the father of Abraham, when the Chaldeans drove them out of their land, and wrested their possessions from them, because they openly renounced the worship of idols, and returned to their allegience to the true God.**

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* Cumb. Orig. p. 277.

† Boch. Phaleg. 1. 3, c. 9.

‡ Ezek. xxvii. 7.

§ Ibid. 12.

‖ Ibid. 6.

¶ Bochart.

**The Phliasians had a temple *without an idol, or any visible object of adoration*, for which they professed to have a special reason, but asserted that it was incommunic-

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Thus were the different quarters of the world peopled by the descendants of Noah, the patriarch himself founding the empire of China; and thus was our science disseminated and spread over the earth. Its spirit, amongst *many* of these nations, continued to invigorate the minds of men, and it sunk into oblivion by gradual and almost imperceptible degrees; amongst *others*, more bold and enterprising, it served only as a model for new systems, where, divested of its native purity, it was perverted to advocate and support a cause diametrically opposite, and decidedly hostile to the views of its Divine Author, in its original establishment. It assumed in these nations a daring character, and was invested with an absolute and undisputed authority over the lives and property of its deluded votaries. It boldly proclaimed idolatry to be the genuine and primitive worship, and inflicted the most severe punishments on all who refused to acknowledge its sovereign authority, or to practise the duties prescribed by its dogmatical laws.

The patriarch Shem continued, until the time of his death, to practise those principles of the Masonic science which he had learned of Lamech, Methusaleh, and Noah before the Flood. He communicated to his immediate descendants the mysteries of Enoch's pillar, and hence his sons, the Cabiri,* became fraught with that knowledge which rendered them so celebrated throughout the world. At their migration, they entered into a solemn league with Thoth, or Pathrusim, the son of Mizraim, who was intent on converting the imperfect knowledge of Masonry, which he had learned from Ham, to his own individual advantage. Finding the sons of Shem in possession of that information to which he so ardently aspired, he eagerly embraced their offers of friendship and mutual amity, and even gave them a share in the government of Egypt. Their ambition being thus excited, little further was necessary to engage the prostitution of their acquirements to the furtherance of any scheme dictated by their patron, the powerful king of Egypt. The great end to be accomplished was their own apotheosis; and this could scarcely be effected but through the medium of superstition. To awaken this feeling, and enthral the mind most successfully, it was determined, after mature deliberation, to institute mysteries founded on the plan of Masonry. This produced the desired effect. The numerous rites and imposing ceremonies attached to these mysteries were celebrated in the most secret places, and covered with the shades of midnight. Confined at first to a select few, they were treated in public with such a high degree of veneration, that it was accounted almost an inexpiable crime to mention them. These precautions, artfully used, infused

able. (Pausan. Corinth.) Here then we have a testimony that some traces of our science were visible in a Grecian city, amongst the posterity of Shem; for Phliu was built by Haram, the elder brother of Abraham; and perhaps this small tract is. Peloponnesus was the only part of Greece where any part of Shem's posterity settled. This peninsula had been very early corrupted, for the mysteries of the Cabiri were established there by Magog or his immediate decendants, which paved the way for the worship of idols; and this worship is the most certain test of the deterioration of ancient Masonry, which inculcated as an indispensable duty the worship of one God, unconnected with any visible symbol.

* The Cabiri are made the sons of Shem by a daughter of Ham by Sanchoniatho; and, it is believed by the learned Bishop Cumberland, justly. They were said to be three in number, Axieros, Axiokersa, and Axiokersos, which, according to Sir Isaac Newton (Chron. p. 157), correspond with Ceres, Proserpine, and Pluto; but some say their number was six: and add to these, Casmillus, Jove, and Dionysius. (Vide Camb. Orig. p. 335.)

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into the multitude a superstitious awe, and a dread which they could neither account for nor define; and caused them to shudder with involuntary dismay, if these solemnities were named. It was then suggested that these feelings were inspired by the superior and invisible beings, under whose immediate protection the mysteries were placed. The people admitted the inference to be just, because they were unable to assign a more probable cause as the source of their inherent terrors. The scheme succeeded but too well. Founded on the same general principles with ancient Masonry, the mysteries were modelled so as to serve the very worst purposes of idolatry; and through their influence idolatry assumed a gross and bestial form, even in the early ages of the Egyptian monarchy.

To disseminate the newly-established mysteries, and extend the influence of idolatry in other countries, the Cabiri travelled through Egypt, Asia, and Greece;* and in all lodges or societies which had preserved any remembrance of Masonry they introduced amongst the Noachidæ their sophisticated innovations, and by their extraordinary attainments, and insinuating manners, were generally successful in blending ancient Masonry with their mysteries; so that the true import of our science was but obscurely conveyed, if conveyed at all, amidst the multiplication of absurd and unintelligible ceremonies. To dissipate all suspicious doubts, and to make their impositions the more palatable, they taught, that all who were initiated into their mysteries were under the protection of the gods, and consequently were exempt from every danger, whether of fire or water, the sword or famine. Such promises, enforced by the information communicated to these nations by the Cabiri, impressed the inhabitants with such a veneration for their persons, that they were deified, as if by mutual consent; and the mysteries promulgated by them were termed "The Rites of Dii Cabiri."

These men, I should conjecture, were the first priests who officiated in open violation of the patriarchal privileges attached to primogeniture; and by means of superstition, added to the influence of their mysteries, they gained such an ascendency over the minds of the people who embraced their systems, as to be allowed to make what regulations they pleased in the civil and religious polity of states and empires; and after death, to be worshipped as the greatest and most powerful gods. Thoth, their patron, enjoyed an equal share of celebrity, for he was also worshipped under the name of Anubis; hieroglyphically designated by a dog's head, to signify his watchfulness, and the quick scent of his understanding. Osiris and Isis were consecrated into the sun and moon, and Ham into the planet

* And to accelerate their conveyance to various parts of the earth, a πλοιον, or ship, with masts, sails, oars, and other requisites for directing its motions and influencing its speed, was built. This vessel was an object of astonishment and terror to the inhabitants of those strange countries which they visited, and caused these extraordinary men to be received with the utmost respect and veneration. The ship was taken for a living animal; and hence originated the fables of winged dragons, griffins, flying citidels, and men transformed into birds and fishes. The winged Pegasus was nothing but a ship with sails, and hence said to be the offspring of Neptune. A name was imposed on the vessel when it was launched, which could not afterwards be changed, for it was generally the sacred appellation or emblem of a tutelary deity; and the ship being purified with brimstone, was ritually consecrated to the god, under whose protection it was for ever placed.

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Saturn.* The Cabiri laid the foundation of the high rank and dignity which the priesthood enjoyed in Egypt; and their plans were so rapidly improved by their successors, that before the time of Joseph, the priests had one-third of the land allotted for their subsistence, exempted from all imposts, duties, and taxes; and their persons were accounted sacred as the gods they worshipped.

The population of Europe was commenced by the posterity of Japheth, who carried with them a knowledge of the genial science of Masonry, which they inherited from their progenitors, who had practised it before the Flood. This knowledge was not perhaps unadulterated with a tinge of the Cabiric mysteries; for Pausanius† informs us that Ceres, who, according to the best authorities,‡ is the same with Isis, the wife of Osiris or Misraim, and the daughter of Prometheus, or Magog, the son of Japheth, initiated her father into the mysteries of the Dii Cabiri, and accompanied him in the propagation of them throughout Macedonia, Attica, and Bœotia. Three of the sons of Japheth extended their wanderings even to the north of Europe; Magog at length ended his life in Scythia, Tubal in Spain, and Gomer in France or Britain.

The Pelasgi wandered as far as Ireland, and brought with them the Cabiric mysteries, to which they were inordinately devoted. And there yet remain in that country several monuments of antiquity which were erected for the express purpose of the secret celebration of these rites.§

Thus were these rites disseminated throughout Europe by the posterity of Japheth, and reached the distant isles in the north, amongst which were Great Britain and Ireland;‖ and thus was the science of Masonry overwhelmed with an incongruous mass of superstition. But every thing in these ages was prostituted to serve the purposes of idolatry: yet though the true religion and Masonry were overturned, the false were founded on precisely the same principles, but with a different end in view. The idolatrous worship had its oracles, priests, altars, sacrifices, purifications, and temples, bearing a very close resemblance, both in external appearance and internal economy, to the ordinances of the true religion. And the mysteries, in like manner, had their solemn initiations, their distinguishing signs and tokens, their systems of morality, their philosophical disquisitions, and other rites and ceremonies peculiar to the science of Masonry, but perverted to impure purposes by the secretaries of Thoth. And in the same proportion as the true religion was faintly disseminated in idolatrous nations, the true science of Masonry was recognized in the Cabiric mysteries; until, in after-ages, the shades of truth grew lighter

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* The beautiful constellation, whose "sweet influences" are mentioned by the Deity himself (Job xxxviii. 31), was named after the priestesses of Dodona, Peleiades, or Doves.

† Bœtic, p. 300.

‡ Diod. Sicul. in Euseb. Præp. Evan.

§ Vide Faber on the Cabiri, c. 10.

‖ The Phœnicians established the earliest commerce with our island. They were the greatest navigators of ancient times, and traded to all parts of the world then known. Herodotus, the great father of history, professed some doubts respecting this fact, because the mariners asserted that, during their voyage round the coast of Africa, they came to a place where the shadows fell to the south; a phenomenon so contrary to the historian's experience, as induced him to question the truth of the voyage altogether.

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and lighter, and were almost lost at the coming of Christ to restore the purity of both.

The Cabiri very studiously inculcated the *true* principles of operative Masonry, because they assisted the views of their own aggrandizement, and their disciples appear to have greedily imbibed the knowledge thus communicated. They travelled round the inhabited world, as did also Ham and his sister Astarte, as well as Misraim, in various directions, for the purpose of making their systems universal. Stately structures arose in every country which they visited; and many nations, under the immediate superintendence of these extraordinary men, made a rapid progress in philosophical pursuits: their knowledge of naval architecture enabled them to extend their improvements to distant continents and islands, and the principles of operative Masonry very early extended their influence to almost all parts of the habitable globe.

It is evident that, before the call of Abraham to restore the true worship along with the purity of Masonry, the efforts of the Cabiri, in conjunction with Thoth and others, had succeeded in substituting their mysteries for truth amongst the posterity of Shem, as well as of Ham and Japheth, which they might do the more readily, from their intimate connection with that race, as descending from Shem themselves, though their mother was a daughter of Ham, who was the King of Byblus.

A short time after the deification of Thoth and the Cabiri, Abraham was born;* a man who was destined to impede the rapid progress of idolatry, to reduce the influence of the Cabiric mysteries, and to advance the interests of true Masonry and religion amongst mankind. The exertions of Abraham to promote the genuine worship of God are finely contrasted with the restless activity of Thoth and his secretaries to propagate the pernicious mysteries of idolatry. Brought up amongst the Chaldeans, and his parents and friends interested in the success of idolatry, he was early initiated into the mysteries used by the Chaldeans, and studied their ἀπόῤῥητα with the most indefatigable industry and perseverance. The wild and improbable mythologies there displayed, appeared, to his superior understanding, inconsistent with the truth, and contradictory to each other. He analyzed, with a philosophical eye, their bold cosmogonies, and wondered how the earth could make itself, or be produced by a fortuitous mixture of winds, and chaos, and muddy atoms; his knowledge of astronomy enabled him to take a correct survey of the celestial system, and he proposed to his own mind these startling questions: Can the immense orbs which beautify and adorn the spangled canopy of heaven be formed out of nothing, be suspended in the air without any visible support, and perform their courses with such order and regularity from the sole effect of chance? Did chance ever produce a minor work since the Creation? how then could this imaginary cause produce so august and stupendous a system as this universe contains? The cosmogony being false, he began to entertain doubts respecting the purity of the system altogether; and

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* At the birth of Abraham, mankind had attained to a high degree of comparative refinement. Powerful kingdoms were established; great cities had been built; regular armies were maintained; mankind already witnessed the pomp of courts and the luxury of individuals: Pharaoh appeared surrounded with his princes; Abimelech came attended with the captain of his host; the use of coined money was introduced, and Abraham himself became rich in gold and silver, in tents, and flocks, and herds. (Spineto, Lect. on Hierogl., p. 374.)

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at length was quite dissatisfied with the popular motives for its establishment, and the doctrines which it taught.

In this state of uncertainty, he consulted with the priests and hierophants; but they were too much interested in the success of their own impostures to satisfy his doubts, even if they had been able. Hearing that the old patriarch Shem was living at Salem, he applied to him for assistance and information. The patriarch, on examination, finding him worthy and of good report, admitted him to a participation of those invaluable secrets, which pointed to the one true God, the creator of the universe, as the sole object of adoration. He communicated the true system of the creation, and the history of the world before the Flood; shewed that that great judgment was brought on the world for the sins of its inhabitants; revealed the seven precepts of Noah, as the conditions of God's covenant with man; imparted the origin of sacrifices, and the most acceptable offering which can be made by man; cautioned his pupil against the mischiefs of idolatry, and finally received him as one of the Noachidæ, or faithful followers of Noah.

Having studied Masonry under Shem with unabated diligence and assiduity, until he was a *perfect master* of the art, he communicated with a select few of his own family, who retained some indistinct remembrance of Masonry, though much adulterated and obscured by innovations of Cabiric introduction, and prevailed on them to renounce the worship of idols, though his father was an idol-maker.*

Thus successful in his own family, Abraham endeavoured to extend the benefit to his more distant relations, and was strenuous in his exertions to restore the true principles of Masonry, as the most effectual means of leading men's minds, by gentle and imperceptible degrees, to the true worship of God. This was an attempt replete with danger in those ages of violence and arbitrary power. The vengeance of the Chaldeans was elicited against the innovator, and they applied to the King of Assyria to stand forward in defence of their religion, which was openly threatened with destruction. The authority which Abraham possessed was scarcely sufficient to protect him from the fury of this potent monarch. Trembling for his own sovereignty, if the mysteries by which his despotism was upheld were exposed to public execration, he overwhelmed the patriarch with every species of persecution, and condemned him to perish by fire. He escaped this judgment by a precipitate flight.†

* The manner in which Terah was reclaimed is thus told by the Jewish Rabbins:—Abraham entered into his repository during his absence, and hewed all the statues in pieces with an axe, except the largest, in whose hands he placed the weapon. When his father returned, he angrily inquired who had been the cause of all this devastation. Abraham answered that the gods had been quarrelling who should enjoy an offering of flour which had been presented; and that, to put an end to the contest, the most powerful amongst them had cut the rest to pieces with the axe in his hand. Terah replied, that the statue was inanimate, and could not possibly accomplish such an undertaking. His son, on this, urged the impropriety of worshipping images which, by his own acknowledgment, could neither act nor speak. This argument, enforced by other considerations, produced a salutary effect on Terah, who appeared convinced of the wickedness of idolatry, and he and his family renounced the worship of false gods; and by the influence of Abraham, through the medium of our science, returned to the worship of the God of Heaven.

† The Talmudists relate this incident as follows:—Abraham, having come to Ur of the Chaldees from his native country Haran, found that they worshipped the sun, and adored it as God, and were ignorant of the First Cause. As was his custom, he argued with the heads of the city; and having demonstrated their error to them, and

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Thus expelled from their native country by the hand of violence, Terah, with Abraham his son, Lot his grandson, and others who acknowledged the God of their fathers, took refuge in the land afterwards called Haran, in honour of their relative of that name, who died before they migrated from Ur. They remained in this country, in the peaceable practice of our rites, for about five years: but the fascinations of the Cabiric rites, strengthened by the force of ancient prepossessions and the practice of their neighbours, caused Terah and his son Nahor, who had long oscillated between the two opinions, to decide at length in favour of the splendid error; and they deviated from the practice of piety to the true God, and returned to their superstitions.* The Almighty, therefore, selected Abraham for the subject of a peculiar revelation; he separated him from his kindred, and with promises of superior blessedness to himself and his posterity, he sent him forth, accompanied by his nephew Lot, into the land of Canaan, the place he had selected for his own peculiar residence; and the scene on which his glory was to be displayed to the world.

Abraham, believing the promises of God, obeyed the divine command, without knowing where he went, or what dangers he might encounter in entering on the possession of a land to which he had no claim by inheritance. Here he dwelt in tents with his family, looking for "a city which hath foundations, whose builder and maker is God."† And here God renewed the ancient covenant, which appeared to be lost amongst mankind.

After a residence of about three years in this country, Abraham was stimulated with a desire to propagate his knowledge, and assert the honour of God in other countries, which were deeply impregnated with the defilements of idolatry. In the first rank of corrupted nations stood Egypt, and thither he resolved to go. Animated with the hopes of vindicating and restoring the worship of God, he introduced himself to the priests by his knowledge of the mysteries acquired in the land of Chaldea, and endeavoured to convince them of the great absurdity of their cosmogony, and the dishonour they did to God by encouraging the worship of dead men. He exhibited the superior advantages of the science which he practised, and even initiated some of them into its mysteries. But the temporal honours and emoluments they enjoyed were too valuable to be relinquished for a science whose rewards were deferred to a future state. The favour and countenance of their monarch, and the influence they had acquired in

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that the sun was only a minister and one of the instruments of the Almighty Creator, the king resolved to sieze him, and he was imprisoned for some days. In the meanwhile he continued his arguments; and the king, fearing that he might bring over his subjects to his religion, and thereby occasion him the loss of his sceptre, confiscated his property and banished him to the confines of the East; and as, being an apostate from idolatry, he was cursed by all those people, God assured him of his favour, saying, "I will bless them that bless thee, and I will curse him who curseth thee;" so that, although he was then under the malediction of his enemies, the time would come when all nations would bless his name, as we now see fulfilled; for not alone Israel, but many nations of the world, say, on blessing any one, "God put upon thee the blessing of Abraham." Maimonides relates this story in his Guide, testifying that he had seen it in Gentile chronicles and books; but our sages, in the Guemara of Pesahim and Batra, Tana debe Eliahu, and various parts of Rabot, hold that Nimrod, King of Babylon, had Abraham thrown into the fire (as a punishment for his opinions), and that God, either directly or by means of the angel Michael, took him from it uninjured, as he subsequently did with Hanoniah, Mishael, and Azariah. This is confirmed by the Perakim of Rabbi Eliezer, who, treating on the ten trials of Abraham, relates this as one. (Concil., vol. i. p. 58.)

* Josh. xxiv. 2. † Heb. xi. 8-10.

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his councils, were objects of too great importance, even with the most learned and conscientious of them, to be changed, probably, for persecution or death; and therefore, though they esteemed Abraham as a man of most extraordinary erudition and ability, they declined embracing his systems for reforming their religion and worship.*

Abraham became so eminent throughout the world for his piety and learning, that from his example the kings of the surrounding nations, untainted with the stubborn policy of Egypt, were incited to study deeply the mysteries of their national religion. But it was generally too much interwoven with the selfish designs of priests and hierophants to be renounced for a system of inferior splendour, though of greater purity and truth; and few nations were actually led to embrace the true religion through the principles of Masonry communicated by Abraham.

The Persians were descended from Shem through his son Elam, and adhered to these principles for some time after they became a distinct nation; until, either by the Cabiri themselves or their descendants, they were seduced into the worship of the sun, moon, and stars, by the fascinating mysteries of these eminent men. The patriarch Abraham had the honour to convince them of their own erroneous practice.† He reformed amongst them the rites of Masonry, and converted them to the worship of God, their creator. The fame of his opposition to the Chaldean mysteries, the credit he had acquired in his disputations with the Egyptian priests, as well as his knowledge of ancient Masonry, had reached Persia; which induced some learned Persians to pay him a visit, for the purpose of studying a science so much celebrated. Abraham complied with their wishes, and taught them the superiority of Masonry over the absurd rites of idolatry; showed them how the LIGHT shined amidst the DARKNESS of the heathen world, which the darkness could not possibly comprehend; and imparted many valuable theological and philosophical secrets, to regulate their faith and practice, and wean them from the superstitious mysteries of their own depraved worship.

On their return, these men succeeded in restoring the primitive religion, which, however, retained its influence only a very short time; for the wild and marvellous fables of error being more fascinating than the sober dictates of truth, they became more enamoured with the license of their former follies, after having reluctantly submitted to the restraints imposed by reason and religion. The disquisitions of Abraham on the comparative merits of LIGHT and DARKNESS being misunderstood, were perverted to lend a sanction to new and improbable superstitions. So great was the avidity with which they returned to their former errors, that, not content with practising Zabiism, they added to it the horrid and unnatural rites of Magiism; which embraced the acknowledgment of a God called Yazdan, or Light, who had existed from all eternity; in opposition to an evil demon, called Ahraman, or Darkness, to whom they ascribed every evil that fell upon them.

The prophecy of Enoch being communicated to them, that the Lord should be revealed in the latter days, in flaming fire, to take vengeance on the worshippers of false gods, they miserably prostituted this great truth to advance the interests of superstition, and worshipped fire as the repre-

* Nicol. Damas., in Euseb. Præp. Evan.

† Hyde, Rel. Veter. Pers.

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sentative of Yazdan, or Light: hence their priests were called Magi, which signifies worshippers of fire. The Cabiric mysteries were remodelled in Persia by Zoroaster, and consecrated to the sun under the appellation of Mithras;* and this worship, supported by these rites, remained in Persia long after the introduction of Christianity into the world.

Here we have a striking exemplification of the proneness of mankind to embrace a splendid error, rather than sober truth. The Cabiric rites, combining magnificence with mysterious secrecy, were received with unqualified and even tumultuous approbation, by almost every people to whom they were proposed; while the sedate and unassuming science which taught the placid worship of one God, unadorned with sumptuous statues or imposing embellishments, was rejected by all mankind, except a select portion of the descendants of Abraham.

Abraham returned from the land of Egypt, and settled at Mamre, after dividing the unoccupied land in Canaan with his nephew Lot, and built an altar to the Lord, for the more convenient practice of the rites of his religion. About this time the Assyrians made war upon the cities of the Plain, which were become the residence of Lot, and not only obtained a complete victory over their kings, but took Lot and all his family and substance, and carried them away, with the purpose of selling them as slaves. Abraham received early intelligence of the captivity of his relations, and arming his followers, pursued the Assyrians, and overtook the rear of their army, which had charge of the prisoners, at Dan. With the small force he had suddenly collected he immediately attacked the enemy with courage and resolution, and rescued the prisoners and spoil out of their hands. Melchizedek or Shem resided at Salem, and maintained the true patriarchal dignity of king, priest, and prophet, living in the immediate practice of our science, and the genuine worship of the most high God. Hearing of Abraham's success, he went out ceremoniously to meet him on his return; publicly applauded his courage and conduct, and rewarded him with a solemn benediction, in his official capacity of a true and regularly constituted priest of the true God.

A short time after this transaction, which conferred on Abraham a great share of reputation amongst the nations around him, God promised him a son, in answer to his prayers, whose posterity should be as the stars of heaven for multitude; and covenanted to give his seed the land of Canaan for an inheritance.

Sarah his wife continuing barren, Abraham took her maid Hagar for his concubine,† and she bare him Ishmael, whom Abraham acknowledged as the child of promise; and he was not undeceived till Ishmael was twelve or thirteen years of age. The Lord JEHOVAH appeared to him, and declared that the child to whose posterity he had promised the land of Canaan

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* See the history of Initiation, new edit. p. 93.

† "We need not refer to profane history," says Dr. Taylor, "for proofs of the connection between the ancient Egyptians and the various nomad races of shepherd kings, to which the Hebrews belonged. Abraham, the founder of their race, visited Egypt, and entered into friendly relations with its ruler. Hagar, and perhaps other natives of Egypt, accompanied him on his return to Canaan. There is even reason to believe that, during this visit, he profited by the learning of the Egyptians; for the records of his family history become much more ample and minute in their details, after the account of the patriarch's visit to Egypt." (Monuments of Egypt, p. 2.)

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should be born of Sarah his wife; but that Ishmael also should be the father of a great nation.

The inhabitants of Sodom and Gomorrah, having degenerated from the principles inculcated by Noah, were addicted to every species of abominable wickedness. JEHOVAH appeared to Abraham in the plains of Mamre,* and renewed the promise of a son by his wife. He further revealed the heavy judgments about to be inflicted on that devoted city, of which Lot was an inhabitant, for the accumulated sins of its population. Abraham, trembling for the safety of his own connections, undertook to intercede for the salvation of the city, and received an assurance that if ten men, unpolluted with the prevailing vices of the city, could be found amongst its inhabitants, their virtues should redeem the rest. The conditions of this test could not be complied with; and after the safety of Lot, his wife, and two daughters was provided for, the cities were utterly destroyed by fire from heaven; and the very site swallowed up, and converted into a lake of the most pestilential qualities.

Abraham now removed to Gerar, a Philistine city, with his family; and Abimelech, its monarch, being struck with the beauty of Sarah, proposed to marry her, as the sister of Abraham. He appears to have possessed some knowledge of that science which teaches the worship of God in spirit and truth; for when he thus erred in coveting the wife of Abraham, God vouchsafed to appear to him in a dream, and expostulated with him on his violation of the laws of hospitality, in endeavouring to deprive the sojourner of his wife. But Abimelech, terrified at the recollection of the judgments God had inflicted on the cities of the Plain, appealed to the Lord in defence of his integrity, and was justified; for God said, "I know that thou didst this in the integrity of thy heart, for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou, that thou shalt surely die, and all that are thine."† And God recommended him to cultivate the friendship of Abraham, by whom he should learn more perfectly the true way of His worship and reasonable service. Abimelech profited by this vision, and with the assistance of Phicol, his chief captain, prevailed on Abraham to enter into covenant with him, that he might be successful in all his public and private undertakings. The sign and token of this covenant were seven ewe lambs, the word *Beersheba;* and it was ratified by the solemn obligation of an oath

Sarah was now delivered of the child of promise, in the hundredth year

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* A curious legend is related by the Rabbi Eliezer respecting this visit. He says, that when Abraham went to fetch a calf from the herd, the animal took refuge in a cave; that in following it, he discovered the sepulchre of Adam and Eve; and saw their bodies in full preservation, with lamps burning, which sent forth a delicious perfume. Abraham afterwards proposed to purchase the ground where this cave was situated; but the owners, knowing that his descendants were to occupy the land, refused their consent, except on the condition of his swearing that they, i. e. the Jebusites, should not be dispossessed. Abraham took the required oath, which they engraved on two bronze images, and placed in the fortress, which acted as talismans for their preservation. Hence, in the time of David, the Jebusites said, "Except thou take away the blind and the lame, thou shalt not come in hither" (2 Sam. v. 6); alluding to these images, which had eyes, but did not see, and feet, but could not walk. Joab took away the images, and the Jebusites became tributary.

† Gen. xx. 6, 7.

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of Abraham's age, whom he named Isaac, and circumcised on the eighth day. The birth of this child proved a cause of rejection, both to Hagar and Ishmael. In this remarkable transaction between Abraham and his Egyptian servant is displayed the difference between BOND and FREE. Abraham made a grand festival at the weaning of his son Isaac, because he was the child of promise, and born of a free woman. But Ishmael, born of a bond-maid, and brought up under her direction, was addicted to many vicious habits, arising out of the contaminated education of his mother in Egypt. At this great feast, Sarah detected Ishmael mocking and perplexing her son, on account of the great preparations that were making to celebrate his ablactation. Fearing lest Isaac should be contaminated by the effects of evil example, she conjured Abraham to cast out the bond-woman and her son; and urged, as an incitement to this apparent act of injustice, that the son of the bond-woman could not unite in the inheritance with her son Isaac. She knew that from the loins of Isaac should issue a great and mighty people, who should serve the Lord with freedom, fervency, and zeal, and in whom all the nations of the earth should be blessed; and feared that, if the two youths should be brought up together, Isaac might imperceptibly imbibe some of Ishmael's depraved and slavish principles, being apprehensive that the minds of slaves contained a species of contamination and servility, distinct from the honourable and uncorrupted mould in which the mind of the free-born is formed and brought to maturity. Influenced by these considerations, she urged the dismissal of Ishmael with great warmth and earnestness. The severity of this request, however, raised some degree of compunction in the breast of Abraham; and with all the tenderness and solicitude which a parent feels for the preservation of his offspring, he hesitated to comply with his wife's injunctions, and put up his petitions to God for advice and assistance in this trying extremity. But the Lord, who had pronounced that Ishmael should be a wild man, and every man's hand against him,* thought proper to divest him of Abraham's protection, that he might be prepared to convey a peculiar character to his posterity, and to rely on his own exertions alone for support in every extremity of his fortune. Hence, Abraham was commanded to send away Hagar and her son, because in Isaac alone the promises of peculiar blessedness centered. Hagar and Ishmael were therefore banished from his presence, and all his property and substance were inherited by Isaac; together with the privileges of birthright, the sacredotal, prophetical, and regal functions over his family.†

The typical sacrifice which Abraham was directed to make upon the summit of Mount Moriah is the next Masonic transaction which the history of the world displays in this period, and is one of the three grand offerings which have consecrated the floor of a Mason's lodge.‡

* Gen. xvi. 12.

† Ishmael was at least fifteen years of age when he left his father's house, and was very expert with his bow. He procured a plentiful supply of provision in the desert of Beersheba by archery; and water was miraculously supplied in this barren waste by the visible interference of God himself, who continued his protection until the descendants of Ishmael became a very numerous and powerful people.

‡ The true notion of a sacrifice is, an offering, by an authorized person, of some animal, first killed and then placed upon an altar, and consumed by fire, as an humble acknowledgment of God's power and goodness to mankind, in their creation and preservation from evil; or as a full atonement for the defilements of sin.

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The sacrifice of Isaac was a sacrifice of atonement, and, according to the rites of the patriarchal worship, if he had been offered, he must have fallen by the hand of his father. Isaac had attained the twenty-fifth year of his age, and by the sweetness of his disposition, and urbanity of his manners, had not only endeared himself to his aged parents, but had conciliated the affections of all his kinsfolk and acquaintance. But at this period, when Abraham hoped to close his career with joy, in the assurance of leaving his inheritance in the possession of a son who would keep the commandments of God and practise that mode of pure worship recommended by the Deity himself, he unexpectedly received this paralyzing command: "Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of!"* Abraham, though doubtless surprised at such a peremptory order, suppressed the tenderness of parental feeling, and obeyed the divine injunction. "He rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him;"† reflecting on the chequered and variegated scenes of this sublunary state of existence.

The obedience of Abraham, in offering his son, was founded on the strictest belief in the power and promises of God; for though it had been declared that in Isaac all the nations of the earth should be blessed, yet, when he had built an altar on Mount Moriah, he fearlessly bound Isaac and laid him thereon, and stretched forth his arm to slay him, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."‡ It pleased the Lord, however, after the faith of Abraham had been proved by his obedience, to arrest his outstretched arm, and to provide a more agreeable victim in the stead of Isaac, pointing out a ram entangled in a thicket by his horns, as a substitute for the human sacrifice he was about to offer.

By this transaction, Abraham was made acquainted with the mystery of human redemption;§ he saw the day of Christ and was glad.‖ And this is a complete answer to those who assert that Masonry contains no Christianity: for this prominent illustration of Masonry, the offering of Isaac, was the most significant type of the blessings to be conveyed to man by the influence of Christianity, that was ever revealed to a human being. Indeed, Christianity is the perfection of our institution; for, if the great duties of Christianity be, as its Divine Author has assured us, the perform-

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* Gen. xii. 2. † Gen. xii. 3. ‡ Heb. xi. 19.

§ This was the proper type and representation of the death of Christ. Isaac was born of Sarah, contrary to the common course of nature, and Jesus Christ was so born of a pure virgin. Three days elapsed from the *command* to sacrifice Isaac (from which time Abraham looked on him as dead) and the *offering*, when he was, as it were, restored to life; and precisely the same time elapsed between the actual death and resurrection of Christ. Isaac carried the wood to the top of Moriah for his own sacrifice; and Christ bare the cross on which he was to be suspended to the summit of Calvary, an adjoining mountain. Isaac submitted without a murmur to be bound and laid on the altar for sacrifice; and Christ voluntarily offered up his life upon the cross, as an eternal sacrifice and propitiation for the sins of the world.

‖ John viii. 56.

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ance of our duty to God, our neighbour, and ourself,* it has directly the same tendency as Masonry, which inculcates, as an object of primary importance, the performance of precisely the same duties. Christianity recommends love to God,† the sacred Trinity in Unity; so does Masonry. Christianity inculcates brotherly love,‡ relief,§ and truth;‖ Masonry inculcates the same thing. Christianity and Masonry unite in enforcing the necessity of faith, hope, and charity; and both say, "the greatest of these is charity."¶ The four cardinal virtues, temperance, fortitude, prudence, and justice, are amongst the number of both their objects of general illustration; and both equally enforce the necessity of a holy life, through faith in a mediator, from the most awful subjects of contemplation which can impress a human being, *viz.* death, resurrection, and an eternal existence in a future state of happiness or misery, to be determined by the deeds done in this probationary state.

Who, then, shall say that Masonry contains no Christianity? Or rather, who shall assert that its illustrations are not principally Christian? For, if the virtues and doctrines I have enumerated be Christian virtues and doctrines, they are also Masonic; nay, they contain, with their parallels, the whole system of speculative Masonry; and I do not know, were Masonry minutely analyzed, that it contains a single illustration which does not enforce a Christian doctrine, or recommend a Christian virtue. If Masonry contain no Christianity, why are our Lodges dedicated to Saint John the Evangelist?** and why are our solemn attestations ratified by an appeal to the truth of God declared in the Gospels?

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* Mark xii. 33.

† 1st Epist. St. John.

‡ 1 John iv. 21.

§ Acts iv. 34, 37.

‖ 2 Cor. xiii. 8.

¶ 1 Cor. xiii. 13.

** The old Lectures of Masonry ask, "What is the chief reason why our Lodges are dedicated to St. John?—In the time of the Palestine wars, the Masonic knights, having united with those of St. John of Jerusalem to fight against the infidels, they placed themselves under the protection of that saint; and proving victorious in battle, they agreed, after returning thanks to God, that the Lodges of Masons should for ever be dedicated to God and holy St. John." I regret to add that the reformers of our Lectures have banished the two great parallels with the holy Lodge at Jerusalem from the system of Free-Masonry; and with them all the accompanying references to Christianity; an innovation which ought not to have received any public sanction. Our American brethren are more just to the memory of the two parallels; and I quote with pleasure a paragraph from the Prize Essay of Comp. Blanchard Powers, published in the American Masonic Register for January, 1842. "Shall we call your attention once more to the notice of our Patron Saints? What an example of devotedness to the cause of religion did those two sainted Masons exhibit! The elder John was so aloof to the pageantry of the world, that his raiment was of camel's hair, and his meat locusts and wild honey; but his voice was heard in the wilderness of Judea—Repent, for the kingdom of heaven is at hand. The younger John was not less indefatigable in promoting the true cause of religion; and his life was absorbed and swallowed up in the love of his divine master. Their virtues are worthy of imitation, and their examples were noble and praiseworthy. Their names will descend to the latest generations, as the first most eminent Christian patrons of ancient Craft Masonry." Alas! they have been banished by authority from English Free-Masonry; whose Lectures omit all reference to "Him that was taken up to the pinnacle of the holy temple." They omit the interpretation of the *five* steps, representing the birth, life, death, resurrection, and ascension of our Saviour; the reference of the *eleven* steps to the number of the apostles after Judas had been excluded; and other Christian allusions in the Craft Lectures have been carefully expunged. And the references in the R. A. to the promise of a Redeemer

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But it is said that no institutions can assimilate whose origins are not coeval; and as Masonry was introduced on this globe at its first creation, and Christianity four thousand years afterwards, it follows that Masonry and Christianity cannot be assimilated as sister institutions.

To say nothing of the major, the minor of this argument is untrue. Masonry, to the inhabitants of this globe, was indeed coeval with its creation; but the same may be said of Christianity, if the Scriptures are to be believed; for they ascribe the salvation of mankind, both under the patriarchal and the Mosaic dispensations, to faith in Jesus Christ. It was through faith in the *promised* Messiah that Enoch was translated. By the exercise of the same faith, Noah was saved amidst the general destruction of the world. By the same faith, Abraham, Isaac, Jacob, Joseph, Moses, and all others celebrated for their piety in the Old Testament, were approved, and obtained a good report, though they received not the promises, which rested in Jesus, the author and finisher of our faith.* Hence it may be deduced, that the only true and permanent religion, from the creation of this globe, is what we now term Christianity; and if Masonry be founded on that universal system of religion which is calculated to make men good and virtuous, it must be assimilated with Christianity, as the only existing religion which encourages the kindly affections of the human heart.

It is true that Masonry is not confined exclusively to Christianity, but embraces all that is great and good in every religion under the sun, because it confines its excitements to the practice of morality, whatever the system of faith may be; because it is an institution of charity or brotherly love, and is not, consequently, a system of faith, but of practice; but it does not embrace, or lend the most indirect sanction to, any religious institution which diverges, in the smallest degree, from the systematic worship of one God, the Creator and Governor of the world. But Masonry is more peculiarly adapted to the genius of the Christian than any other religion, because in Christianity nothing is erroneous; and if Masonry be actually the beautiful system we believe and acknowledge it to be, it can only be assimilated with a pure religion. The professors of other religions may indeed urge the same plea, but as truth must have some irrefutable standard of reference, our claims are founded on the most ancient and most singularly protected books in the world; books which carry an internal evidence of their authenticity, which no force of argument has been able

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at the Fall — the prophecy of Shilo, &c., have all been designedly withdrawn. Why is this? I am afraid no satisfactory reply can be afforded. I take this opportunity of declaring, most explicitly, that if I had not been fully convinced that Free Masonry is a system of Christian ethics;—that it contributes its aid to point the way to the Grand Lodge above, through the cross of Christ, I should never have been found among the number of its advocates. Fortunately, the general orders of the Grand Lodge enable every brother to retain those old landmarks at his pleasure; and it is to be hoped that, in this Christian country, few Masters of Lodges will be induced to abandon them. In the year 1819 the Duke of Sussex, in an address to the brethren in Grand Lodge, immediately after the revised Lectures had been promulgated, said—"That it was his opinion, that so long as the Master of any Lodge observed exactly the landmarks of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided. And that any Master of a Lodge, on visiting another Lodge, and approving of the Lectures delivered therein, is at liberty to promulgate the same from the Chair in his own Lodge, provided he has previously perfected himself in the instructions of the Master in the aforesaid Lodge." (Quarterly Com., Dec. 1819.)

* Vide Heb. xi.

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to remove. In a word, the existence of Masonry in these times, purified from the defilements which it contracted by an incorporation with false systems of worship, in every age, and amongst every people for many successive centuries, sufficiently evinces that its origin was pure; and that, though debased by idolatry, amidst the moral darkness which obscured the world during the long reign of superstition, when the true religion laid prostrate the usurpations of idolatrous worship, Masonry hailed the great work of reformation, and appeared amongst mankind pure and bright as in the days of Enoch, Abraham, Moses, or Solomon.

The conclusion then is this: Masonry on our globe was coeval with true religion, which we now call Christianity; was originally considered a beautiful handmaid to religion, and from this belief was incorporated by the descendants of Noah into every new system formed by the varying fancies of vicious and designing men; hence its universality as a speculative or an operative pursuit; its essence continued visible amidst the fluctuations of all religious systems, and was more or less expanded as they approximated to, or diverged from, the only true plan of divine worship.

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PERIOD IV.

CHAPTER VII.

On Symbolical Instruction.

THE great end and design of Masonry is to make men virtuous and happy by the inculcation of moral precepts, enforced by the most engaging considerations that can be presented to the mind. The medium of instruction used by our ancient brethren, and still preserved pure and unimpaired, was by *visible symbols*, in which precepts of morality were curiously enfolded, and veiled from common observation. Thus, in the Egyptian hieroglyphics, a child, an old man, a hawk, a fish, and a river-horse, properly arranged, were intended to express this precept: "Let all mankind, from youth to old age, know that the gods hate impudence."*

"In this hieroglyphic system, the hero gods not only represented and were symbols of the supreme gods and subordinate deities, but they had each their animal symbol, to represent their peculiar power, energy, and administration; and their figures were compounded of one part or other of their symbols, to express more sensibly the natural effects of divine energy attributed to them. Thus Osiris, when he represented the power and all-seeing providence of the Supreme being, had a human body with a hawk's head, and a sceptre in his hand, and decorated with the other regalia or ensigns of royalty. Orus was represented with a staff or pillar, the capital of which was surmounted by the head of the upupa, to signify, by the variegated feathers of that bird, the beautiful variety of the Creation. In one of his hands he held a lituus, to denote the harmony of the system; and a gnomon in the other, to shew the perfect proportion of its parts. Behind him was *a triangle inscribed in a circle*, to signify that the world was made by the unerring wisdom of God. He had sometimes

* The discoveries which have been made in Egypt since the first edition of this work was printed have rendered the above interpretation questionable. Spineto says, "Our knowledge of hieroglyphics amounted literally to nothing, when the French government sent an expedition into Egypt, most liberally provided with a select body of antiquaries and architects, surveyors, naturalists, and draughtsmen, to discover, copy, and carry away all that was fitted to explain the scientific and literary knowledge of that country. On their return, they published a splendid account of their labours, in which all the perfection and elegance which can possibly belong to printing and engraving have been exhibited; and nothing can exceed the fidelity and exactness with which the several MSS. and inscriptions have been represented." From this period the interpretation of Egyptian hieroglyphics has assumed the form of a system; and Champollion has furnished a regular series of hieroglyphical characters, which are capable of being used phonetically, or as the letters of an alphabet, and apply to most of the cases of hieroglyphics which occur on the monuments of that country. (See the Theocratic Philosophy, p. 123.)

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a cornucopia in his hand, to denote the fertility and production of the earth."*

This method of communicating instruction was absolutely necessary in the Pythagorean school, where each probationer was enjoying a five years' silence. A great precept of this school was κυαμων απεχεσθαι, abstain from beans. This was principally intended as a persuasive to continence, and to refrain from the contagion of illicit amours: for Pythagoras inculcated science upon his disciples as the best incentive to the practice of moral virtue. This emblematical species of instruction was equally delicate and just, and served to inspire the mind with the noble ardour of emulation, and love of truth and virtue. The precepts of Pythagoras were, indeed, all veiled in allegory: for Jamblichus saith,† "He used to propound an infinite number of significations to his disciples by short and pithy sentences, in a symbolical manner. The most divine Pythagoras wrapped up sparks of truth, for such as could kindle them, in a concise way of speech, treasuring up in hidden sentences most abundant theories, as φιλοτης, ισοτης, friendship, equality; κοσμος, world or heaven, and the famous word *tetractys*."‡

"The first Hermes," says the Chevalier Ramsay, "invented the ingenious art of expressing all sorts of sounds by the different combinations of a few letters; an invention most wonderful for its simplicity, but not sufficiently admired, because it is common: besides this manner of writing, there was another, which was consecrated to divine things, and which few persons understood. Trismegistus expressed the virtues and the passions of the soul, the actions and the attributes of the gods, by the figures of animals, insects, plants, stars, and divers other symbolical characters: hence it is, that sphynxes, serpents, birds, and crocodiles were placed in their ancient temples, and upon their obelisks; but these were not the objects of their worship, Trismegistus concealed the mysteries of religion under hieroglyphics and allegories, and exposed nothing to the eyes of the vulgar but the beauties of his morality. This has been the method of the sages in all times, and of the great legislators in all countries: these divine men were sensible that corrupted minds could have no relish for heavenly truths till the heart was purified from its passions; for which reason they spread over religion a secret veil, which opens and vanishes when the eyes of the understanding are able to support its brightness."§

The same system of instruction was practised by the Jews under the patriarchal, as well as under the Mosaic dispensation. The prophecies

* Smith's Use and Abuse of Masonry.

† Jamblichus, cap. 29, p. 146.

‡ Some of the most celebrated symbols of Pythagoras are thus explained by Jamblichus:—"Sacrifice and worship *barefoot*," signifies that, in the worship of God, we ought to divest ourselves of those passions which degrade our nature, and go into his presence pure and uncontaminated by any human defilement. "*Keep a tongue of good report*, following the gods," carries its own explanation with it. "Take off your *right shoe* first, but put your *left foot* first into the basin," is an earnest recommendation to prudence and activity; that good actions may be performed, and bad ones rejected. "Pass not over a balance," recommends justice and temperance in every pursuit. "Engrave not the *image of God* in a ring," refers to the immateriality of the gods, who ought to be worshipped without any visible symbol. "Take not every one by the right hand," that is, contract not friendship with the uninitiated, but confine your esteem to those who, by long trial and probation, have been found faithful and worthy of your confidence.

§ Travels of Cyrus, l, 3.

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were frequently delivered symbolically. Thus the Holy Land is termed God's vineyard by Isaiah and other prophets. The hiding of Jeremiah's girdle implied the destruction of idolaters,* as the breaking of a bottle did that of Jerusalem in general.† Ezekiel pourtrayed the filthiness of the Jews by the scum of a boiling pot,‡ and the union of Judah and Israel by joining together two sticks.§ The series of prophecies uttered by Daniel, comprehending every material transaction which should take place in the world to the end of time, are all delivered in the same manner: and the Founder of Christianity explained to his disciples the mysteries shadowed beneath his symbols, but he spake unto the rest of the world in parables, which, without embracing his faith, they were unable to understand.‖

To fill the mind with images which may present themselves in every transaction of life, which, if evil, may call loudly upon the conscience to shun the danger, is surely a medium not to be despised, particularly when recommended by such high and unequivocal sanctions. When engaged in sinful practices, if any object appear in which is wrapped up a familiar precept, indicating the punishment of sin, how insignificant soever that object may appear to an eye unenlightened by the rays which burn around it; if it rouse the sinner to a sense of his duty, and cause him to abandon his evil pursuits, it has performed a service over which angels shall rejoice, though fastidious mortals may ridicule such a medium, and pronounce it trifling and absurd.

The uninitiated may urge the absurdity of squares and compasses, mallets and chisels, because, being mere instruments of labour, they do not present *immediately* to the mind any visible tendency to the cultivation of moral virtue. But were the useful lessons they contain openly displayed and fully comprehended, Masonry would no longer be an object of ridicule or aspersion, but would occupy the first rank amongst those human sciences which confessedly promote the benefit of mankind. From the chequered *groundwork* of a Mason's lodge to its splendid and celestial *covering*, it contains no point, part, or secret which does not convey a fund of valuable information. The Mason in his full clothing is a striking emblem of integrity, and a perfect model of wisdom, strength, and beauty. The white apron, gloves, and wand, which are characteristic of his profession, have a direct reference to the innocence and purity with which he ought to be invested, by an adherence to the invaluable lessons which they contain. In all ages, and amongst all people, white robes have been assumed as characteristic of innocence and purity. Such were the robes worn by the priests of Egypt and Greece, the Druids of Gaul and Britain, the Bramins of India, the Gymnosophists of Persia, &c. And in such garments, under the Christian dispensation, were the catechumens habited after baptism, to express the purity they had obtained through the performance of that initiatory rite.

The universal extent of our Lodge, referring to the unlimited obligation of Masonry, is well expressed by Zophar in his Masonic address to Job: "It is as high as heaven, deeper than hell: the measure thereof is longer than the earth, and broader than the sea."¶ It stands due east

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* Jer. xiii.
† Ibid. xix.
‡ Ezek. xxiv.
§ Ibid. xxxvii. 16.
‖ Mark iv. 11.
¶ Job xi. 8, 9.

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and west, that its governors may behold the rising and the setting of the sun, with sentiments of devotion and gratitude to Him who appointed that luminary as a blessing to his creatures. Its peculiar situation is in the vale of Jehosaphat. The highest of hills or the lowest of valleys was in ancient times accounted most sacred. Thus tradition placed the peculiar residence of God on the summit of Mount Horeb; and Ezekiel declares that "on the top of the mountain the whole limit thereof round shall be most holy."* The *Bible, square*, and *compass* point out the sacred source of his faith, and the rectitude of his practice; for while the former, which is always open in the Lodge, is considered the rule and standard of his faith and hope, the two latter have the same reference to his life and actions. The Bible is the sacred compact between God and man; for in that holy book the divine will in essentials is so clearly revealed that he who runs may read; and the way of salvation is so explicitly pointed out, that the sojourner shall not err therein. The *compass* is appropriated to the Grand Master, as the supreme governor of the institution, because it is the most comprehensive and useful instrument in forming plans and designs, which belong exclusively to his province; for on the art and judgment with which he applies this instrument depend the general beauty and harmony of the whole. The *square* belongs to the brethren in general, because their obligations are founded upon, and they are consequently bound to square their actions by, the principles of virtue and right reason. From these visible symbols Masonry teaches, in its beautiful and expressive phraseology, to keep within compass, and act upon the square with all mankind, but more particularly with brethren. And this is consistent with the teaching of Christianity. St. Paul has interpreted this precept in his truly Masonic address to the Galations: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."†

The *jewels*, both moveable and immoveable, have a significant reference to what is most dear and valuable to man in this mortal state; exposed, as he is, to sorrow, sickness, pain, and adversity. The *square* is an instrument by which truth and perfection are attained in all manner of architecture; and consequently recommends morality and justice in all our commerce with mankind. The *level* is an emblem of equality, and demonstrates, that as we are descended from the same stock, partake of the same nature, and share the same hope, we ought strictly to render unto others the same measure of kindness and affection which, in similar circumstances, we should require of them. The *plumb* is an emblem of integrity, and admonishes to walk uprightly in our station; to hold the scale of justice in equal poise; to observe the happy medium between intemperance and rigid self-denial; and to make our passions and prejudices coincide with the straight line of duty. The *tracing board* refers to the correct plans and designs traced by the great Architect of the Universe in the Holy Bible, which constitute the summit and perfection of a Mason's faith and hope. We have also other emblematical jewels, to denote the *mind of man* in its progress from infancy to old age, from ignorance to knowledge. In the dawn of life, uncultivated nature feels its own inferiority, and is like a *rough* and shapeless *stone* newly taken from the quarry, which requires the skilful hand of patient industry to mould it into form. Manhood succeeds, and the ripening faculties, emulating per-

* Ezek. xliii. 12.

† Gal. vi. 10.

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fection, press on with diligence and assiduity, to the great object of rational attainment. And when old age comes on, the placid mind, reflecting on a well-spent life, devoted to acts of piety and virtue, looks forward to another and a better state of existence, where, infinitely perfect, it will be filled with the fulness of God. This state of mind may be aptly compared to a well-wrought and highly-*polished cubical stone*,* accurately exact in all its lines and angles; which, though minutely tried with the square and compass, will be pronounced good, perfect, and complete.

The most brilliant virtue *prudence* is represented in a Mason's Lodge by a *blazing star*, which is placed in the centre that every Mason's eye may be upon it, to expand his heart and influence his actions; that his conscience may never condemn him for exceeding the bounds which prudence prescribes, and that he may always be animated with the cheering reflection of its unqualified approbation. The starry zone of prudence, like the broad and spangled ecliptic, illuminated with studs of brilliant stars, which circumscribes the universe, forms the sacred envelope of all human virtues.

The *groundwork* of a Lodge points out the recurrence of prosperity and adversity with which the life of man is variegated and chequered; and administers the most soothing consolation under the pressure of calamity or affliction. It displays the God of all comfort in his dispensations of mercy and justice; and shews that however man may be exalted above his species here on earth, while blest with prosperity and animated with strength, and health, and spirits, in the humble grave all are on a level, death destroying all human distinctions, for the dust of the most potent monarch is not distinguishable from the dust of the lowly pauper. Thus is humility inculcated; and thus are we instructed to submit with cheerful resignation to the dispensations of Providence; assured that the hand which gives can also take away. This is a subject which affords ample scope for illustration, and has a rank assigned to it in the Lodge commensurate with its high and paramount importance.

The *covering* of a Lodge is that superb canopy spread over it by the Almighty Creator of all things. The blue, purple, and crimson covering of the first temple erected to the exclusive worship of God by Moses in the wilderness, was a striking symbol of this splendid arch, illuminated with the rays of that great and burning luminary which conveys life, light, and motion to all earthly things. The *ground* and *covering* are connected by means of a ladder consisting of *three principal steps*, and resting on the Holy Bible; by which every Mason, who firmly exercises the virtues they represent, hopes to leave behind the unsatisfactory pursuits of mortality; and mount, with the angels in Jacob's vision, to a better country, even the holy city of God.

These three principal steps have a direct reference to three theological virtues, FAITH, HOPE, and CHARITY, of which Charity possesses the highest and most distinguished rank: and the reason of this will be evident, if we distinctly consider the exclusive properties of these virtues, and deduce from thence the incomparable excellence of universal charity.

FAITH is a firm and sincere assent to the fundamental truths of religion, the being of a God, the divinity of Christ, the saviour and judge of mankind, a future state of rewards and punishments, and the means and con-

* The immoveable jewels, according to our ancient brethren, were called the tressle board, the rough ashler, and the broached thurnel.

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ditions of avoiding the one and securing the other. This faith, as the true basis of all religion, is the first incentive to holiness; and through its medium we are justified, accepted, and finally received.

HOPE is an earnest and well-assured expectation of escaping threatened dangers, and obtaining promised rewards. The simple act of faith, or belief in the existence of a heaven to reward, and a hell to punish, without knowing how to obtain the former and avoid the latter, would be a state of suspense, dark and appalling as the shades of midnight, without a ray to cheer us in our passage through the gloomy vale: hence arise the consolations of hope, which prompt us to a steady perseverance in the path of duty, that we may finally surmount all impending obstacles, and receive the eternal rewards of our virtuous endeavours.

CHARITY, in its greatest latitude, is an ardent love of God, united with an unfeigned affection for all his creatures. The love of God naturally inspires the love of our brother,* created by the same architect, formed of the same clay, springing from the same common parent, and cemented by the most indissoluble ties. The love of our brother is one of the principal conditions of our initiation into God's friendship, who is the father and generous preserver of us all. Hence, if the vivifying beams of God's love be not shed abroad in the heart, there will exist little fraternal affection; but the common bond of Masonry and religion being violated, there can be no hopes of good fruit proceeding from so impure a stock, and thus both are calumniated from the vicious conduct of some of their professors. Charity is not capable of a more restricted sense: for if it be disunited from the love of God, and understood simply of brotherly love, it would be a virtue of inferior rank,† and must yield precedence to both faith and hope. But consider charity in its most extended signification, as the pure and unfeigned love of God and man, and the doctrine of Masonry, corroborated by the argument of Saint Paul,‡ will be fully understood and admitted: and this argument lends a most powerful and decisive sanction to Masonry, which, shielded by the unequivocal support of such a high authority, can never be overthrown by the united force of prejudice and passion.

A comparison of these virtues will shew, more distinctly, why Charity is so pre-eminently exalted above the other two.

Faith is the evidence of things not seen, the substance of things hoped for. Charity is the sublimity of faith and hope, and may be denominated a grand and beautiful entablature of good works, supported by the strong pillar of hope, and founded upon the wise and broad pedestal of faith. From this uncontaminated source we are supplied with WISDOM from above,

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* 1 John iv. 20.

† And yet, even in this restricted view, Masonic charity will maintain its ascendancy, as is well expressed by Brother the Rev. Salem Town, Grand Chaplain of the Grand Chapter of New York. He says, "We cannot fail to perceive what has preserved the purity and secured the perpetuity of the Masonic institution, and maintained that striking uniformity in carrying out its moral and benevolent objects. If we recur to matters of fact, either in principle or practice, we arrive at the same conclusion. As the objects of Masonic charity never vary in any age or country, and the evils to be cured, or misfortunes to be relieved, always require the same remedy, at least in kind, the laws of our moral nature, and the sympathies of our hearts, present an uniform succession of kindred motives, which always prompt to kindred acts of benevolent effort." (Amer. Mas. Reg., vol. 3, No. 18.)

‡ 1 Cor. xiii.

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which sheds its light like the BLAZING STAR in the centre of heaven's glorious arch, with STRENGTH to support us while treading the MOSAIC PAVEMENT of this uncertain life, chequered with the variegated scenes of good and evil, and with BEAUTY like a rich TESSELATED BORDER of brilliant stars, to adorn our good works, which, shining before men, may tend to the glory of our Father who is in heaven.

Faith is the basis of religion; it points to duty and reward, clearly presents to view the means of obtaining the promises, strongly obligates the conscience and inclines the will to compliance. Thus we ascend the FIRST STEP of the MASONIC LADDER. Hope is a column raised on the basis of faith that God is, and that he is a rewarder of them that diligently seek him: this consoling assurance adds vigour to the performance of duty, quickens the pursuit after happiness, circumscribes our wishes within the compass of God's promises, and enables us to win the SECOND STEP. Charity is the ornamented capital which completes the fabric, even the THIRD and SUBLIME STEP, embosomed in clouds and encircled with rays of everlasting glory.

CHAPTER VIII.

CONTAINING THREE HUNDRED AND EIGHTY YEARS.

View of Masonry from the Offering of Isaac to the Deliverance from Egyptian Captivity.

THE opening of this period displays Masonry as inculcating the principles of Christianity still more unequivocally and distinctly, if Faith, Hope, and Charity be considered as Christian virtues; for amongst Masons they are referred to a transaction which illuminates this age of the world; and by which all good Masons hope to arrive at a building not made with hands, eternal in the heavens.

Abraham buried his wife Sarah in a sepulchre in the field of Machpelah, at the age of one hundred and twenty-seven years. He endeavoured to console himself for her loss by obtaining a wife for his son Isaac;* and bound his steward by a solemn oath to procure one amongst his own kindred in the land of Mesopotamia. His commission was successful, and

* In those ages *an oath* was used on all solemn and extraordinary occasions. It was considered an awful acknowledgment of the universal presence of God, as well as of his supremacy over all created things, including a belief that he has power to avenge himself, on all who shall violate such a solemn appeal to his truth and justice; and soliciting help from God implies also a desire to avoid the penalty, by a firm resolution to observe the prescribed condition. In primitive times, men aware by lifting up their hands to heaven (Gen. xiv. 22); by putting their hand under another's thigh (Gen. xxiv. 2, and xlvii. 29); by imprecation (1 Sam. xiv. 44, 1 Kings xx. 10); and by standing before the altar (1 Kings viii. 31). This last method of making an oath was in use also amongst the idolatrous nations, particularly the Athenians, the Romans, and the Carthaginians.

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he returned with Rebecca, the daughter of Bethuel, the son of Nahor, Abraham's brother.

The mysteries and worship of idolatry, notwithstanding their rapid progress by the indefatigable zeal of Ham, Mizraim, Isis, and Ashtaroth, with their able coadjutors the Cabiri, had not wholly superseded Masonry at this period in Arabia Deserta; for Job publicly renounces both the one and the other in the presence of his friends, and acknowledges the practice of them worthy of punishment.* The conclusion of his speech, in answer to Bildad the Shuhite, contains a series of Masonic duties, all of which he solemnly declares he has uniformly executed.† And hence his integrity excited the resentment of Satan, whose ordinances he had despised and rejected. "Job and his friends worshipped the one true God in sincerity and truth; and their religious knowledge was in general such as might have been derived from the early patriarchs."‡ He reiterates the doctrines and duties of Masonry throughout the whole of his expostulations. In opposition to the multiplicity of gods, taught in the lesser mysteries, he appeals to the brute creation for an acknowledgment of one God, the creator and preserver of all things. "Ask the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?"§

After the death of Abraham, Rebecca bore unto Isaac twin children, Esau and Jacob;‖ of whom it had been predicted, that the elder should serve the younger.¶ Esau, of a wandering and unsettled disposition, avoided the society of his own kindred; associated with the inhabitants of Canaan, and with the Hittites; and probably his wanderings might occasionally extend to Egypt. He was, however, early initiated into, and tainted with, the idolatrous rites of the neighbouring nations; and gradually seceded from the God of his fathers. His indifference to the rights of primogeniture, which included the sacred office of priest or sacrificer to his family, induced him to dispose of them for a trifling consideration: he was, therefore, rejected by God, termed a "profane person,"** because he slighted that privilege which gave him undisputed dominion over the spiritual as well as the temporal affairs of his brethren: but Jacob, who adhered to our science as revived by Abraham and practised by Isaac, received the approbation of God, and was suffered to obtain, not only Esau's birthright, but also his father's blessing.

Isaac secretly encouraged a partiality for his eldest son, in whom he might conceive the promises centered; and hoped, notwithstanding he had deviated from the faith of his fathers, that the blessing of Abraham

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* Job xxxi. 26—28.

† Ibid. xxxi. 14 to end.

‡ Bishop Tomline's Theol., par. 1. c. 2.

§ Job xii. 7—9.

‖ The Talmudists say that Isaac was a second Adam, and resembled him in every thing. Adam had two sons, Cain and Abel; and when Abel died he had Seth in his stead, so that he always had two sons. Isaac also had two sons, Esau and Jacob; and like to Cain, who was a child of sin, became a murderer, Esau was a shedder of blood, according to Solomon Jarchi. Abel being kind-hearted, offered sheep and lambs, which are symbols of innocence and benevolence; and Jacob dwelt in tents, and was a lover of peace and tranquility. Thus Cain and Esau were depraved and iniquitous—Abel and Jacob good and beloved. (See the Concil. vol. i. p. 73.)

¶ Gen. xxv. 23.

** Heb. xii. 16.

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might descend through him. But Rebecca, grieved at the preference given to Esau, who had already taken wives from among the Hittites, and given in other respects strong symptoms of apostacy, hoped to find means of obtaining for her son Jacob his father's blessing. Apprized, therefore, of Isaac's intention to confer on Esau the great privilege of his birthright, and hearing him give directions for a collation of venison as a preparatory ceremony to imparting his final blessing, by policy she obtained for Jacob the rights and privileges of primogeniture, which were solemnly conveyed and ratified by the irrevocable covenant, to which God himself was a witness.

Esau was exasperated almost to madness at being thus supplanted a second time by his brother, and only waited until the death of Isaac to execute his resentment upon Jacob, and avenge, by a deed of violence, the privileges he had lost; for he had become fully sensible of their value and consequence. His mother, to avert the threatened danger, sent Jacob to Padanaram, a distant country in the land of Mesopotamia, that he might remain in safety under the protection of his maternal uncle Laban. A fugitive from his own country, alone and friendless, overcome with the bodily exertion of his journey, augmented by anxiety of mind, he laid himself down to rest at a place called Luz, with the cold earth for his bed, a stone for his pillow, and the cloudy canopy of heaven for his covering. Here it pleased the Lord to impart that comfort which his situation so imperiously demanded; and which was conveyed to his senses through the medium of a most extraordinary vision.* He thought he saw a LADDER, composed of staves or rounds innumerable; whose foot was placed on the earth, but whose top extended to heaven, and was enclouded with a radiant circle of celestial glory. On this ladder the angels of God appeared as the authorized ministers of his dispensations of justice and mercy. Some were ascending to receive divine commissions from the fountain of all goodness, and others were descending to execute these commissions on the earth. Suddenly there appeared, amidst the beams of glory which encircled the ladder's top, the Almighty Architect of the universe in person; who addressed the sleeping Jacob in words full of peace and consolation: "I AM the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."†

This ladder was a type of Christ, who is the only way by which a created mortal can attain the kingdom of God; for no one can ascend up into heaven, but through him who came down from heaven. Its staves or rounds point out the innumerable duties man is called on to perform on his journey from this world to a better. The most prominent of these, and from which all the rest emanate like rays diverging from a common centre, are the three theological virtues, Faith, Hope, and Charity. These

* The three most remarkable visions recorded in Scripture, are, this of the Ladder, the vision of the Burning Bush, and that of the Ancient of Days vouchsafed to Daniel.

† Gen. xxviii. 13—15.

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virtues are of the greatest estimation amongst Masons, for they form the grand and fundamental basis of their profession.

When Jacob awoke, he consecrated the place, which he conceived to be the house of God and the gate of heaven, by the name of Bethel; he set up the stone on which his head had reclined for a pillar of testimony; and vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."*

Jacob married Laban's two daughters in Padanaram, and, through the blessing of God, acquired great possessions while in the humble capacity of shepherd to his uncle. At length he was seized with an ardent desire of returning to his own country; and, despairing to obtain permission, he departed secretly with all his substance. Laban followed him in great anger; but being admonished of God, he entered into a solemn league with Jacob of mutual peace and amity, and set up a pillar at Galeed as a sacred boundary to defend their possessions from hostile encroachment.

Being thus relieved from the fear of Laban, Jacob began to entertain alarming apprehensions for the reception he was likely to meet with from his brother Esau, who had acquired authority amongst the Horites, a powerful and barbarous people who inhabited Mount Seir. These fears were much increased when his messengers reported that Esau was on his way to meet him, at the head of four hundred armed men. He concluded that the hour of vengeance was arrived, and gave himself up for lost. After preferring the most solemn petitions to God for assistance in this extraordinary pressure of dreaded calamity, he devised an expedient which he hoped would appease his brother's anger, and disarm his resentment. He separated his company into two divisions, that one might endeavour to escape by flight, if the other should be destroyed; he then selected a choice present of his best flocks and herds, and sent them before in separate droves, removed his wives and children and women-servants over the brook Jabbok, and remained that night alone.

To alleviate his distress, God vouchsafed to give him a most extraordinary sign or token. The same divine personage whom he had before seen at Bethel, appeared to him in the form of a man, and wrestled with him all that night; but could not prevail against him. At break of day the angel gave up the contest, and changed his name to Israel, because he had power both with God and man; and assured him that, as he had not been vanquished in that trial, so should he remain unsubdued amidst all the apparent dangers which might afterwards assail him.

The brothers met in the course of that day, and a scene of the most affectionate tenderness passed between them. When the first ebullitions had subsided, Esau invited Jacob and his family to reside at Seir, which he thought proper to decline, under the apprehension that his flocks and herds might suffer by travelling through that mountainous country. Esau, therefore, returned to his own land, and Jacob proceeded towards Canaan.

Jacob had promised to worship God at Bethel, on his return from Syria, and this promise was faithfully performed. The Lord, therefore, renewed

* Gen. xxviii. 20—22.

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the ancient covenant with him, and confirmed the promise of giving to his posterity the land of Canaan for an inheritance. Jacob afterwards removed to Hebron, where his father still lived, and though old, and labouring under the affliction of total blindness, continued to practice that science which we call Masonry.

Rachel, the beloved wife of Jacob, had died in childbed of Benjamin, which afflicting circumstance, united with other troubles of a domestic nature, had partly alienated his mind from his family. His daughter Dinah had been ravished by the King of Shechem, for which his sons Simeon and Levi stimulated their brethren to the slaughter of that people. Reuben had defiled his bed by lying with his concubine Bilhah at Edar, which was detected by Joseph, which, added to the dissensions of his children, had almost made him weary of his life: he, therefore, secluded himself from their society as much as possible; and his sole enjoyment appeared to be in the education of his son Joseph, whom he loved more tenderly than his other sons, from the resemblance he bore to his deceased mother.

He bestowed more than ordinary pains in illustrating the objects embraced by the science of Masonry: he taught him the love of God to man in his creation and preservation, and to himself and his forefathers in particular, by selecting them to be the means of propagating the true religion upon earth, and the medium through whom all the nations of the earth should be blessed; he described the wickedness of the antediluvian world, and the equity of God's vengeance in their destruction by an universal Deluge: he instructed him in all the mysteries of Providence, and shewed him how God had rejected the idolatrous nations for their irreligion, and had given them over to the sword and pestilence: he solicitously taught him the arts of social life, explained to him the system of the universe, shewed him the stars in their courses, and pointed out the divine hand which had placed them in the firmament and directed all their motions; expatiated on the origin of sacrifices, and the imminent peril of deviating from the express commands of God, exemplified in the punishment of Cain and the judgments which had been inflicted on the Gentile world; denounced the curses of heaven on adultery and fornication, and cautioned him against contracting the moral defilement resulting from such pernicious practices; advised him *to part with his life rather than part with his honour*, and bid him guard against a breach of the laws of hospitality.

He added to these instructions, the knowledge of his duty to God, his neighbour, and himself, and the exercise of that universal benevolence or charity which constitutes the purest emanation of the Deity: he taught his son the difficult task of forgiving injuries, and of doing to others as he would have them do to him: he neglected not to inculcate the duty of self-government, including a strict regard to temperance in his habits, as well as his passions, to fortitude regulated by prudence, and to justice both distributive and communicative: he shewed the necessity of a rigid adherence to truth, as the grand and immutable test of moral virtue; and to mercy, as the dignified attribute of heaven: he taught him secrecy and brotherly love, and bade him never to violate the sacred deposits of friendship, which would be even worse than the villainy of an assassin, who stabs his adversary when unarmed and not suspicious of a foe; to sympathize with the afflicted, to compassionate their sorrows, and to relieve their distress, were duties he taught him to regard as indispensable. In fine, he stored the mind of his son with every precept which might

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be useful in prosperity or adversity; either in his commerce with God or man.

By a series of such instructions, Joseph excelled all his brethren in the knowledge of Masonry, which excited their envy and hatred in the highest degree. This was increased by the recital of some dreams which indicated his superiority;* and they resolved to accomplish his destruction. His death was decreed; but some of his brethren relenting, he was sold to the Ishmaelites, who disposed of him to Potiphar, a chief officer in the court of Thusimares, king of Lower Egypt.

The knowledge which Joseph had acquired from the sedulous industry of his father, assisted, doubtless, by his grandfather Isaac, who was living when he was sold into slavery, proved of infinite service to him in Egypt. He resisted the attempts of Potiphar's wife on his chastity,† and suffered imprisonment rather than violate the marriage tie. Here God revealed to him the interpretation of two remarkable dreams, which introduced him to the notice of the king, and eventually raised him to a very dignified rank in the kingdom. In his exaltation his knowledge of the social arts was of peculiar service to himself, as well as beneficial to the Egyptians; and the authority he acquired in consequence was equal, if not superior, to that of the king himself.

The superiority of true Masonry over that which had been deteriorated by the corruptions of idolatry, is fully evinced from the estimation those few were held in who practised it in purity, when accident or design led them into idolatrous nations. Thus Abraham was honoured by Janias, the fifth pastor king of Lower Egypt, the very centre of false and corrupted Masonry. And Joseph, who excelled in the knowledge of this science, was so highly distinguished by the same people, that they requested him to accept the supreme government of the fraternity, and to restore the primitive purity of ancient Masonry, that they might be reconciled to the God they had renounced. He was therefore installed their Grand Master, and Thusimares placed him over all the land of Egypt, acknowledging that the spirit of the true God was in him‡

Under his superintendence, the learning of Egypt was much purified and advanced. He communicated wisdom to her rulers and chief men,§ and gave an impulse to their studies, which they had never before ex-

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* In one of these dreams, the sun, moon, and stars bowed down before him: which they interpreted as referring to themselves. Vallancey, Hales, and others conjecture, that as the dream really referred to himself and his brothers, the corresponding signs of the Zodiac, according to the prophecy of Jacob, just before his death, were—

Aries - -	Naphtali.	Libra - -	Dan.
Taurus - -	Issachar.	Scorpio - -	
Gemini - -	Simeon & Levi.	Sagittarius -	Joseph.
Cancer - -	Zebulon.	Capricornus	Benjamin.
Leo - - -	Judah.	Aquarius -	Reuben.
Virgo - -	Asher.	Pisces - -	Gad.

† "Mohammed, in his Koran, gives us a long history of Joseph, stuffed with many fabulous circumstances, which the Eastern people have still more enlarged upon. The Mohamedans pretend to have several books of his amours with Zeleikah, Pharaoh's daughter, his master Potiphar's wife, which they make use of to kindle the love of God in their hearts; it being, among them, what the Canticles are with the Jews and Christians—an allegory of the love of God and a pious soul." (Univ. Hist. vol. ii. p. 279.)

‡ Gen. xli. 38.

§ Psalm cv. 22.

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perienced. Encouraged by new and unlooked-for discoveries, the Egyptian priests pursued their scientific researches with diligence and success.

Being appointed grand master of Masons, Joseph took up his residence at Heliopolis, which possessed the most celebrated college in Egypt for wisdom and learning,* and married Asenath, the daughter of Potipherah, the priest, or prince of that city. The dignity of Joseph's office is forcibly expressed in the popular cry of *Abrech*, translated in our Bibles—"bow the knee;"† but actually signifying tender father: father to the king; and the nature of his office is equally designated by the appellation assigned to him by Pharaoh, ZAPHNATHPAANEAH,‡ *a revealer of secrets.*

Joseph now entered with great diligence and assiduity on the active duties of grand master and viceroy over all the land of Egypt. His prudence and discretion during the years preceding an expected famine dictated a remedy for so dreadful a scourge. He erected public granaries, and laid up a fifth part of every year's produce in store, as a certain provision when the famine should arrive.§ Here Joseph displayed that knowledge and wisdom which he had received from his father. He divided the Masons into Lodges, and placed over each an expert master, to direct its operations, and to be responsible for every act of negligence or error committed by the brethren under his superintendence. Over the whole he placed the most eminent and skilful architects, reserving to himself the general direction of the works, and the supreme authority vested in him by Thusimares. From the excellency of the arrangements and the regularity of the proceedings, these extensive edifices were carried on with amazing rapidity, and were prepared to receive the allotted stores at the end of the first year.

During the famine, Joseph had an opportunity of practising that divine quality, inculcated so earnestly by his father as the ornament and perfection of Masonry, brotherly love. His brethren, who had threatened his life, and had actually sold him into slavery, pressed by the wants and calls of nature, appeared before him in the guise of humble suppliants at his footstool, to beg a supply of corn, that themselves and their children might not perish by famine. Joseph knew them, and beheld the accomplishment of his dream. Acquainted with the perversity of their hearts, he forbore to reveal himself, until he had ascertained whether adversity had taught them that wisdom which precept had failed to inculcate. After a full probation of their present sentiments and feeling, he was fully convinced of their remorse for past transgressions; and, dismissing his attendants, he gave his brethren a TOKEN, which none but Masons are possessed of, and said, "I am Joseph your brother! Doth my father yet live?" Their

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* Herod. l. 2. c. 3.

† Gen. xli. 43; and vide Marg. Trans.

‡ This is not a Hebrew word, as some Rabbins have conjectured. It is true, the former part may be derived from *Zaphan*, to hide; but the latter is, I believe, not to be found in the Hebrew language. Jerome thinks it refers to the Redeemer; but it is generally rendered as above.

§ "The Egyptians paid great attention to the storing of their corn. The granaries appear to have been public buildings; they are represented on the monuments as of vast extent, and it deserves to be remarked, that their roofs are generally arched. Indeed, when we see the vast extent of these stores, as represented on the monuments, we cannot doubt that they would contain sufficient corn to supply the wants, not only of Egypt, but the neighbouring nations, during the seven years of famine." —(Taylor's Mon. of Egypt, p. 41.)

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fears and compunction were only equalled by their astonishment at finding Joseph in such an exalted situation, after having represented him as dead for the space of twenty-two years. In the true spirit of Masonry, Joseph gave them *the right hand of fellowship*, dispelled their apprehensions, and administered comfort, by assuring them that he harboured no resentment for what they had done, because he considered them as instruments in the hands of a superintending Providence, to save them from perishing with hunger.

They were invited, with their father and his whole family, consisting of seventy persons, to reside in Egypt; and Thusimares gave them an exclusive province of his empire for their habitation, where they continued to practise the rites of their religion in peace and harmony, under the direction of the venerable patriarch Jacob, until the time of his death; which event took place about seventeen years after he had settled in the land of Goshen.

The brethren of Joseph, fearing lest the hitherto stifled emotions of resentment should burst forth and accomplish their destruction, now they were left unprotected by the sanction of their father's presence, despatched an embassy, soliciting pardon and forgiveness. Joseph's reply was correspondent with the education he had received. Reminding them of the sacred principles in which they had been nurtured, he assured them that those principles were too firmly rooted in his heart to permit him to return evil for evil. He advised them to persevere in the worship of Him who created and governs the world; and while they relied on that Grand Pillar for protection, they need not dread any interruption from him, or from the people of that land over which he held the viceroyalty.

Joseph retained his dignity eighty years, during the reigns of four successive monarchs, and died at the advanced age of one hundred and ten years, regretted both by prince and people for his unparalleled wisdom and universal philanthropy. He studied the best interests of the people, as connected with the prosperity of the crown; was distinguished as an eminent legislator, in a land celebrated for its excellence in the science of legislation; and raised Egypt to a rank in the scale of nations which it had never before attained.

After the death of Joseph, the Israelites remained in Egypt until they became so numerous that the inhabitants began to entertain apprehensions for their own safety; for the miseries their ancestors had suffered under the Pastors' Iron Rod gave them a fearful presentiment of what might be their own unhappy lot if the Israelites should rebel, and bring them under subjection to their authority. The lawless hand of power was therefore raised against the unhappy descendants of Jacob. Heavy burdens were imposed, in hopes that their numbers might be reduced, and their spirits broken, by degrading employments and rigorous exactions. Distinguished by a difference of apparel, as a badge of slavery,* they were compelled to work at public buildings, and actually fortified Pelusium, and constructed the cities of Raamses and Pithom.† These oppressive measures, however, were productive of much benefit to the Israelites; for their native genius being thus brought into action, they acquired a competent knowledge of

* Eupol. in Euseb. de Præp. Evan.

† Josephus says, the Israelites were wrought beyond their strength. They not only made brick, but were employed to dig trenches and ditches to hold the water during the inundationi of the river; they also built cities and pyramids. (Jos. Ant. l. 2, c. 5.)

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operative architecture; and by studying the most eminent productions of that people, they became qualified for an independent inheritance in the promised land. And the knowledge thus acquired was fully displayed in the wilderness, by the construction of a Tabernacle for divine worship, under the direction of Aholiab and Bezaleel.

But the more the children of Israel were afflicted, the more they multiplied and grew.* To accomplish the utter destruction of this race of people, therefore, the king issued an edict, commanding all the male children of the Hebrews to be cast into the river, for they did not fear any danger from the other sex. The Jewish females being fairer than the Egyptian women, and excelling in the arts of spinning and needle-work, they were preserved to minister to the pleasures and to conduce to the emolument of their unfeeling masters.†

About this period, Jochabed, the wife of Amram, the grandson of Levi, was delivered of a male child; and dreading the consequences of that cruel decree which devoted her son to death, contrived for the space of three months to secrete him from public observation; but when she was certain that a discovery must inevitably take place, "she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink,"‡ and with many prayers left him to the direction of Providence. He was discovered by Thermutis, the daughter of the king of Egypt, who was fascinated with the child, as the most divine beauty beamed in his countenance.§ She took him under her immediate protection, and named him Moses, from the circumstance of his miraculous preservation, the word being derived either from *mos*, water, and *ises*, saved :‖ or from *massah*, to draw out.¶ Thermutis, under the direction of an especial providence, placed him under the care of his own mother, and, at a proper age, removed him thence, and educated him as her own son. Under the guardianship of the priests, he was instructed in all the learning of Egypt, and attained considerable proficiency in the sacred mysteries of their religion.**

Thus prepared for the extraordinary service to which he was afterwards called by the Almighty, he became the admiration of Pharaoh and his court. Having no male issue, the king solemnly pronounced Moses as his successor to the throne of Egypt; but, being now made acquainted with his extraction, and with the peculiar circumstances which introduced him to the daughter of Pharaoh, he declined this distinguished honour, in full expectation of the deliverance of Israel: for God had promised to give them possession of the land of Canaan, in the fourth generation after their entrance into Egypt, which was accomplished in the person of Moses: for Levi was the son of Jacob, Kohath of Levi, Amram of Kohath, and Moses of Amram. The specified period of four hundred and thirty years from Abraham's first arrival in Canaan being also nearly expired,†† Moses was induced to hope for the speedy performance of the divine promise.

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* Exod. i. 12. † Pererius. ‡ Exod. ii. 3. § Acts vii. 20.
‖ Jos. Ant. l. 2, c. 9. ¶ Osiander.

** And there can be no doubt but the Egyptians were a very learned and intelligent people. Moses was instructed in the seven liberal sciences; a knowledge of hieroglyphics, as Aristeus says; and in all the abstruse mysteries of their religion.

†† St. Paul correctly computes this period of 430 years, from the *promise* made to Abraham, to the *promulgation of the law* by Moses; thus.—

From the promise to the birth of Jacob - -	85 years
From thence to their entrance into Egypt - -	130
And thence to the Exodus - - - -	215
	430 years.

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Destined to purify Masonry and religion from the filth which had accumulated over them in successive generations, many particulars met in him which had distinguished the most holy men of old. Enoch was the *seventh* generation from Adam; Moses was the *seventh* from Abraham. Enoch walked with God, and Moses had several personal conferences with the same Great Being. The name of God was revealed to Enoch; so was it also to Moses. Noah was saved in an ark; so was Moses; and the same word, TEBATH, is used alike for both.

An Egyptian soothsayer had predicted, that a Hebrew child should be born during the reign of the present monarch, who should prove a scourge to the Egyptians, and exalt his own nation to great glory; and this prediction was confirmed to Amram in a vision a short time before the birth of Moses. When he came to man's estate, after having received a princely education, he displayed the most brilliant talents, both as a legislator and a warrior: his intrepidity and personal bravery, his coolness and conduct in the midst of danger, excited the envy of the Egyptian princes; and the same soothsayer unhesitatingly pronounced Moses to be the persen who should bring destruction upon Egypt. A confederacy was formed against him, and his death was clamorously demanded, as a sacrifice to the welfare of their country; but the influence of Thermutis was sufficient to preserve him from the open machinations of his enemies, and it was only by the exercise of the most consummate policy that the king was at length prevailed on to consent to his death, when a plausible pretext should arise to justify that cruel measure.

This pretext soon arrived. The chief study and employment of Moses was to relieve his Hebrew brethren from the burdens imposed by their unfeeling task-masters;* and by his exalted situation and high authority he was enabled to render them the most essential services. One day he witnessed a transaction which elicited his personal resentment: he beheld an Egyptian overseer wantonly punish one of his countrymen on the slightest provocation. Moses immediately drew his sword in defence of natural justice, and succeeded in slaying the tyrannical Egyptian, whose body he buried in the sand, and hoped the transaction was unobserved, as it would subject him to the vengeance of the king, whose servant he had slain. The circumstance was, however, reported at court, with many aggravations, and Moses was ordered into custody. An early intelligence of his danger convinced Moses that he could only obtain safety by flight; he therefore took refuge in the land of Midian, where he was soon distinguished by Jethro, its prince or priest.†

* The contrast between the Egyptians and Hebrews would tend to augment their dissatisfaction. For while the latter were oppressed, starved, scourged, and compelled to labour like beasts of burden, the former "neglected nothing which could tend to promote festivity;—music, songs, dancing, feats of agility, and games of chance, filled up the interval between the coming of the guests and the serving of the feast. Visitors of high rank arrived in palanquins or chariots, escorted by numerous attendants, some of whom acted the part of running footmen, as was once the fashion in England. Wine and some light confections were served up before dinner, and the guests were entertained with music and dancing until the tables were set. In general, there was a separate table or tray laid before every guest, and the number and variety of dishes were proportioned to the rank of each. This helps to explain a curious circumstance in the account of the entertainment given by Joseph to his brethren, on their second visit to the Egyptian court:—And he took and sent messes unto them from before him; but Benjamin's mess was five times as much as any of theirs." (Taylor, ut supra, p. 160.)

† The legendary account of Moses's escape is thus given by Jewish Rabbins.

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Moses had been initiated into the spurious Free-Masonry of the Egyptians, to which privilege he was entitled by his adopted relation to the royal family. It was during a series of discourses on the nature and tendency of these mysteries with Jethro, who had acquired a competent knowledge of their design and end in the course of his education for the priesthood, at the celebrated College of Memphis, that Jethro became convinced of the divine appropriation of Moses to the accomplishment of some important undertaking. This belief was much strengthened by the miraculous manner in which the mysterious ROD OF ADAM was placed in his hands, by whose apparent agency he wrought all his miracles in Egypt. Encouraged by these supernatural tokens of a divine interference, Jethro gave Moses his daughter Zipporah in marriage, and communicated to him, as the last and best endowment he could bestow, the sublime secrets of Masonry, which opened the understanding of Moses to things of far superior import, and infinitely preferable to any thing inculcated in the mysteries of idolatry. These secrets pointed, not only to one God, the Creator, but the true method of rendering a service acceptable to Him; not only to a future state of rewards and punishments, but to the way by which reward may be attained and punishment avoided. By this science Jethro, in the midst of an idolatrous nation, was enlightened with the truth, and performed services approved of God.

At the end of forty years God vouchsafed to Moses a direct testimony of his approbation, by inspiring him with a *perfect* knowledge of that science which inculcates, as the chief excellence of man, piety and devotion to God. He resided with Jethro in the humble capacity of a shepherd. Such is the mutability of human life, that Moses, holding the exalted rank of a prince and leader in a dignified and powerful nation, was now obliged to embrace a profession which he had been taught to consider highly dishonourable, if not an absolute abomination.* He appears to have relinquished all expectations of deliverance, after a suspense of forty years' duration, and had probably given up the idea of again visiting the Israelites in Egypt, as he had been rejected from all share of temporal government among them.

Employed in his usual avocation of tending his father's sheep, he drove them to the back side of the desert, and came to the Mount of Horeb, which, by an ancient tradition, was considered the peculiar residence of God on earth, and was, therefore, regarded by the inhabitants of Midian with such a high degree of reverence, that they dared not to approach it on any occasion. To this solitary and unfrequented spot Moses often resorted for the purposes of study and contemplation. At the foot of the mountain Moses one day was seated, reflecting on the wonderful works of God, when, raising himself from the musing posture in which he had been placed, he beheld a particular bush burning with fire, without any visible appearance of decay. The traditionary accounts of the mountain immo-

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When it was discovered that he had killed the Egyptian, he was apprehended and brought before Pharaoh, who demanded the reason of that act of violence towards one of his servants in the discharge of his duty. Moses boldly avowed its justice, and undauntedly declared that he had but inflicted due punishment on a notorious and tyrannical offender. Exasperated at so open an avowal of guilt, Pharaoh condemned him to immediate death; but the executioner was struck with blindness and Pharaoh with idiocy, so that he had no power to prevent the escape of his prisoner, who fled into the land of Midian.

* Gen. xlvi. 34.

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diately recurred to his recollection, and he felt some symptoms of alarm; but, confiding in the integrity of his heart, he approached the spot with awe and reverence. Here, *after being taught how to* ADVANCE *without polluting holy ground,* God revealed himself to Moses, and instructed him in some significant ceremonies, which are still used in our Lodges: here he communicated to him HIS SACRED NAME, inspired him to work miracles, taught him the miraculous powers which he had vested in the ROD, commissioned him to engage his brother Aaron as an associate, gave him a new SIGN or TOKEN, and sent him forth as an authorized minister of His divine will and pleasure, to display the almighty power of God in the land of superstition, to deliver his people from the galling and oppressive yoke of Egyptian slavery, and directed him, when the Israelites had escaped from the tyranny of Egypt, to offer his first sacrifice on that holy mountain.

An unshaken confidence was thus excited in the mind of Moses of the superiority of the true God over the Egyptian deities, and nothing but this confidence could have induced him to return into Egypt, on so vast and dangerous an undertaking, and in the face of every impending obstacle. But the prescribed period of their captivity being now expired, Moses, nothing doubting but God was able to perform the promise made to Abraham, ventured into the presence of Pharaoh with a certain assurance of success.

Such is a general view of the transactions which took place at the mission of Moses; but as a divine communication was at this time made, which unequivocally assimilates Masonry with religion, it may be useful to make a more minute view of the circumstances attending this important event.

Horeb and Sinai were two eminences on the same mountain, which was celebrated for *seven* particular transactions, connected with the great deliverance from Egyptian bondage. 1. The vision of the Burning Bush. 2. The opening of the Holy Lodge. 3. The drawing forth water by a stroke of Moses's rod. 4. The elevation of Moses's hands, while the children of Israel, under the command of Joshua, vanquished the Amalekites. 5. The delivery of the law amidst thunderings and lightnings and noises. 6. Here Moses fasted forty days and forty nights, and, on his return, found the people peforming the idolatrous ceremonies of Egypt, and brake the two tables of stone containing the decalogue, or moral law. And, 7. Here the ceremonial law was delivered, as well as the pattern and dimensions of the tabernacle.

This mountain was covered with shrubs, or bushes, called *seneh*, which are described as being full of strong thorns, and so thick that a bird can scarcely penetrate through them; and hence it is said to have derived the name of *Sinai*.* One of these bushes Moses discovered on fire, and his philosophy could not account for a phenomenon so contrary to the established laws of nature. The essential properties of fire are to burn and give light; but God, by a supernatural exertion of His power, took away its destroying quality; and hence, though the bush actually burned with fire, yet it was not consumed. Thus the only essential property that remained was LUX, or light; a type of that true worship which was now about to be placed on so strong a basis, that no innovations of idolatry would be able to prevail against it.

Moses drew near to investigate the causes which produced this extra-

* Pererius.

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ordinary appearance: but lest he should presume too far, and pollute himself by approaching the Divine presence without due preparation, God called to him in a voice which the Hebrews think bore a striking resemblance to that of Amram, his father, "'Moses, Moses!' And he said, 'Here am I.' And he said, 'Draw not nigh hither: put off thy shoes from off thy feet;* for the whereon thou standest is HOLY GROUND.'"† The custom of taking off the shoes, among the Hebrews, signified the ratification of a bargain, or contract, wherein all right to a possession was yielded up, or renounced; but this command was issued to Moses, that by obedience he might shew his veneration for a place sanctified by the immediate presence of God. Moses immediately took his shoes from off his feet, *and placed his hand before his eyes*,‡ as a SIGN of sympathetic reverence and humility.

The Almighty, by the same voice issuing from the flame, declared that the time was at length arrived when, with a mighty hand and with an outstretched arm, he would deliver his persecuted people from slavery, and give them possession of the land of Canaan, as he had promised his servant Abraham; and that he should entrust to him the conduct of the Israelites in their escape. Moses professed a ready obedience to the commands of God; but entertained some doubts of his ability to accomplish so great an undertaking, particularly as the Israelites had rejected his mediation before his departure from Egypt. But God furnished him with a sign, that the captive people would not only accept his interference, but also that his efforts for their deliverance, sanctioned by His Divine authority and protected by His power, should be crowned with success. He commanded Moses to cast his rod upon the ground, which, to his surprise and terror, became a serpent, and, elevating its hissing crest, assumed a posture of immediate attack. Moses was directed to take it by the tail, and it again became a rod in his hand.

The transformation of Moses' rod into a serpent had a reference to events of the greatest importance to man! As our first parents were beguiled by the devil in the form of a serpent, so that miraculous rod, which had its origin in the garden of Eden, and is supposed by the Jewish Rabbins to have been one of the ten things created on the evening of the first Sabbath, was changed into a serpent, as a sign to confirm the promise of delivering a select portion of their posterity from Egyptian bondage. This rod also referred to the mighty work about to be accomplished in Egypt; for as the rod of Moses' government was fearful as the attack of a serpent to the Egyptians, so it was a sceptre of righteousness to the children of Israel. It was called the rod of God,§ and used by Aaron in Egypt, and by Moses in the wilderness. It was a sign of the divine authority, and a visible demonstration of God's power;‖ used to confound the pretended skill of the magicians, to shew the Omnipotence of the Deity, and to humble the pride of Pharaoh, when he beheld mighty wonders wrought by so apparently contemptible an agent as a shepherd's

* The priests, whether Jewish or heathen, always approached the Deity with their feet uncovered; and going barefoot was a sign of sorrow and contrition of heart. (2 Sam. xv, 30.) And hence captives used to express their desolation by taking off their shoes. (Isai. xx. 2.)

† Exod, iii. 4, 5.

‡ Exod. iii. 6.

§ Exod. iv. 20.

‖ Pellican.

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staff.* But, above all, this rod metamorphosed was a type of Christ's death, to which indeed all Masonry ultimately points; for as by a serpent death came into the world, so by the death of the Son of God the serpent, or Satan, was fully vanquished and trodden under foot. Thus Moses lifted up the serpent in the wilderness, that as many as looked on it might be healed of the wounds inflicted by fiery serpents for their disobedient murmurings; and the death of Christ upon the cross, thus typified, was to deliver us from sin and death, and to be a full satisfaction and atonement for the sins of all mankind.†

To give Moses a further assurance of his power and protection, God commanded him to put his hand into his bosom, which by that simple act contracted a supernatural leprosy; but soon became sound and healthy as the other. A small quantity of water was also changed into blood at the word of God. The astonishment of Moses was somewhat allayed, and his faith confirmed by the assurance that he should perform the same and greater miracles in the land of Egypt, to induce Pharaoh to set his captive brethren at liberty.

As a concluding confirmation of his mission, Moses required to know in whose name he was to demand the liberation of the Israelites; and the Almighty condescended to reveal to him that awful name which makes the pillars of the earth tremble. This tremendous word is יהוה; translated, I AM THAT I AM.‡

St. Jerome says§ that there are several names given to God in Scripture, but none is more expressive of his attributes than the name יהוה. He is called ELOHIM,‖ because he is strong, mighty, and powerful. SABAOTH,¶ or the God of Hosts. ELION,** Most High. EHEIE or EI,†† from his eternal and self-existent being. EL SHADDAI,‡‡ Omnipotent.§§ And JAH,‖‖ a contraction of JEHOVAH. The true pronunciation of this word is said to have been lost during the *Babylonish Captivity*. The Jews

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* Sinclair.

† The Talmudists say that Moses became possessed of this rod in a very extraordinary manner. Walking one day in Jethro's garden, and conversing with the priest of Midian about the misery of the children of Israel in Egypt, he remarked a peculiar staff which was set up in the garden without any visible design; and, inquiring its use, attempted to take it up. In this he succeeded, very much to the surprise of Jethro, as no one had been hitherto able to remove it from the place where it had been involuntarily planted. Moses took possession of the rod, after Jethro had explained all the particulars relative to its preservation from the time of Adam; and it was directed by the Almighty, to be used as the apparent agent of all his miracles. It was changed into a serpent *three* several timis. First at Horeb; again in the land of Goshen, before the congregation of the elders; and lastly in the court of Pharaoh.

‡ "This name, as the fountain and root," say the Rabbins, "produces all others, and itself is derived from none." It is said in Bereshit Raba, Yatcut, and other Jewish writings, to be one of the highest names; and was taught by the priests and wise men, once in seven years, to their equals in piety and virtue, from the pronunciation of it being extremely difficult and secret.

§ Epis. 136 ad Marcell.

‖ Gen. i.

¶ Ps. lix. 5.

** Gen. xiv. 22.

†† Exod. iii. 11.

‡‡ Gen. xvii. 1.

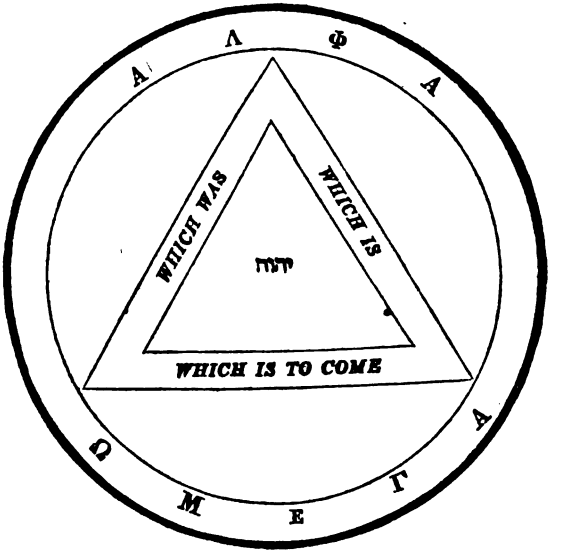
§§ The Jewish doctors assert that Jehovah is a name of clemency, but Elohim is a name of judgment.

‖‖ Ps. lxviii. 4.

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abstained from using it on any occasion; and substituted in its stead the word ADONAI: not only from the dread of profanation, but because its use was forbidden in the Levitical law,* under heavy penalties.†

The name of God, here given to Moses, is well expressed by St. John the Evangelist in his book of Revelation, and clearly points out the eternity of the godhead, and embraces unlimited and interminable space. It is termed by St. Augustine, *nomen incommutabilitatis*, and shews God's perfections of *wisdom, omnipotence, and goodness.* The first from the incomprehensible excellence of the scheme of man's redemption; the second in the power by which he is able as well as willing to execute and perform every gracious promise for man's benefit; and the third from the revelation of that beautiful system of faith and practice whereby he enables man to work out his own salvation. It declares his infinity, and shows his immutability, being always the same, without beginning and without end.



* Levit. xxiv. 16.

† Yet though the Hebrews were so particularly tenacious of this name, the idolatrous nations became possessed of it; used it under every variation, and even inscribed it on their temples. The great portal of the Egyptian temples was inscribed, EGO SUM OMNE, QUOD FUIT, QUOD EST, QUODQUE FUTURUM EST. *I am, whatsoever was, and is, and is to come.* In the Temple of Apollo at Delphos was written the essential name of God, EI, Plutarch has written a book on this word, and determines its signification to be, "the eternal and self-existent Being, who is denominated God." The heathen nations, even at the most deplorable period of their idolatry, uniformly asserted the superiority of some one God above the rest, to whom they attributed the most perfect attributes, and gave this sacred and comprehensive appellation. It was a custom amongst these people, derived from the very earliest times, to keep inviolably secret such names as were considered sacred. In the books which Thoth or Hermes left behind him, these remarkable words are said to be found: "Wilt thou see and behold the Deity? Consider the sun, the moon, and the course and order of the stars. His NAME is unspeakable; incommunicable: let Him be adored in

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Being a man of the greatest meekness and diffidence, he urged this imperfection as an impediment which would doubtless operate to defeat the undertaking, should he assume the arduous office of a deliverer. But God chose him the rather for this defect, that all the honour might be ascribed to himself, and nothing to human exertion.*

On their arrival in Egypt, they congregated the heads of the twelve tribes as in a Grand Lodge; and Moses communicated the extraordinary circumstances, which produced a mysterious commission to conduct the captive descendants of Jacob into the promised land. The truth of these assertions was proved by the miracles which God had authorized him to perform; and further evinced his claim to be received amongst them as a deliverer sent in the name of JEHOVAH. These unequivocal proofs of a divine commission convinced the assembly of the reality of Moses' pretensions; "and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."†

Thus commissioned and endowed with supernatural powers, Moses and Aaron appeared before Amenophis, King of Egypt;‡ and demanded permission for the Israelites to go three days'§ journey into the wilderness to offer sacrifice to the Lord. This request the king peremptorily denied, though under their peculiar circumstances they were unable to sacrifice in Egypt; for they sacrificed such animals as the Egyptians worshipped.‖ "Cæso ariete velut," says Tacitus, "in contumeliam Ammonis; bos quoque immolatur, quem Egyptii Apim colunt." Lest therefore he should elicit the vengeance of the Egyptians,¶ and bring on an open and violent persecution, he demanded leave to sacrifice in the wilderness; for this tribute of gratitude was due to the Almighty, as an act of religion, on the re-establishment of the covenant. The request was therefore perfectly reasonable, and Moses enforced it in the name of the Lord Jehovah.

Amenophis evaded the appeal by denying the authority of Jehovah, the God of the Israelites, over him as the king of another people, and under the especial protection of other gods. He therefore put the power of Jehovah to the test; and opposed to it the power of the gods of Egypt.

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the crown upon his head as a token of his sincerity. Moses removed the crown in haste, cast it on the ground, and trampled on it. (Josephus.) This action, though committed only by a petulant child, was construed by the soothsayors into an evil omen for the nation; and they conjured the king, as he valued his own safety, or the prosperity of his subjects, to put Moses to death. Thermutis pleaded for his life; and proposed to submit his innocency to any test. The superstitious custom of trying innocence by a fiery ordeal was then in use amongst the Egyptians, and was instantly applied to Moses. (Pererius.) A red-hot cinder was introduced into his mouth; which burnt the tip of his tongue, and caused him to lisp or stammer in his speech.

* Theodoret. † Exod. iv. 31.

‡ This king is said by Simlerus to have been the same with Memnon; whose image, holding a harp, was celebrated for emitting sounds of joy at the rising of the sun, and of sorrow at his setting.

§ Pererius refers these three days' journey into the wilderness to the three theological virtues, FAITH, HOPE, and CHARITY.

‖ Exod. viii. 26.

¶ "From the monuments we may reasonably conjecture that the Egyptians were a happy and well-governed people in the flourishing days of Pharaoh, for the artists have represented the popular sports and amusements of the lower orders, as well as their daily occupations." (Taylor, ut supra, p. 30.)

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A tremendous contest ensued between Moses as the agent of the true God, and the magicians as the agents of the Egyptian gods. Moses, armed with that powerful rod which Adam was permitted to take from the tree of knowledge, and which was the acknowledged testimony of his divine commission, wrought in the presence of Pharaoh and his court, at Tanis, an extraordinary miracle, as a proof that his appeal to the God of Israel was not to be slighted with impunity. The rod was cast by Aaron upon the ground, and it immediately became a serpent, twining itself into folds to the consternation of the whole court. Amenophis called for Jannes and Jambres,* his magicians, who undertook to perform the same miracle. But the serpent of Moses displayed his superiority by devouring the serpents of the magicians.† Yet the king, confident in the power of these men, and the knowledge he had himself acquired of the mysteries of their religion, did not feel inclined to make any acknowledgment derogatory to the homage due to his own national gods; or concession to a power, which, as the tutelary deity of another people, and that people his slaves, he held in the most sovereign contempt. To correct this error, God directed Moses to stretch his rod over the waters of Egypt, which should thus be turned into blood, and engender such prodigious quantities of frogs, that the whole land of Egypt should be infested. But these miracles being also imitated by the enchanters, Pharaoh was confirmed in his hardihood, and positively refused to let the children of Israel go.

The great superstition of Egypt was a belief in judical astrology and natural magic.‡ It was held that the stars possessed a secret and potential influence over human affairs, and that every studious man, deeply read in the mysteries of nature, as Moses was known to be, might direct these influences at pleasure to produce any extraordinary effect out of the common course of things. Hence the King of Egypt required some more decisive proofs of a divine interference, before he would consent to relinquish so

* A strange legend about Jannes and Jambres is told by Palladius in his life of Macarius. These magicians, in the midst of a grove of trees, and beside a fountain of water, built a mausoleum for their own interment, which by magical arts was placed under the protection of evil spirits. Macarius having heard the wonderful stories which were related of this fountain, determined to visit the place, and prove the truth of these reports by ocular demonstration. Having penetrated the external avenues of the grove, he was encountered by seventy devils, who, with much grimace, threatened to attack him. Without giving way to fear, he recommended himself to God, and these *outre* spirits of darkness vanished away. Coming to the sepulchre, he was met by a gigantic devil with clattering hoofs, and armed with a naked sword, who attempted to drive him back, but without success. Here he saw a brazen bucket, suspended by an iron chain, consumed with rust; and also some pomegranates and other fruit dried up and wasted away. In what manner the enchantment was dissolved, this author does not say; but it appears unlikely that this legion of tremendous devils would suffer Macarius to explore their secret recesses with impunity, or permit him to depart in safety, unless vanquished by some countercharm more potent than their own. The truth is: this and similar accounts of the effects of enchantment might be wonderfully amusing in an age of superstition. But these delusions are no more, and it is now clearly understood and universally admitted, that no miracle affecting the constituted order of things, has ever been performed, from the creation of the world, by the assistance or intervention of evil spirits, without any especial commission from on high.

† These Egyptian serpents were a delusion of the devil, as Justin Martyr said, *spectantium oculis præstigias offundebant.*

‡ Trismegistus said (Pymand. Arclep. 145) that the Egyptian priests possessed the art of constructing deities, or images endued with intelligence, which predicted future events, and interpreted dreams.

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great a source of profit and gratification as was afforded by his Israelitish slaves; and persisted in his determination not to set them free, until his whole nation was almost depopulated and destroyed by a succession of desolating judgments. He was willing to enter into a compromise with Moses, under the immediate influence of his sufferings; and promised to allow the Israelites permission to sacrifice in *Egypt*, according to the rites of their own religion, but would not consent to let them depart into the wilderness. He frequently relented, indeed, and cried out, "I have sinned against the Lord! The Lord is righteous, and I and my people are wicked!" But his repentance disappeared with the evil; and it was not till the whole land of Egypt felt the blow in their families, that he consented to their departure.

The plagues inflicted on the Egyptians were of such a nature as to point directly to the sacred objects of their worship. In the opinion of Pharaoh the contest was beween the tutelary deity of the Hebrews, and his own national gods; it was therefore a righteous display of God's justice, to shew the fallacy of his reliance on objects of worship which were unable to protect themselves against defilement, or the infliction of grievous calamities.

The first plague was directed against their great god the river Nile; its sacred waters were turned into blood. There was a great propriety in this dispensation; not only because the Egyptians held that water was the first principle of all things,* but because they paid divine honours to the Nile, and superstitiously adored its inhabitants.† Their country was greatly benefited by the annual overflowing of this river, which they conceived was owing to the sacrifice every year performed on its banks in honour of that divinity. Immediately before the expected inundation, solemn processions were formed; the deity of the Nile was invoked with many superstitious ceremonies; and, to render him propitious, an immaculate virgin, richly attired and ornamented, was cast into the river, as a sacrifice of atonement.‡

This plague was also a judical punishment for their cruelty to the Hebrew children; and served as a fearful token to the Egyptians, that the time was now arrived in which a dreadful retaliation should be inflicted, for all the innocent blood which had been shed in that river.§ This is plainly referred to by St. John the Evangelist;‖ and Josephus says, "They who drank of it were afflicted with a violent cholic; whilst to the Hebrews it was perfectly wholesome."¶

The second plague with which the Egyptians were troubled, was, swarms of frogs, which came up from their sacred river, and filled their streets, their houses, and even climbed up into their bed-rooms. No place was free from them. They covered the tables of refreshment, defiled their provisions, and corrupted the water throughout the land of Egypt; so that the very gods they held in veneration became a pest and a nuisance. This

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* Philo.

† The Egyptians were induced to deify their river, because it was the author of all their abundance. Their chief dependence being on the Nile, they endeavoured to propitiate it by festivals and sacrifices. Thus, the first plague must have been peculiarly terrific. The fish died, the waters stank, and the Egyptians turned from it with disgust and loathing.

‡ Herod. Clio.

§ Lyran.

‖ Rev. xvi. 6.

¶ Ant. l. 2, c. 14.

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terrible affliction pointed also to their unnatural destruction of the innocents in the river Nile, which now sent forth its reptiles in such numbers as almost to destroy the inhabitants.

The third plague of lice referred to Pharaoh's cruelty to the Israelites themselves. He condemned them to perpetual slavery, and that of the vilest and most degrading nature; to make bricks from the dust of the earth, and to erect buildings for his convenience or pleasure. From the dust of the earth, therefore, arose an annoyance, which must convince them of God's power, who could so severely afflict them by the most contemptible creatures.* This plague was also directed at their habitual cleanliness, and fear of pollution. Herodotus says—"that the Egyptians, and particularly the priests, from a principle of cleanliness, shave every part of their bodies on each third day, to prevent vermin, or other impurity, from remaining about their persons."† Hence to a people of such peculiar habits and propensities, the plague of lice must have been an evil of the greatest magnitude.

The fourth plague brought mingled swarms of flies, which not only corrupted the earth, but almost destroyed man and beast. It is supposed that they consisted not only of common flies, wasps, gnats, hornets, &c., but also of venomous reptiles, such as scorpions, asps, vipers, &c. The fly in Egypt and Phœnicia received the honours of divine worship; and one of their chief deities was denominated Baal Zebub, which signifies the supreme lord of flies. This was, therefore, a grievous judgment, as it appeared to come under the sanction of Baal Zebub, on whom they relied for protection from every annoyance of that nature.

The fifth plague was less personally troublesome to the inhabitants, for it was inflicted on their most powerful gods. The bull, the ox and cow, the sheep and goat, were supreme objects of adoration; a murrain was, therefore, sent amongst them, to shew the unstable support on which the Egyptians rested: for if their gods could not protect themselves, much less could they render assistance to their worshippers.‡

The sixth plague was inflicted on the Egyptians' persons. Moses, by God's command, sprinkled handfuls of ashes into the air, which immediately formed a thick white cloud over all the land; and which, falling on the inhabitants, produced large ulcers, attended with a burning pain, similar to that produced by the application of a red-hot iron to the naked flesh; they spread over the whole body, and swelling at length into one massive sore, caused the most excruciating sufferings.§ This calamity was brought on by means of an agent intended to convict the Egyptians of wanton cruelty to their slaves, for the ashes were taken from the furnace where the Hebrews had been engaged in burning brick. The magicians

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* Ps. lxxviii. 46. † Euterpe.

‡ "We learn from the monuments, and from history, that the fattening of cattle was extensively practised in the marshes, and that in other places stall feeding was very common. This circumstance enables us to explain an apparent inconsistency in the history of the ten plagues. We are told that all the cattle of Egypt died in the plague of murrain; but we read in the same chapter that some cattle were destroyed by the plague of hail. The contradiction vanishes when we look to the limitation with which the plague of murrain was announced: 'Behold, the hand of the Lord is upon thy cattle *which is in the field*.' The plague, therefore, did not extend to the beasts which were in stalls and enclosures, and these consequently survived to become the victims of the plague of hail."—(Taylor, p. 43.)

§ Philo.

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of Egypt, struck with these grievous boils and blains, now became fully sensible of God's power, and fled from the face of Moses, confessing their inability to cope with him in the art of performing miracles.

The seventh plague was a mighty tempest of hail,* rain, thunder, and fire; which appeared the more dreadful to the inhabitants, as in that country such phenomena were very rarely seen. This judgment was directed against their superstitious worship of the elements: for their gods were again converted into ministers of destruction.†

The eighth plague is called the Lord's great army,‡ and consisted of innumerable swarms of locusts, cankerworms, caterpillars, and palmerworms, which filled their houses, and "covered the face of the whole earth, so that the land was darkened: and they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."§ Nay, they even bit and killed the inhabitants.‖

The ninth plague was a thick darkness over the land of Egypt, which completely overwhelmed their chief deity Osiris, or the Sun, which they adored as the fountain of light. This was rendered more distressing by the appearance of horrible apparitions, fearful sights, and flitting shadows, which haunted them incessantly, night and day.¶ Dreadful noises assailed their ears, as of the roaring of a cataract, the horrible yellings and barkings of wild beasts, the hissing of serpents, and the whistling of winds, succeeded by the melodious voice of birds, and aggravated by the reproaches of an accusing conscience.** The darkness was so thick and palpable, that artificial lights could not penetrate through it;†† and consequently they were unable either to provide subsistence, or to pursue their usual avocations for the space of three days. "They saw not one another, neither rose any from his place,"‡‡ during this period, which was passed in solitary confinement, under the effects of bodily weakness, occasioned by hunger and thirst, augmented by mental agony from the dread of perishing with hunger, increased by the appalling visions which flitted before their eyes, and made them "swoon away"§§ with apprehension. They who were in the field when the darkness surprised them, could not return to their habitation, but remained bound to the spot as with a chain.‖‖

During this period of overwhelming darkness, the children of Israel had light in their dwellings; a striking emblem of that intellectual darkness which overshadowed the heathen world, unblest with the light of truth;

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* "Such a visitation as the plague of hail must have been wondrous in a land where hail is among the most uncommon of phenomena, and at the same time one of the severest punishments that could be inflicted on an agricultural country. The Latins, who were far less dependent upon their harvest than the Egyptians, called every severe affliction, *calamitas*, a word which primarily signifies a storm, so severe as to break the stalks (*calami*) of the standing corn."—(Taylor, p. 36.)

† "And the flax and the barley was smitten, for the barley was in the ear, and the flax was bolled; but the wheat and the rye were not smitten, for they were not grown up." (Exod. ix. 31, 32.) Egypt was a very fruitful country, and the land produced a plentiful supply of corn in common seasons, by the overflowing of the Nile, with merely a slight degree of cultivation by the simple hand plough.

‡ Joel ii. 25.
§ Exod. x. 15.
‖ Wisd. xvi. 9.
¶ Wisd. xvii. 15.
** Ibid. 9, 11, 18, 19.
†† Philo.
‡‡ Exod. x. 23.
§§ Wisd. xvii. 19.
‖‖ Ibid. 17.

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and of the children of the world, who sit down in the region of darkness, and the shadow of death, and reject that life which would lead them to eternal life. So true is that observation of St. John, "The light shineth in darkness, and the darkness comprehended it not."*

The ROD of Moses was the visible medium by which these miracles were performed; but lest it should be believed that the virtue was in the rod alone, God directed some of these miracles to be performed without its assistance, and used other agents, to convince mankind that it was only the exertion of his Almighty power which diverted the course of nature, and wrought the miraculous works which preceded the great deliverance. Thus the rod was not used in the fourth, fifth, sixth, ninth, and tenth plagues, but other means were substituted; as ashes in the sixth, the word of Moses in the fourth and fifth, and the stretching forth of his hand in the ninth plague, were sufficient to produce the intended effect.

In these plagues it is remarkable, that those which proceeded from the *earth* were produced by the agency of Aaron, and those which came from *heaven* by the agency of Moses; for which this reason is given: Moses had been constituted Pharaoh's God,† and therefore was made the chief minister to direct the extraordinary appearances of the heavens.

During the continuance of these plagues, the heart of Amenophis was a prey to the wildest agitation. Proud and ungovernable, his haughty spirit was scarcely subdued by the recurrence of such dreadful afflictions. He wavered, he relented, he attempted to compromise; but pride and passion supplying the place of reason, his implacable resentment against the supposed authors of his calamities superseded the workings of conscience, and stifled the risings of conviction; and when the effects of one judgment were removed, he dared the vengeance of God to inflict another. His contempt for the Almighty at length arose to desperation, and, refusing to comply with the demands of Moses, he commanded him, at the peril of his life, to see his face no more.

God had reserved the most terrible display of his power and justice for the tenth and last plague to be inflicted on the Egyptians, and it was consequently ushered in with appropriate solemnity. The Israelites were directed to institute a Passover, which should be kept as a distinguishing rite of their religion, and an everlasting memorial of their deliverance from captivity, by the destruction of the first-born in every family throughout the whole land of Egypt, both of man and beast. Each Hebrew family, or ten persons,§ was commanded to kill a lamb, and to strike the two side posts and upper door posts of their dwelling with the blood; that the destroying angel might pass over the houses thus marked for protection, while engaged in smiting the first-born. The lamb was to be eaten in haste, with loins girded, shoes on their feet, and a staff in their hand, ready for immediate departure. The Israelites were strictly commanded to confine themselves to their respective dwellings; lest, by a promiscuous intercourse with the Egyptians, they should become sharers in their calamity: for though God knew his own people, and could have protected them in any situation, yet he demanded implicit obedience, and rather chose that they should owe their safety to the blood of the Lamb.

This judgment was the more signal and terrible, as it was inflicted on

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* John i. 5, † Exod. vii. 1.

‡ Jos. de Bel. Jud. l. 7, c. 17.

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them immediately after the darkness was removed, and while they were still deeply impressed with the terrors of that visitation. The lamb for the passover was killed on the tenth day of the month, and ordered to be eaten on the fourteenth. The darkness commenced on the eleventh, and ceased on the thirteenth. The last interview of Pharaoh and Moses was on the morning of the fourteenth; and at midnight the first-born were slain.

When every thing was thus formally prepared for the departure of the Israelites, and the Egyptians were buried in profound repose, after the fatigue of three days spent in indescribable agony, both of body and mind, "it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."* The inhabitants started simultaneously from their beds, in the greatest horror and consternation, and assembling round the king's palace, clamorously demanded the dismissal of the Israelites. Amenophis, at length subdued, and trembling for his own life, acceded to their proposal; and the people urgently petitioned the causes of all their misfortunes to be gone, for they were afraid the whole nation would become a sacrifice to the offended God of Israel. They did not spare their most valuable property; but, to induce their immediate departure, gave them silver, gold, and raiment in great abundance, including blue, purple, and scarlet silk, fine linen and precious stones; and with these the Tabernacle was afterwards adorned.† And even the king himself, with all his boasted firmness and impiety, struck with the extraordinary powers vested in Moses and Aaron, called on them for a blessing before their departure: an evident acknowledgment of the superiority of God over all created things.

The Israelites, bearing the bones of Joseph, departed early in the morning, in sight of the Egyptians, who were busily employed in burying their dead.‡ They travelled with all their possessions from Rameses to Succoth, a distance of about twelve miles; and here Moses reviewed and numbered the people, and found with him 600,000 Israelites, besides children; making, as it is thought by learned writers, at least 1,500,000 souls.§ With them Moses also found a mixed multitude of other nations,

* Exod. xii. 29, 30.

† St. Augustine thinks that the mystical signification of these valuable ornaments refers to the liberal arts invented or improved by the heathen; which were afterwards, by the judicious management of wise and pious men, wrested from them, and converted to the service of the true and living God, and made subservient to the interests of religion. (August. de Doct. Christ. l 2, c. 4.) Porphyry, in Eusebius, accuses Origen of "calling in the assistance of Grecian learning to confirm the strange absurdities of Jewish fable." (Euseb. Eccl. Hist. l. 6, c. 13.) The liberal arts and sciences were considered of such essential service to the propagation of Christianity, that Julian the Apostate enacted a law prohibiting Christians from being instructed in human arts. (Socrat. l. 3, c. 10.) And the learning of the present day abundantly shews that the spoils of Egypt and other heathen nations are possessed now, in full perfection, only by the true worshippers of God.

‡ Num. xxxiii. § Tomline's Theol. p. 1, c. 3.

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who had followed this remarkable people out of Egypt. This event happened 430 years after Abraham's vision in Canaan, and 215 years from the entrance of Jacob into Egypt.

Thus did God by his servant Moses redeem the Israelites from their Egyptian bondage, with a high hand and with an outstretched arm; marching before them in a Pillar of a Cloud by day, and a Pillar of Fire by night; and the Deliverance was finally perfected by a mighty wind, the agent of his power.

The Egyptians, repenting that they had suffered the Israelites, who were valuable servants, to depart, and endued with an evil heart of unbelief, which caused them to doubt the actual power of God, even in the face of such tremendous judgments, collected an immense army of 600 chariots,* 50,000 horsemen, and 200,000 foot soldiers,† and followed them, having, with the plagues, lost their impressions of God's power, and consequently their reverence for his name. Indeed, Amenophis appears in reality to have been more in awe of Moses than of any superior being; for "Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."‡

The Israelites, by the direction and command of God himself, were encamped before Pihahiroth, or the Strait of Hiroth, between Migdol, a tower or citadel of defence, erected on the borders of the Strait;§ and Baal Zephon, or Temple of Baal, where was kept burning a holy fire, which served also as a beacon to direct shipping in the dangerous navigation of the Red Sea. In this temple was kept a continual watch, as is implied in the name. Thus were they encompassed on three sides by fortresses, inaccessible mountains, and the Red Sea; the isthmus between that sea and the Mediterranean being protected by the well-fortified city of Pelusium, and other fortifications, which had been erected by the Israelites themselves during their oppression.‖

Arriving in sight of the Israelites, Amenophis contemplated their defenceless situation with secret delight, and concluded that the moment was arrived in which he could take ample vengeance for all his wrongs.

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* The Egyptians prided themselves greatly on their war chariots. They were light and strong, being constructed chiefly of metal, or covered with metal plates. Thus, in the Iliad—

> Rich silver plates his shining car unfold,
> His solid arms refulgent gleam with gold.

† Jos. Ant. l. 2, c. 15.

‡ Exod. xi. 3.

§ Josephus, quoting Lysimachus, says, that it was the opinion of heathen nations that when the Israelites arrived at the above place, "the night advancing, they deliberated how to act. They made fires, and appointed sentinels; and on the next night kept a fast, to entreat pardon of the gods. On the following morning, Moses recommended them to decamp, and proceed onwards till they could be better accommodated; but enjoined them to do no good on their journey, not even so much as to give good advice if it was asked; and to destroy all the temples and altars they met with. This advice being approved, the company proceeded through the wilderness, and after encountering great hardships, came at length to a country well inhabited and cultivated. They behaved in a most barbarous manner to the inhabitants, whose temples they ravaged and burnt, and finally arrived at a place now called Judea, where they built a city and called it Hierosyla, the meaning of which is, the spoil of holy things."

‖ Marsh. Can. Chron. p. 105.

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Believing their escape to be impossible, he encamped with his army behind the Israelites, waiting only the approaching day to attack and put them to the sword. But his career was now verging rapidly to its close. That remarkable pillar, which accompanied the Children of Israel in their flight, was by day a cloud only, to convince them of the presence of their great deliverer. This cloud, which was also a fire by night, placed itself between the two encampments, and involved the Egyptian host in impenetrable darkness, while it communicated sufficient light to enable Moses and the Israelites to pursue their destination. By the divine command, Moses stretched out his rod over the sea, and a strong EAST WIND arose, which divided the waters, so that the Israelites marched through the sea on dry land, Moses leading the way, and exhorting them not to fear; for, said he, "the Egyptians whom ye have seen to-day, ye shall see them again no more for ever."*

The Egyptian army followed their course amidst the darkness, determined either to compel them to return, or utterly to destroy them; and knew not their danger until they were all inclosed within the waters; for the waves, on the right hand and on the left, were invisible, from the effects of that divine cloud which overshadowed them. At length their charriot wheels were encumbered by the mud at the bottom of the sea, so that they "drave heavily;" which, obstructing the general movements of the soldiers, reduced the whole army into confusion. In this situation the cloud was removed, the morning light appeared, and they beheld the threatening waves ready to burst upon them, and the Israelites safe on the opposite shore. They were allowed but little time to deliberate on the means of escaping the calamitous death which they saw suspended over their heads. They fled; but what could flight accomplish for so unwieldy a body of chariots, horses, and footmen, encumbered with armour; their ranks broken, their chariot wheels entangled with each other, and forcibly wrested off, and themselves paralyzed with confusion and dismay! Harrassed by a long and expeditious march, after three days spent without rest or refreshment, and alarmed at the dreadful appearances before them, to augment which the heavens sent forth all their artillery of thunder, lightning, and rain,† their escape was altogether impracticable. Besides all this, the Lord looked upon them in anger, and infused a deadly fear into their hearts, which made them irresolute and wavering; until Moses, who saw the Israelites in safety, and all the host of the Egyptians inclosed beyond the power of escaping, stretched his rod again over the sea, and God by a strong WEST WIND, suddenly brought the waters upon them with irresistible impetuosity, which utterly overwhelmed and destroyed them, with their horses, and chariots, and horsemen; "and Israel saw the Egyptians dead upon the sea shore."‡

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* Exod. xiv. 13.

† Ps. lxxvii. 18.

‡ Exod. xiv. 30. A confession in memory of this deliverance was enjoined upon every one when offering his first-fruits, in these words:—"A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous; and the Egyptians evil

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entreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression; and the Lord brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders; and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey." (Deut. xxvi. 5—9.)

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PERIOD V.

CHAPTER IX.

On the Five Points of Fellowship.

In every well-regulated society, some bond of union, some reciprocal and mutual interchange of benefits forms a distinguishing feature, which no vicissitude of circumstances can remove. Masons profess to be united in an indissoluble chain of sincere affection, called the five points of fellowship; by which, when strictly adhered to, they are bound heart and hand so firmly, that even death itself cannot sever the solemn compact, because in another and more glorified state those relations are perceived and acknowledged, which have characterized the union here on earth. These five points refer to certain virtues requisite to be practised in this world in order to the enjoyment of happiness in a future state, and mark distinctly the difference between virtue and vice.

1. BROTHERLY LOVE.

The first point is that on which all the rest principally depend, for they are but emanations from the great virtue of charity or brotherly love.

Brotherly love is an active principle, which encloses all mankind in the same bond of reciprocal union, however they be otherwise diversified by birth, climate, or education. The inhabitants of this globe proceed from a common parent, and hence, how remote soever the connection may appear, all mankind are brothers, and as such are bound to execute the duties attached to this tender and endearing tie. This general relationship is not broken by distance, climate, form, or language; but all the world are brethren, and the hand of mercy ought to be extended equally to the destitute stranger, as to an immediate friend or relative. Nay, the stranger, the fatherless, and the widow, are superior objects of man's benevolence. Masonry inculcates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing. Though we speak with the tongues of men and angels; though we have the gift of prophecy, and understand all mysteries and all knowledge; though we have faith so that we could remove mountains; though we bestow all our goods to feed the poor, and though we give our bodies to be burned, if we are not possessed of brotherly love, or charity, all this extent of power, all these acquirements of knowledge, will profit us nothing. The love of a Mason must be pure both in principle and practice, unwarped by prejudice or passion; unalterable in persecution, unabated amidst calumny, slander, and detraction. Filling the heart with pious

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fervour and with holy resolutions, exalting it from earth to heaven, from a perishable mortality to a celestial intercourse with the very source and essence of love; ennobling the nature of man, and raising it to that sublime pitch of excellence which alone can impart true satisfaction under every species of adversity and pain. Masons are bound by the most solemn obligations to practise this virtue one towards another. Not to rest satisfied with mere external acts of kindness, which may be displayed without feeling any emotions of the pure affection of brotherly love; but to be the active friends of all mankind.

Such were the effects produced by this principle amongst the early Christians, under the wise superintendence of St. John the Evangelist. Their brotherly love exceeded all instances of recorded attachment in former times. The accounts transmitted to us of the affection which Christians bore towards each other, in the ages immediately subsequent to Christ's death, would be incredible, were they not fully attested. An affection so disinterested and pure struck the heathen world with astonishment; they deemed it more than human, and attributed a feeling which the practice of their own philosophy could not attain, to the secret influence of magic. Each individual was considered in the light of a brother, united by the tender ties of a common faith and a common hope; whole possessions were given up to the relief of indigence; every selfish thought was banished, and the general welfare of the community was the first *wish* of their hearts, the first *motive* of their actions. This was the incentive to great and glorious deeds. "Some gave themselves up to bonds," says Clement, "that thereby they might free others from them. Others sold themselves into bondage, that they might feed their brethren with the price of themselves." But the testimonies to this effect are not confined to Christian writers; their heathen adversaries unequivocally admitted the purity of their fraternal attachment in its fullest extent. Hence Julian, the apostate, that deadly and implacable foe to the Christian name, as the most effectual method of extirpating the new religion, commanded his priests to model paganism after the same fashion: for the universal benevolence of the Christian brethren had become a current proverb, and "See how these Christians love!" was the spontaneous tribute paid to their integrity by every people amongst whom they resided.

2. BENEVOLENCE.

The second point inculcates universal benevolence, on the ground of obligation and duty. This virtue does not consist merely in satisfying the pecuniary wants of the virtuous distressed, or of furnishing a friend with the loan of some necessary comfort or convenience, in the hope of receiving an equivalent; but comprehends the general capacity of communicating happiness to our fellow-creatures, including the practice of our relative duties to God, our neighbour, and ourselves.

The first great and important duty of benevolence should excite in our bosoms an unaffected veneration to our Maker, whose bounteous goodness to his creatures can never be compensated by all the exertions in our power. What He has commanded, we must perform. Prayer, praise, and thanksgiving, are His due; and, if these be neglected, it is impossible to expect His blessing. The name of this awful Being is a sacred deposit, which ought never to be irreverently pronounced with polluted lips; for the violations of this WORD are threatened with accompanying vengeance.

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If His almighty aid be necessary to promote our success here, or happiness hereafter, let us implore it humbly and sincerely, in the hope that it will not be withdrawn when we are most in need of it, in the hour of sickness or adversity, persecution or death.

The preservation of order and social virtue in civil society rests upon the obligations we are under to keep up a constant interchange of mutual good offices with our neighbour. They who are in the habitual practice of benevolence experience an uniform gratification, and have within their bosoms a certain source of pleasure, which selfish mortals can never attain or enjoy. The glow of charity warms their bosoms with unequivocal love to their fellow-creatures, and they enjoy a foretaste of heaven upon earth; they search for misery and distress in all their appalling forms, and they administer comfort from a pure principle of benevolence; for the east is not farther from the west, or the surface from the centre, than pride and ostentation are from genuine goodness and disinterested virtue.

But the exercise of this virtue does not end here. Innumerable are the offices of kindness, indefinite are the shades of affection which the practice of benevolence necessarily assumes. Recommendations of an unblemished character, expressions of good-will, advice when under the influence of doubt, civility and gentleness, as well as actual offices of assistance, form distinguishing features of this virtue, and these are in the power of all who have not the means of performing substantial services. If, as philosophers tell us, much of human misery is ideal, he acts the part of a sincere friend who endeavours to soothe conflicting passions to repose, to remove the weight which presses on our spirits, and teaches us to forget our woes by pointing to the opening scenes of prosperity and joy.

The exercise of benevolence, then, may be practised every hour of our lives. It is an innocent and laudable method of gaining the esteem of men, of promoting universal good-wll, of vanquishing the turbulence of passion, of securing peace of mind, and of laying up a store of satisfaction for old age, which will make the end of life a scene of felicity and contentment.

Our duty to *ourselves*, rendered almost perfect by the practice of benevolence to our neighbour, may be comprehended in a few words: not to prostitute our humanity by intemperance, effeminacy, indolence, or any of those vices which degrade man below the brutes; but to cultivate health by exercise, cleanliness, and regularity; to practise the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice; recollecting that man's happiness is progressive, and depends entirely on himself whether it increase or diminish; for it is impossible to hold a stationary place in the mind so long as any portion of activity remains; and if the mind become dormant, and perfectly insensible to praise or dispraise, virtue or vice, we may be assured that its happiness is at the lowest ebb, and it becomes doubtful whether the capacity for enjoying it be not wholly expired.

It may therefore be concluded, that if happiness be the object which man has in view in his commerce with the world, it can only be found in the practice of virtue.

3. PRAYER.

The third point teaches us to bow our knees to the Almighty Father of the universe, and pray for blessings on ourselves, and on those united to

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us by the nearest and dearest of ties. Prayer is a duty of such paramount importance, as to involve consequences the most awful and tremendous: if rightly performed, it conveys a blessing; if wholly neglected, it elicits a curse.

With this responsibility the Mason is fully impressed, and therefore his Lodge is never opened without a solemn appeal to the Deity, and a humble supplication of his blessing; conscious that, if deprived of this, nothing that he may be engaged in can reasonably be expected to prosper. Our initiations, and every other business, are founded on the same appeal; our pedestal is furnished with the book of God's Word, which is considered the GREAT LIGHT OF FAITH, to direct all our motions, and inspire us with the rich hopes which it contains; our Lodges are dedicated to God and holy St. John the Evangelist; and the unequivocal posture of one of our most sacred ceremonies is, bended knees, erect body, and faithful heart.

If a Mason's Lodge be built on holy ground, and supported by wisdom, strength, and beauty; if it be of that immeasurable extent, which has no bound but the four quarters of the compass, and covered with a cloudy canopy which can only be penetrated by ascending the theological ladder; if we commemorate the three grand offerings of ancient religion, and have in perpetual recurrence the wonders of God in creation, redemption, and deliverance from temporal danger and affliction, it will surely be admitted that our rites have a reference beyond mere conviviality; that they are founded on the most awful images in existence, a belief in a God, and the doctrine of a future state of rewards and punishments; that they are opened, conducted, and closed with prayer; and hence that they must leave an impression on the mind of every reflecting brother of God's beneficence to man, and the consequent necessity of a regular and uniform attendance on His authorized worship.

4. SECRECY.

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

A regard for this virtue has characterized every nation and people of the world, from the earliest times on record. There are many things which it would be highly improper, and even criminal, to communicate. To reveal the secrets of a friend, confided to our care, would be worse than the treachery of an assassin who stabs his adversary when unarmed, and not the least suspicious of a foe.

The Egyptians venerated this virtue, and veiled all their religion and politics under its impenetrable mask. Origen tells us, that "philosophers had sublime notions with regard to the Divine nature, which they kept secret, and never discovered to the people but under the veil of fables and allegories."† Their god Harpocrates was represented with his finger on

* Pres. Illus, book iii. sec. 2.

† Orig. con. Cels. l. 1, p. 11.

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his mouth,* and was painted full of eyes and ears, to shew that every person may hear and see, but they are not always at liberty to disclose the information which they derive from the use of those senses: this god was much honoured by the Egyptians.

The Romans had a goddess, who was represented with a finger on her lips, called Angerona; and to shew their respect for the virtue of taciturnity, they offered sacrifices to her.

"All the eastern nations, the Persians, the Indians, the Syrians, concealed secret mysteries under their religious fables. The wise men of all those religions saw into the sense and true meaning of them; whilst the vulgar and uninitiated went no farther than the outward and visible symbol, and so discerned only the bark by which they were covered."†

Pythagoras carried the virtue of secrecy so high, as to demand from his scholars a probation of five years' silence, accompanied with excess of abstinence and mortification, before he would admit them to a participation in the knowledge which he had acquired by long experience, and a residence with the most learned philosophers in every nation under heaven.

The Druids conveyed their instruction by secret and enigmatical language: their philosophical knowledge was very extensive; but they had so strict a regard for secrecy, that it was esteemed a crime worthy of death to attempt to penetrate into their mysteries. Their learning was communicated orally, and in verse; and as no part of their instructions was allowed to be committed to writing, the number of verses which the memory must necessarily retain was almost incredible.

"But," says the sceptic, "where is the necessity of secrecy now? If your institution be laudable, as you describe it, why not reveal it for the benefit of mankind?" I should as soon look for a star to fall from the firmament, as for a caviller against Masonry to be satisfied, even with a mathematical demonstration. The benefits of Masonry can only be enjoyed by their union with secrecy. Lay these secrets open to the world, and the charm would cease to operate. They would become familiar as the growth of a plant, and like that incomprehensible phenomenon, would be neglected, and perhaps despised. At the reformation of our Church from the errors of popery, what could exceed the curiosity of mankind to read and investigate the hidden stores of the Bible, which had been a sealed book for many centuries? and though it contains secrets of far greater importance than those of Masonry, yet, curiosity being gratified, the rage is over, and it is regarded with as much indifference by the mass of mankind, as though it contained nothing affecting man's temporal or eternal welfare. So Masonry, were it made public, would probably be neglected, because the stimulus would be wanting from which it derives its chief popularity, if not its principal importance. The secrets of Masonsy are open to the inspection of the worthy and the good in every class of mankind. The page is displayed before them, and if they refuse to read, it is too much to hear them complain of ignorance, and to revile a science which they want the inclination or capacity to understand.

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* Recent discoveries in Egypt have rendered it doubtful whether Harpocrates was the god of silence, which had been deduced by Plutarch from the above posture. The sign of silence, according to figures on the monuments, was by placing the whole hand over the mouth.

† Orig. con. Cels. l. 1, p. 11.

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It is further objected, that the use we make of the implements of architecture, as vehicles of secrecy, is frivolous, and unworthy the dignity of human beings.* These implements are of no further benefit to us than as they convey a series of the purest precepts of morality, and the most useful instruction for the regulation of our conduct in every circumstance and situation of life. In these emblems our secrets are chiefly concealed; and the valuable lessons they contain, elevate them from the character of mere instruments of labour, and they become jewels of inestimable value.

5. ON SLANDER.

The fifth point teaches us to support a brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation. It forbids us to retail slanders derogatory to our brother's reputation, which is a sacred deposit, and if once wounded, then thousand words in vindication will scarcely be sufficient to repair the mischief which ten words have occasioned.

Masonry inculcates this lesson in every part and point of every degree; aware that the evil consequences of slander are innumerable, whether by giving false testimony in a public cause, or by injuring our brother by private defamation. This practice is the vilest of all robberies. Injure his property, and you may make him reparation; wound his body and the physician may heal the wound; but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death, may descend to his children's children, and blast their prospects to the latest posterity.

Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice which elicits universal contempt? Can it be found in the lust of evil speaking, and cutting up reputation, as with a sharp razor? Can any gratification proceed from the practice of private scandal at the expense of another's character and honest fame? Does such a practice add to the slanderer's peace of mind or importance amongst his acquaintance? does it confer a dignity not to be procured by other more innocent means? A negative answer may be safely given to these inquiries; and it is rather to be feared that every honest and upright man will regard him with the scrutinising eye of jealous suspicion, and shun him as a public nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life. The assassin kills the body of his enemy, and there the mischief ends; but the slanderer attacks the immortal part of man, and inflicts a stab in the hope of blighting his fame for ever. None can be safe where slander finds admittance. The virtues wither round him, and fade and die before his baneful touch. His practices are made up of fraud and artful treachery. He dares not to bring the bold and open accusation, but looks and whispers death. To misconstrue motives; to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences, that "more is meant than meets the ear," are his

* What number was amongst the Pythagoreans, geometrical symbols are amongst Masons. "It led," says Pythagoras, "to the knowledge of things divine and human; the meditation of death; setting the mind at liberty, without which none can learn or perceive any thing solid or true, by the help or benefit of sense, for the mind the divine part of the soul, seeth all things, and hears all things; all things else are deaf and blind. (Stob. Serm. Hieron. adv. Rufin.)

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study and delight. They become, by the force of habit, as necessary as the food which affords him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence: for evil reports spread with unaccountable facility, and extend to distant parts, where the evidences of their falsehood will never be heard, and thus the record is handed to posterity in all the decoration of unrefuted truth.

But it must be observed, on the other hand, that we are not bound to applaud the character and conduct of bad men, merely to avoid the imputation of illiberality. If the actions of a brother betray baseness of heart; though it may not be commendable to magnify his vices, or make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear a testimony to virtues which he does not possess. "None but a good man deserves to be loved or praised by any one. He who says of a bad man, whom he knows, and whom all that know him know, to be a bad one, I have reason to speak well of him, for he has been kind to me, utters a detestable falsehood, and discovers a base disposition."* The course to be adopted, under these circumstances, is faithfully prescribed in those lectures which form the subjects of discussion at all our meetings. "Always speak of a brother as well in his absence as in his presence; and even more particularly so, because when present he has an opportunity of defending himself. Never defame him yourself, nor suffer him to be defamed by others, if in your power to prevent it; and if his conduct be so dishonourable that you unfortunately cannot speak well of him, adopt the distinguishing virtue of our science, silence, or secrecy."†

If a brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation, I regard in the light of something more than a common friend: he reduces to practice the dignified theories of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

Speak then no evil of your brother. If he have virtues (and surely all have some), let them be the theme of your discourse; if he have faults (and who is free from them?), mention them not; but in all your commerce with your brethren or the world, "supply the wants and relieve the necessities of your brethren to the utmost of your power and ability; on no account wrong them or see them wronged, but timely apprise them of approaching danger; and view their interest as inseparable from your own."‡

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* Fawcett. † Mas. Lect.

‡ Charge to the Second Degree.

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CHAPTER X.

CONTAINING FOUR HUNDRED AND EIGHTY-SEVEN YEARS

View of Masonry from the Deliverance to the Dedication of King Solomon's Temple.

In every society, however constituted, some form of government is necessary to preserve a spirit of subordination amongst its members; and to prevent it from degenerating into contempt or oblivion. In this respect, also, Masonry supports its claim to respect and veneration. An argument favourable to its beneficial tendency may be deduced from the excellence of its government, which is founded upon a pattern the most pure and perfect, the government of the Jewish and Christian churches.

In the early ages of the world, every head of a family united in his own person the threefold office of priest, prophet, and king; and it was not until the Mosaic dispensation was revealed that the concerns of religion were conducted by three distinct officers, or orders of men.

At the Flood, there is an appearance of something like a regular government, consisting of three distinct officers, who unitedly formed the head of the establishment, when organized in DUE FORM. But it was not until the erection of the tabernacle that our craft were reduced to the perfect form which it has ever since retained. Moses, when, by the revelation of God, he was dividing the priesthood into three distinct heads, modelled Masonry after the same fashion; himself being grand master, and Bezaleel and Aholiab grand wardens.*

After prophecy had ceased, the teachers of Israel continued to be distinguished under three several appellations, each possessing distinct attributes; viz. wise men, scribes, and disputers. These were comprised by St. Paul in a single verse, when writing to the Corinthians: "Where is the wise? Where is the scribe? Where is the disputer?"

This number, it should seem, constitutes perfection; for the Christian church, of which all other dispensations were only types and shadows, has been placed under the same system of government. Jesus Christ united the threefold office of the ancient patriarchs in his own person, for he was a priest for ever, after the order of Melchisedec; who was no other, according to the best authorities, than the patriarch Shem, the son of Noah, the king, priest, and prophet of his family; and in that capacity blessed Abraham, who was his child in the ninth generation. These offices, however, were distributed by our Saviour, who divided the priestly dignity

* The false religions, which, indeed, were originally but perversions of the true, acknowledged the same form of government; because the ingenuity of man could not discover any form more firm and permanent than that which had been revealed from heaven. Hence Thoth, the great founder of idolatry, after the Flood, was surnamed *Ter Maximus;* because he was *Philosophus* maximus, *Sacerdos* maximus, and *Rex* maximus.—(Alex. Neapolit. l. 2, c. 6.)

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amongst three distinct orders of men, in imitation of the temporary dispensation of Moses.

Hence, if the government of the Jewish church, established under the immediate superintendence of God, or if the Christian church, modelled by Jesus Christ, be considered as specimens of perfection, the same must be admitted of Free-Masonry; as one of its orders, professedly not Christian, is governed by *a king, a priest, and a prophet*, invested with an equal dignity; and the rest of Masonry, which inculcates the only true religion, is directed by a mode of government equally perfect, and equally unobjectionable.

When Moses had escaped from the snares of the Egyptians, he conducted his charge towards Mount Sinai, where he had received his commission from God, intending to offer sacrifice on that spot, in obedience to the divine command; but his progress was obstructed by the Amalekites, who entertained many jealous fears respecting the movements of such a large body of people; against whom, however, they hoped to wage successful war, encumbered as they were with women and children, flocks and herds. Four other nations joined in this enterprise against the Israelites; tempted, most probably, by the hope of an easy conquest and abundant spoils.

The providence of God had prepared the Israelites for this exigency, by casting up the dead bodies of the Egyptians on the shores of the Red Sea: for the Israelites had retired from Egypt without weapons or means of defence against the numerous enemies they would probably have to contend with, before they should be peaceably settled in the promised land. They spoiled the Egyptians of their offensive and defensive armour, and thus became prepared to meet every obstruction which might impede their design of entering into Canaan.

Thus provided, Moses placed his army under the command of Joshua, the son of Nun, a man in every respect worthy of the distinction thus conferred upon him. Moses, Aaron, and Hur ascended the mountain, and the two armies rushed to the onset with the utmost fury. Moses, in prayer and supplication, elevated his ROD towards heaven; and it was observed that whilst this extraordinary rod was in this position, the Israelites successfully mowed down all before them. Fatigue at length compelled Moses to lay down the rod, and the battle turned in favour of the enemy. Aaron and Hur were therefore requested to assist Moses in supporting the rod, and the setting sun beheld the Amalekites entirely defeated. The shattered remains of their army effected their retreat amidst the darkness of the night, leaving all their most valuable property at the mercy of the victors. In commemoration of this decisive victory, Moses erected an altar, which he called *Jehovah-nissi*, which signifies JEHOVAH is my BANNER.

From hence the Israelites proceeded to Sinai, and pitched their tents at the foot of the mountain. Moses marked out a camp about the mount, and remained here for rest and worship, according to the directions he had received from God himself when he revealed His SACRED NAME.* After solemn sacrifices, Moses disposed the people according to their tribes, and

* Here Moses erected an altar and twelve pillars, according to the custom of the times. Some pillars were raised as memorials of the dead (Gen. xxxv. 2); some for altars (Ibid. v. 16); some for superstitious uses, which were consecrated to idols (Levit. xxvi. 1); and others in remembrance of some extraordinary deliverance (Gen. xxviii. 18), as were the pillars of Moses.

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opened the FIRST LODGE of which we possess any certain tradition since the time of Joseph. Here he held a solemn convocation to the Lord; and the people returned thanks for their miraculous deliverance, and entered into those sacred and indissoluble vows, which implied unlimited and universal obedience to the commandments of God. Over this lodge presided *Moses*, as grand master; *Joshua*, as his deputy, and *Aholiab* and *Bezaleel*, grand wardens.*

Here he was visited by Jethro, to whom he had been indebted, under the dispensation of heaven, for his clear and perfected knowledge of our science, which appears to have been preserved in a most extraordinary manner by some distinguished individuals, even in nations degraded by idolatrous practices. Lot in the midst of Sodom practised Masonry. The mixture of idolatry and Masonry is perceptible in Laban. He worshipped Penates, or household gods, and yet retained such a sense of his allegiance to the true God as to be favoured with a celestial vision. Job was a true Mason amidst an idolatrous people; and his addresses to his friends may form a grand synopsis of our present lectures. Balaam was a true prophet, though he lived in an idolatrous nation. The Midianites were idolaters, yet Jethro preserved his faith in the true God pure and unsullied, through the medium of Lux or Masonry. And he was held in such high estimation, even by Moses, who was, beyond all competition, the most learned man then existing in the world, that he united himself to this priest by the most tender ties of affection.

On this visit, though the actions of Moses were directed by the immediate inspiration of God, he preserved his usual reverence for Jethro. He explained to his father-in-law how God had effected the miraculous deliverance of Israel with a high hand and a stretched-out arm, and expatiated on the mercies of Jehovah in the most animated terms. Jethro rejoiced in the omnipotence of this great and good Being, and offered up a solemn sacrifice of thanksgiving, in his sacred character of a priest. He gave Moses some weighty advice on the subject of legislation and government; in obedience to which he divided the twelve tribes into separate societies or lodges, over which he placed masters, with certain specified powers, which they were prohibited from exceeding, without a reference to himself, as the grand superintendent of the whole system. After this, a grand chapter, or grand assembly of the tribes was instituted, consisting of six rulers from each, of which Moses was the PRINCIPAL governor.

In this place Moses was publicly ordained by the command, sanctioned by the presence, and hallowed by the visible acceptance of his God. He was first charged with a message to the people, directing them to assemble on the third day, purified from their uncleanness, to witness a solemn revelation of laws, which should be binding on them and their posterity. Since they were now about to be embodied as a separate people, for the preservation of the true worship of God amidst an idolatrous world, some *test* of their obedience, as well as a code of laws for their civil government, became necessary, to secure their independence and to advance their posterity. For the former purpose, and as a basis on which to found the latter, the DECALOGUE was delivered to Moses from this mountain, together with a full revelation of the principles requisite to preserve them, under a perfect theocracy, from the contaminations with which they might

* North. Const. p. 16.

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otherwise be infected by the pernicious examples of the surrounding nations.

God himself, therefore, condescended to rehearse in their ears a summary of the moral and ceremonial law, and promised a rich continued succession of blessings on their obedience; stimulated by the denunciation of the most heavy judgments if they should disobey the ordinances thus prescribed for their observance. He had selected this people to be a witness of himself in the midst of a world already deformed by apostacy and the renunciation of every virtuous propensity, and to preserve his worship uncontaminated by those superstitions which the subtlety of the devil or the craft of man had introduced into the systems, which, in the patriarchal ages, were ordained to keep up a perpetual knowledge of God, and the service most acceptable to him. It became, therefore, necessary to deliver a written law, that the plea of ignorance might not be preferred in palliation of guilt: "Lest men should complain something was wanting, *that* was written on tables which was not in the heart."* The law was to prevent the prostitution of revealed truth, when conveyed through the medium of tradition.

The moral law is divided into two distinct parts, which were engraven on two separate tables; "the former declaring our duty to *God*, and the latter our duty to our *neighbour* and *ourselves*."† And this arrangement being the work of the Deity, is absolutely perfect in all its parts. The opening of the Decalogue is most solemn and impressive, for it displays that SACRED NAME which comprehends every thing excellent, every thing gracious, and every thing lovely. The worship of God being inculcated in the first table, shews that our first duty is owing to the Great Author of our being. This elicits our faith, stimulates our hope, and leads necessarily to the performance of those practical duties, inculcated by the second table, which exhibit our charity, that most excellent of all human virtues, in its fairest and most brilliant form. This, then, is a system of perfection; for, by the exercise of these virtues, through the merits of JEHOVAH incarnate, we may attain possession of an immortal inheritance in those heavenly mansions of eternal felicity, veiled from mortal eye by the starry firmament, into which the great I AM shall bid us enter, to enjoy the blessings of that eternal Lodge which is irradiated with the brightness of Him that sitteth on the throne.

But while Moses was with God in the mount, the people had defiled themselves by idolatry. At their deliverance from Egypt, a great number of men, women, and children, from many idolatrous tribes, had followed them to their encampment.‡ Whether converted by the miracles, or merely desirous of following the fortunes of this extraordinary people, history does not inform us; but we may conjecture that they were but irregular adventurers, unpossessed of any settled place of residence, and

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* Ne sibi homines aliquid defuisse quererentur, scriptum est in tabulis, quod in cordibus non legebant. (August. in Ps. lvii.)

† The Decalogue contained *ten* commandments, *four* of which were applied to God, and the remainder to man. It is singular that the sacred name of God consisted of four letters, which, according to the system of Pythagoras, proceed from a resolution of the triad into the monad, a process which produced the number *ten*. Thus, $1 + 2 + 3 + 4 = 10$; and this number was denominated heaven, because it constituted perfection.

‡ Exod. xii. 38.

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whom, consequently, no change could injure. If we may believe the Jews, it was owing to the pernicious counsel of these strangers that their forefathers so frequently tempted God, by their disobedience, to inflict his chastisements upon them. Thus the molten calf, which they had now erected as an object of divine worship,* has been imputed not so much to the cupidity of their progenitors, as to the *sorceries* of the Egyptian sojourners.† "Concerning the sin of the Israelites," says Godwyn, "in making this calf, or ox, the modern Jews do transfer the fault upon certain proselyte Egyptians who came forth with them; and they say that, when Aaron cast their jewels into the fire, these Egyptians, contrary to their expectation, by their art magic, produced a calf; to which purpose they urge Aaron's own words: 'I did cast the gold into the fire, and thereof came this calf;' as if his act or will was not with the making thereof, but of itself it made itself."‡

The tribe of Egyptian strangers who are accused of inciting the Israelites to commit this wickedness were partially incorporated with them, and dwelt within the camp; but the main body dwelt without the camp, and were subjected to reproach and indignity; these seized with avidity every opportunity of inspiring the Israelites with a contempt for the theocracy, and rebellion against its edicts and authority. Hence, in every act of disobedience which merited divine displeasure, the wrath of God was poured out upon these strangers and such of the Israelites as had become their associates, in opposition to the express command of God, communicated through their great legislator.§

Against a people guilty of this wickedness the anger of the Lord waxed hot, and He would utterly have destroyed them, but for the intercession of Moses, who was himself so violently agitated at the sight of this monstrous idolatry, that he brake the two tables of stone which he had in his hand, containing the ten commandments.

The zeal which Moses displayed in purifying the people from their abominations induced God to pardon them for his sake, and to promise a renewal of the Decalogue, and a sight of His glory.

On this occasion the SACRED NAME of JEHOVAH was proclaimed with ten different attributes, expressing as many divine properties, and God gave a visible token of His immediate presence and protection, not only

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* Vide Theocr. Phil. p. 64.

† Jamblichus wrote a treatise to shew that idols were filled with the divine afflatus proceeding from the gods, after they were formed by the hand of the workman. He says that they are supernatural works, and spring from occult causes. In support of his hypothesis he relates a number of incredible stories, which painfully tax the credulity of his readers.—(Phot. cod. 215.)

‡ Mos. and Aar., l. 4, c. 5. "Some of the Hebrews give this ridiculous reason why the image of a calf was made rather than of any other thing: When the Israelites were coming out of Egypt, and intended to bring out Joseph's bones with them, they saw the river Nile had overflown the place where his bones were; and so Moses made the picture of a calf in a certain golden plate, which, floating upon the water, shewed the place where Joseph's bones lay; which plate, they say, was brought among other jewels to Aaron, and cast into the fire, by virtue whereof the whole mass of gold was turned into the shape of a calf: but it is most like that Aaron, according to the desire of the people, made a calf like unto the Egyptian god Apis, which they had seen the Egyptians worship, and therefore they were drawn by the corrupt imitation of them to have the image of a calf made."—Willet, in Exod. xxxii. 4.)

§ Num. xi. 1—4.

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by thunderings and lightnings, the cloud and thick darkness on the mount, which caused even Moses himself to quake for fear, but by a diffusion of His glory over the countenance of the legislator, so that, when he descended from the mountain, the Israelites were dazzled with the celestial brightness, and Moses was obliged to cover his face with a veil, before they could converse with him.*

As a means of securing the practice of Masonry, and with it true religion, amongst the children of Israel, until a prophet like himself should appear amongst them, to expand its blessings and convey them to all the nations of the earth, Moses convened a general or grand assembly of all the Lodges, whether of speculative or operative Masonry, to consult about erecting a tabernacle for divine worship, as no place since the creation of the world had been exclusively appropriated to religion and dedicated to the true God, which He had condescended to honour with His immediate presence.†

In obedience to the mandate of Moses, the masters of all the newly-formed Lodges, the principals of the chapter, the princes of the tribes, with other Masons, assembled to receive the instructions of their grand master. To this grand Lodge Moses gave wise charges. He told them that it was the will and pleasure of Almighty God that a tabernacle should be erected in the midst of their camp, which He had promised to make His temporary residence on earth. As the plan of this tabernacle had been supernaturally revealed to him, he informed them that God had chosen his wardens, Aholiab and Bezaleel, as the principal architects and artificers in the work, whom, therefore, by divine appointment, he solemnly invested with full powers to superintend the erection of the proposed edifice. To furnish treasure for the work, he levied a tax of half a shekel for every person above twenty years of age,‡ which amount-

* "Now it pleased God to print such a majesty and shining glory in Moses's countenance for these reasons: 1. God did bestow this gift upon Moses as a special sign of his favour and love toward him. 2. By this the people might be assured that the Lord had heard Moses's prayers, and that he would renew his league with them, and take them into his protection. 3. And by this means Moses should be had in greater reverence and reputation with the people. 4. This was done also that the law itself should be held to be glorious and honourable, the minister whereof was so glorious. 5. Thereby was signified also the inward illumination which Moses had, whereby he was able to shine unto them in pureness of doctrine. 6. It also shewed what the righteousness of the law is—only a shining of the face; i. e. of the external works before men; it cannot afford the inward and spiritual justice in the sight of God,"—(Willet, Hexapla in Exod. xxxiv)

† Before this period, the service of divine worship was performed on altars erected in the open air. Thus Adam, Abel, Seth, Enoch, and Noah had their several altars for sacrifice. Abraham, in his wanderings, erected an altar in every place where he remained for a short space of time stationary. At Moreh, between Bethel and Ai, and in the plain of Mamre. Isaac had an altar at Beersheba, and Jacob at Salem and Bethel. The ancient preparation for sacrifice was a baptization or washing, to remind them how God had purged the defilements of the antediluvian world by a deluge of water, which washed away every vestige of idolatry. Hence water was used as a medium of purification.

‡ The sum of half a shekel was enjoined on the Jews as a contribution. The rich were not to give more, nor the poor less. (Exod xxx. 15.) The cabalists say that this ordinance was to avoid the evil-eye, called by the Latins *fascinatio*. (Calepin v. Fascino.) Pedro Mexia gives several instances of the evil-eye drying up some fields, and inundating others; affecting newly-born animals, wrecking ships, &c. Virgil says (Eclog. iii.)—

What magic has bewitched the woolly dams?
What evil eye beheld the tender lambs?

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ed to the sum of thirty-seven thousand seven hundred and twenty-one pounds, seventeen shillings, and sixpence of our money. This being incompetent to complete the structure with its proposed magnificence, Moses called upon them, according to their tribes and families, to contribute voluntarily, and with all possible despatch, as much gold, silver copper, precious stones, dyed wool, and sheep skins of blue, purple, and crimson, shittim wood, and oil and spices, as might be necessary to complete the work; and gave directions to his wardens, and to Joshua, his deputy, to arrange the operative Masons of every denomination into Lodges, according to their several occupations and abilities. Nothing could exceed the enthusiasm of the people in contributing their most valuable property to this undertaking, and their liberality became at length so unbounded, that Moses was obliged to restrain it by an express prohibition.

Every arrangement being made, and the materials provided, Moses intrusted to his wardens the plan and dimensions of the tabernacle, as they had been communicated by God himself,* and placed in their hands the accumulated offerings of the people, as materials for the sacred building. After solemn prayer and sacrifice to God, Moses appointed the seventh day as a day of rest, and commenced the work with an awful feeling of respect and solemn veneration.

The tabernacle, with its attendant ornaments, furniture, and jewels, needs not a particular description here, as it is so minutely laid down in the book of Exodus. It was constructed of a white timber which grew plentifully at Abel Shittim, and was hence called Shittim-wood (*Acacia horrida*). The metals used in its construction and ornament were confined to gold, silver, and brass; all the baser metals being excluded. A space of ground or court was inclosed for its reception, in length one hundred and fifty feet, and in breadth seventy-five feet. The tabernacle itself consisted of *three* divisions, which symbolically referred to the three great churches of God on earth and in heaven. The outer court was emblematical of the Jewish church under the Mosaic dispensation; the holy place, of the church of Chrtst; and the sanctum sanctorum, of the church triumphant in the skies. The three posts in the sides of the outer court are considered by Beda to represent the three theological virtues, Faith, Hope, and Charity.

The two first divisions of the tabernacle were accessible to the priests, and were furnished with a small altar of incense, the table of shew-bread, and the golden candlestick; but the holy of holies, containing the ark of the covenant, overshadowed by the Shekinah, being the peculiar residence of the Almighty, was only entered by the high priest, and that after innumerable purifications. The floor of this most holy place was composed of square stones of an equal size, and placed alternately black and white; which method of paving has, from this circumstance, been termed *Mosaic*. It was disposed in this chequered and variegated form, to remind the high priest of the vicissitudes of human life, that he might not be puffed up with the pre-eminence of his dignified station; but in the midst of prosperity to be humble, meek, patient, and ascribe his distinction solely to the goodness of God. Prosperity and adversity, like the white and black

* It is thought by many authors (Rupert, Oleaster, and others), that Moses not only had the tabernacle described to him very minutely on the mount, but that pattern was also shewn to him of every article to be constructed for its use, as well as a representation of the whole when completed.

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stones in this pavement, are equally intermingled in the cup of human life, to shew that this world affords no permanent good; that, however an individual may be distinguished by birth, wealth, or hereditary honours, death will speedily destroy the splendid fascination and reduce all mankind to their primitive level; and that, therefore, we ought to study how to approach that perfection here, which shall be revealed to us in the effulgent regions of eternal light.

The *ark of the covenant* was a small wooden chest, made of imperishable materials, and overlaid with gold by Bezaleel, whose principle use was to support the propitiatory, or mercy-seat, from whence the oracular responses were delivered. It was used also as a sacred repository to contain the two tables of stone on which the Decalogue was inscribed by the finger of God. It was about three feet three-quarters in length, two feet and a quarter in breadth, and two feet and a quarter high. The mercy-seat was made of pure gold, and was of the same dimensions as the upper surface of the ark. Upon the mercy-seat were two cherubims of gold, with their wings extended towards each other, forming a kind of throne or chariot, on which the Shekinah rested; and hence the Lord is said to dwell between the cherubims.* The upper extremity of the ark was encircled with a crown of gold.† In or near the ark was afterwards laid up a small quantity of the manna with which God miraculously sustained his people in a barren wilderness forty years.‡

The ark itself was esteemed so sacred, that whoever looked upon it was instantly put to death. Fifty thousand men of Bethshemesh were slain for being guilty of this impiety.§ It was an agent in the performance of miracles. The river Jordan was divided as soon as the feet of the priests who bore the ark were dipped in the edge of the water, so that the Israelites passed over dry-shod.‖ The walls of Jericho fell down when the ark

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* Isai. xxxvii. 16; Ps. lxxx. 1.

† The account given of the structure of the tabernacle proves that metallurgy must have been well understood in the days of Moses; and from the description of the golden calf, we may infer that the casting of idols and statues was no uncommon practice. Metal mirrors were in common use among the ancient Egyptians; they occasionally appear on the monuments, and are mentioned by Moses in the account of the brazen doves (Exod. xxxviii. 8). Silvering, as well as gilding, was practised in very ancient times, and it is probable that some of the vases depicted on the monuments were merely ware covered over with metal.—(Taylor's Egypt. Mon., pp. 95—97.)

‡ This food fell upon the ground like the hoar frost, and tasted like wafers sweetened with honey. It derived its name from the surprise of the people when they received their first supply. They asked each other, *Man hu?*—What is this? And hence it acquired and retained the name of manna. In commemoration of this miraculous sustenance, an omer of the manna, containing about three pints and a half, was deposited in a pot of gold, and placed in the sanctum sanctorum, as an everlasting testimony that they owed their preservation to the immediate providence of God. St. Paul makes this manna a type of Christ, calling it their spiritual meat (1 Cor. x. 3); and in many particulars they agree. The manna was white—Christ was pure and unspotted; it came from heaven, so did Christ; it fell with the dew—Christ brought with him abundance of grace; the manna was sweet and pleasant to the taste—Christ is sweet and pleasant to the soul; the manna fell every day—Christ will be with us to the end of the world. When the Jews entered the promised land, the manna ceased—and the use of the gospel of Christ will cease when we come into the other world.

§ 1 Sam. vi. 19. ‖ Josh. iii. 14—17.

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had encompassed the city seven times;* and when the same ark was deposited in the temple of Dagan, the idol fell prostrate from its pedestal, and was shivered in pieces.†

The holy garments worn by the high priest were directed to be made of fine twined linen, of the *three colours*, richly embroidered with gold. Two onyx stones were placed upon the shoulders of the ephod, set in ouches of gold, and the names of the twelve tribes engraven on them according to seniority. The stone on the right shoulder contained the names of Reuben, Simeon, Judah, Dan, Napthali, and Gad; and that on the left shoulder the names of Asher, Issacher, Zebulun, Ephraim, Manasseh, and Benjamin. These two stones referred to the two grand luminaries the sun and moon, for as the former rules the day and the latter the night, so these stones were intended to point out that God, the maker of these luminaries, rules and governs the whole world by His wisdom, strength, and goodness; and that the twelve tribes written on these stones were under the more especial protection of His superintending providence.

The breastplate was a square of nine inches, made of the same materials as the ephod, and set with twelve precious stones, three in each row, on which were also engraved the names of the twelve tribes. The colours of the banners were identified by these stones, each tribe bearing the same colour as the precious stone by which it was represented in the high priest's breastplate.

The first stone was a ruby, or sardius. Its colour was RED, and it had a direct allusion to the fiery lust of *Reuben*, who violated Bilhah, his father's concubine, at Edar.

The second was a topaz,‡ of a YELLOW colour, and referred to *Simeon*, from his jaundiced and distempered rage in the slaughter of the Shechemites.

The third was a carbuncle, a stone of such exceeding brightness and glory, that it flames with CRIMSON light in a dark place. This referred to *Judah*, a princely tribe, out of which sprang the Messiah, who was the brightness of his Father's glory, and the express image of his person.§

The fourth stone in the breastplate was an emerald. It was of a shining GREEN colour, and represented the green serpent which Jacob in his prophecy likened unto *Dan*.

The fifth stone was the sapphire. The colour of this gem is SKY blue, intermixed with sparkling gold spots; and was appropriated to the tribe of *Naphtali*.

The sixth was a diamond, and was appropriated to the tribe of *Gad*, whose hardihood and invincible courage were very aptly represented by a

* Josh. vi. 20. † 1 Sam. v. 4.

‡ An old masonic tradition relates that, about four years before the temple at Jerusalem was commenced, Hiram Abiff purchased from some Arabian merchants several curious stones and shells, which they informed him were discovered on the shores of the Red Sea by some persons who had been shipwrecked. Hiram, the king, hearing of this circumstance, deputed Hiram Abiff with certain vessels to examine the place, for the purpose of making further discoveries. After some experiments, he succeeded in finding the topaz in great abundance, intermixed with other stones of inferior value. This formed a valuable branch of traffic. Thus the prophet Ezekiel, speaking of the King of Tyre, says, "Every precious stone was thy covering; the sardius, *topaz*, and the diamond; the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." (Ezek. xxviii. 13.)

§ Heb. i. 3.

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diamond, which is the hardest and most impenetrable substance in nature. In colour it was WHITE, and transparent like crystal.

The seventh stone was a turquoise, which is BLUE. This gem is endued with the properties of amber, and will attract light bodies to its surface. It is resembled to *Asher*, from the multitude of blessings with which that tribe was endowed.

The eighth was an achate, or agate, which is a stone intermixed with many splendid colours, as BLUE, GREEN, RED and WHITE. On this was engraven the name of *Issachar*, whose occupation being husbandry, was fitly represented by this stone from the variety exhibited in the productions of nature.

The ninth was the PURPLE amethyst, referring to the sails of shipping, which were of that colour; and hence it was applied to *Zebulun*, which tribe became afterwards celebrated for the knowledge and practice of navigation.

The tenth was the beryl. The colour of this gem is sea GREEN, and was referred to *Ephraim*, the son of Joseph, whom Moses afterwards blessed with precious things from the depths below.*

The eleventh was the onyx, of a FLESH colour; and represented the tender affection of Joseph towards *Manasseh*.

The twelfth was the jasper. Its colour was a transparent GREEN, spotted and veined with red. Pliny says of the jasper, "*tot habet virtutes, quot venas*," "it hath as many virtues as veins;" and was hence appropriated to *Benjamin*, whose virtues caused the Lord to select this tribe as his peculiar residence, when Israel had obtained full possession of the Holy Land, and an universal peace pointed out the time for erecting and dedicating a temple for the exclusive purpose of His worship.

The tabernacle, under the judicious direction of Bezaleel and Aholiab, was conducted with such amazing despatch, that notwithstanding the variety and exquisite richness of its ornaments, it was completed in seven months; and dedicated on the first day of the month Nisan, or Abib, about the middle of March, A M. 2514; and from hence was reckoned the first month in the year: for, previously to this time, the computation of their year began with the month Tisri, or Ethanim. At this dedication it pleased the Lord to give the Israelites a miraculous token of his approbation by a fire from heaven, like a flash of lightning, consuming the sacrifice; and a cloud of glory which covered the tent of the congregation, and filled the whole space occupied by the tabernacle.

"The structure of the tabernacle, the sacerdotal garments, and the various vessels and instruments appertaining to the service of the altar, bear a striking analogy to the structure of the universe. The *three* divisions of the tabernacle may be, with great propriety, compared to the earth, the sea, and the heavens; the twelve months of the year are signified by the same number of loaves of shew-bread. The seven lamps over the branches of the golden candlestick refer to the seven planets; and the seventy pieces of which the candlestick is composed, denote the twelve signs of the zodiac.† The colours which are wrought into the curtains, as well as the curtains themselves, are intended to represent the

* Deut. xxxiii. 13.

† Tostaus thinks that the candlestick was set in the south, because the light of the celestial bodies comes from that quarter; and because the planets move from east to west, and decline from the equinoxial towards the south. The table with the shew-

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four elements. The earth, from which the flax is produced, may be considered as typified by the fine linen. The sea is represented by the *purple* colour, which derives its origin from the blood of the fish murex. The *violet* colour is an emblem of the air, as the *crimson* is of the fire. With respect to the garment of the high priest, the linen of which it is composed represents the whole earth, and its violet colour the heavens. The pomegranates refer to the lightning, and the noise of the bells to the thunder. The ephod, with its four several colours, has a reference to the very nature of the universe; and the intermixture of gold which we observe in it may, in my opinion, be considered as regarding the rays of the sun. The essen, or rationale, which is placed in the middle of the garment, denotes the situation of the SUN, in the centre of the universe. The girdle which passes round the body of the priest, is a symbol of the sea environing the earth. The sun and moon may be supposed to be expressed by the two sardonyx stones; and either the twelve months, or the twelve signs of the zodiac, by the twelve other stones. The *violet* colour of the tiara resembles heaven; and it would have manifested a great want of reverence to the Deity to have inscribed HIS SACRED NAME on any other colour. The splendour of the majesty of the Supreme Being is signified by *the triple crown*, and the plate of gold."*

The tabernacle was erected *due east and west*, in reference to the rising and setting of the sun.†

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bread being set in the north, because in the north part of the world is plenty of corn and other fruits. The south side referred to the Jews, who first received the light of divine knowledge; and the north signified the Christians, who were enlightened at a later period of the world.

* Jos. Ant. l. 3, c. 7.

† In opposition to this illustration, it has been urged that the changes occasioned by the precession of the equinoxes have altered the position of ancient buildings; and that, if the eastern and western points are to be determined by the rising and setting of the sun, these edifices, being at variance with the points thus ascertained, do not truly exemplify the position. It will be seen at once that this objection is too replete with fallacy and subterfuge to need a passing remark. The terms east and west have been honoured with peculiar notice ever since the world began, and it is from the uniform practice of our ancient brethren that we retain a regard for those points in all our ceremonies. The garden of Eden was placed in the east, and our first parents were expelled towards the west. The ark of Enoch was placed due east and west, as were also the tabernacle of Moses, and the temple of Solomon. Judah, the most distinguished of the tribes, had the eastern part of the camp assigned to him, as the most honourable station. The Gospel was first published in the east, and afterwards spread over the western part of the globe. Jesus Christ, its divine author, was crucified with his face to the west. Christian churches and Masonic lodges are built due east and west, and the eastern part in each is deemed the most sacred; and all interments of the dead are conducted on the same principle. Whence then this perfect uniformity, from the creation to the present time? The same system is visible throughout the works of nature, and must, therefore, be referred to the Great Creator of all things. The sun, that great source of light and heat, created for the benefit and convenience of man, rises in the east to open the day, gains his meridian in the south, and retires to set in the west, to close the labours of the day. The ancient inhabitants of the world considered the east to be the *face* of the world from this very appearance, and the west the *back* of it. The first edifice appropriated to the exclusive purpose of divine worship was the tabernacle; and this, by God's immediate direction, was placed due east and west; and as the tabernacle was only intended as a temporary substitute for a more permanent building, constructed on the same model, when his people should have obtained peaceable possession of the promised land, it may be justly inferred that this practice is sanctioned by the divine command. Our Saviour is denominated, by St. Luke, ORIENS; and,

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This peculiar situation referred to the memorable deliverance of the children of Israel from their Egyptian bondage, and to the east and west winds, which were the apparent causes of that division of the Red Sea by which it was accomplished.*

The tabernacle thus erected,† and the Jewish ritual fully established, the patriarchal institution was dispensed with, and the right of primogeniture to officiate at the altar was superseded by the appropriation of the tribe of Levi to that exclusive service. This dispensation was made, lest during so long a period as their sojourning was to continue, the people might degenerate from His worship, and embrace the Egyptian idolatry. And this was further provided against by a perpetual symbol of God's presence among them, in the *pillar of a cloud*.

This remarkable pillar, which directed the Israelites through the Red Sea, and attended them during their journeyings in the wilderness, was intended as a visible manifestation of the divine presence, and a token that JEHOVAH was at hand to render them assistance in all cases of difficulty and distress. It assured them, at the commencement of every change of situation, that while they implicitly relied on that grand pillar for protection, they might safely rise, follow their Divine Leader, and fear no danger: for while their faith was so firmly founded, they could certainly have nothing to fear. This pillar, which assumed the form of a *cloud* by day, and a *fire*, which afforded light to the whole camp, by night, appeared at their very first departure from Egypt, did not forsake them until they came to the borders of the promised land, and rendered them inestimable services whilst traversing that vast and trackless desert. When the cloud moved, the Israelites struck their tents and marched forward; when it rested, they pitched their tents, and remained stationary, until the moving of the pillar directed them again to change their situation. It never altered its form, but, like *Jacob's Ladder*, its base was near the earth, and its top ascended to the heavens. After the tabernacle was erected, it took its station over the *sanctum sanctorum*, and served to shade the whole camp from the intense heat of the sun in that parched and inhospitable climate.‡

The tabernacle being completed, the next care of Moses was to regulate the tribes, and form each into its proper order, as a constituent part of the general force necessary to defend themselves against the incursions of their

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therefore, the early Christians worshipped with their faces to the east; for they were taught to abjure Satan towards the west, and covenant with Christ towards the east.

* The miracles recorded in Scripture have generally been effected by the mediate agency of natural causes. Thus the Egyptian miracles were many of them performed by the stretching forth of Aaron's rod; the waters of the Red Sea divided by the same means which produced an east and afterwards a west wind. The bitter waters at Marah were corrected by putting into them the branch of a tree, &c., &c. These were true miracles effected by the almighty power of God, through the medium of natural agents.

† The tabernacle was said to be an emblem of the three worlds, the terrestrial, the celestial, and the angelic. It consisted of three parts—the court, the holy place, and the *sanctum sanctorum*. The first contained the altar, which was constructed of earthy matter, exposed to the air in an uncovered place; having on it a continual fire, and surrounded by water, the four elements of the terrestrial world. The second was in the middle, and represented the firmament, and contained the golden altar, the table, and candlestick; and the third was the dwelling of the Most High, who by the medium of angels condescended to communicate with man.

‡ Ps. cv. 39. Num. xiv. 4. Isai. iv. 5, 6.

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hostile neighbours, as well as to inflict the threatened vengeance on the inhabitants of Canaan. To accomplish this purpose, he numbered the males according to their families, and armed every one who had attained the age of twenty years: he had been furnished with armour, both offensive and defensive, by the special Providence of God, in the destruction of the Egyptian army. Commanders, or princes of tribes, were appointed by Moses, and, on reviewing his army, he found it consisted of 603,550 fighting men. Banners were appropriated to the several divisions, with devices emblematical of the genius or disposition of each tribe.

The form of the camp was a square, each side of which was twelve miles;* and the tribes were placed according to their degrees of consanguinity. Thus the east, being the most honourable station, was occupied by the tents of Judah, Issachar, and Zebulun, the children of Leah. On the west were placed the tribes of Ephraim, Manasses, and Benjamin, the descendants of Rachel. On the south Reuben and Simeon, the sons of Leah, and Gad, the son of Zilpah, her handmaid. And on the north were stationed the tribes of Dan, Asher, and Naphtali, the descendants of Bilhah and Zilpah. The spaces between each tribe were used for the transaction of public and private business. The tabernacle, attended by the cloud of glory, was placed in the centre, about a mile from each tribe. The tribe of Levi were distributed around the tabernacle in every quarter. Moses, Aaron, and the priests in the east; the Gershonites in the west, the Kohathites in the south, and the Merarites in the north.

The disposition of this camp was so beautiful and imposing, that Balaam was struck with astonishment at a sight so magnificent and unexpected, and exclaimed in the spirit of prophecy, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."†

"Every man of the children of Israel" was commanded "to pitch by his own standard with the ensigns of their father's house."‡ In each quarter of the camp was a principal standard or banner, which unitedly bore a device emblematical of the angelic nature. This is represented by the prophet Ezekiel to be comprehended under the combined figures of a man, a lion, an ox, and an eagle. A man to represent intelligence and understanding, a lion to personify strength and power, an ox to denote the ministration of patience and assiduity, and an eagle to denote the promptness and celerity with which the will and pleasure of the Supreme are executed.§

The standard borne by Nahshon, the leader of the tribe of Judah, and

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* Targum of Jonath. ben Uziel in Num. ii. 3.

† Num. xxiv. 5, 6. ‡ Ibid. ii. 2.

§ "Angeli ex hoc versu definiri possunt. Sunt enim Spiritus intelligentes ut Homo; potentes ut Leo; ministratorii ut Bos; et celeres ut Aquila." (Tremel. in Ezek. i.) These several hieroglyphics are referred by many of the fathers (Jerom. in Matt. i.; Gregory in Ezek, i.; August., &c.) of the Christian church to the four evangelists. The man is said to represent St. Matthew, because his gospel commences with an account of the genealogy of Christ, according to his human extraction. The lion is referred to St. Mark, because his gospel begins with the Vox clamantis, not unaptly compared to the roaring of a lion. The ox to St. Luke, because he begins with the priest Zacharias; and the eagle to St. John, who, as with the wings of an eagle, soars aloft in the spirit of inspiration, and commences his gospel with the eternal divinity of Jesus Christ, the WORD of God.

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of the first great division of the Israelites, who led the van on every expedition, was emblazoned with the image of a lion *couchant* between a crown and sceptre; for Judah was a princely tribe, according to the blessing of Jacob, who declared that "his hand should be on the neck of his enemies, and that his father's children should bow down before him." "Judah is a lion's whelp," said the dying patriarch, illuminated with the spirit of propheey;* "from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shilo come, and unto him shall the gathering of the people be. Binding his fole unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.†

The country adjoining Jerusalem, appropriated to this tribe, was a land of vineyards, and peculiarly famous for the size and beauty of its grapes.‡ The banner of Issachar was borne by Nethaneel, the prince and leader of his tribe, and was emblazoned with a device representing a strong ass crouching between two burdens,§ for Jacob had doomed his posterity to strong and toilsome labour;‖ and this people were accordingly very patient

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* Gen. xlix. 8—12.

† Here the sceptre was distinctly placed in the hands of Judah; and accordingly we find that from David, the second king of the Israelites, to the Babylonish captivity, this tribe was never without a sceptre. After this captivity, Cyrus placed the holy vessels in the hands of Zerubbabel, who was a prince of Judah; and there the sceptre remained, until Herod, who was neither of their regal line, nor yet a Jew, was constituted governor of Judea by the Romans, in whose time the prophecy was completed by the advent of Jesus Christ. This tribe produced many princes, who eminently fulfilled this prediction, and literally trod upon the necks of their enemies; particularly Jesus Christ, who is denominated the lion of the tribe of Judah, and will ultimately subdue all things to himself; "for he must reign till he hath put all enemies under his feet."

‡ Much has been said of the size of the grapes of Canaan. Bochard reports that the country produces a fruit called the apples of Paradise, which grow in a cluster like grapes, a hundred together, each of the size of a hen's egg. When Foster visited Palestine, he met with a monk, who told him that he had seen bunches of grapes growing in Hebron so large, that it required two men to carry them. But these are exaggerations. The clusters of grapes were doubtless large; but, according to the testimony of the most credible travellers, did not exceed ten or twelve pounds each. They are of different colours—white, red, and purple, but the latter are the most plentiful.

§ The authors of the Universal History give for the device on Issachar's banner, the sun and moon; and their decision is confirmed by some of the Jewish writers. But I may observe respecting the whole of these standards, that there are great doubts about them. Sir T. Browne long since said, that the escutcheons of the tribes do not, in every instance, correspond with the prophecy of either Jacob or Moses. The Jewish Rabbins believe that the four principal tribes bore on their standards the component parts of the cherubim—a man, an ox, a lion, and an eagle. But some doubts are entertained of this fact, as we shall see in a subsequent note. The Targumists say that the banners were distinguished by colours, each being analogous to the corresponding stone in the high priest's breastplate. They think also that the name of each tribe was inscribed on its banner. Some determine that they were distinguished by the signs of the zodiac, and the months of the year; and that the four chief standards bore for their devices, Aries, Cancer, Libra, and Capricorn, and were hallowed with a letter of the Tetragrammaton, a sacred name of God.

‖ Gen. xlix. 14, 15.

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and assiduous in the laborious employment of cultivating the earth, and rather chose to submit to any extent of imposts, duties, and taxes, than forsake their beloved quiet, and take up arms in defence of their natural rights and privileges. The banner of Zebulun, erected under the command of Eliab, bore a ship; for Jacob had predicted that Zebulun should dwell at an haven of the sea, and he should be for an haven for ships.* This prophecy was minutely fulfilled; for the portion of Canaan allotted to this tribe was on the coasts of the Mediterranean sea, westward, and extended to the lake of Tiberias, towards the east, where they followed the avocation of mariners and fishermen.

The second grand division was led on by Elizur, a prince of the tribe of Reuben. His banner was distinguished by a man in the full vigour of his strength,† because Reuben was the "first born of Jacob, his might, and the beginning of his strength."‡ The privileges attached to primogeniture were forfeited to this tribe by the misconduct of its patriarch, who committed incest with his father's concubine, and were transferred to the tribe of Judah. The host of Simeon were headed by Shelumiel, who bore a standard emblazoned with a sword, as "an instrument of cruelty."§ Simeon laboured under his father's curse for the part he had taken, in conjunction with his brother Levi, in the cruel and unjustifiable slaughter of the Shechemites. Hence the descendants of Levi had no inheritance amongst their brethren, but were scattered abroad in forty-eight cities throughout the land of Canaan; and Simeon was a tribe of schoolmasters, with an inheritance consisting only of a small portion of land in the midst of the tribe of Judah. In process of time this settlement became too small for their increasing population, and they were obliged to take refuge amongst the Idumeans. The tribe of Gad was led by Eliasaph, and was designated by a troop of horsemen; for it had been predicted that "a troop should overcome him, but that he should overcome at last."‖ This prophecy was fulfilled by his situation on the eastern side of Jordan, exposed to the attacks of the Ammonites, who harassed the tribe by repeated incursions, until Jephtha ruled over Israel, who repelled the invaders, carried the war into their own country, and compelled them to sue for peace on terms equally honourable and advantageous to the tribe over which they had exercised their tyrannies.

The third grand division of the Israelites was conducted by Elishama, the leader of the Ephraimites. Ephraim, though only a younger son of one of the patriarchs, was appointed to be a leader of the tribes, in consequence of the peculiar blessing of his grandfather. His standard bore the image of an ox. The tribe of Manasseh was led by Gamaliel, and the banner was emblazoned with a luxuriant vine planted by the side of a wall, which the tendrils overhung.¶ These two tribes sprang from Joseph, and were accounted peculiarly blessed. They produced more eminent men

* Gen. xlix. 13.

† The Rabbi Manasseh Ben Israel says the device was a mandrake

‡ Gen. xlix. 3.

§ Ibid. 5. The authors of the Universal History give a city, and the Conciliator a tower, for the device on the banner of Simeon.

‖ Gen. xlix. 19. De Loutherbourg, in his famous picture of The Standards, gives to the tribe of Gad a field covered with stars.

¶ Manasseh Ben Israel is of opinion that the tribe of Manasseh bore an unicorn: others think that the bearing was a palm tree.

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than any other tribe, except Judah, in which tribe was preserved the line of the Messiah. Joshua, Gideon, Jephtha, and others, proceeded from them; under whose able superintendence Israel acquired much renown and many permanent advantages, which inspired the surrounding nations with terror at the name of Israel and its God. The tribe of Benjamin was designated by a ravening wolf, borne by its prince Abidan. This was a fierce and warlike people, and in battle were more terrible to their enemies than any of the tribes of Israel; conformably to the unerring voice of prophecy, which had declared, "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."*

The last grand division was led on by Ahiezer, a prince of the tribe of Dan. His standard was distinguished by a serpent attacking the heels of a horse on which a rider was placed;† for Jacob had prophesied that "Dan shall be a serpent by the way; an adder in the path, that biteth the horse heels, so that his rider shall fall backward."‡ This division, which was very numerous, and appointed to protect the rear of the congregation, was distinguished also by a grand banner emblazoned with the figure of an eagle.§ The banner of Asher was unfolded by Pagiel, and bore a flourishing tree; for Jacob had said, "Out of Asher his bread shall be fat, and he shall yield royal dainties;"‖ which referred to the rich and fertile possessions allotted to him in the land of Canaan. The tribe of Naphtali was commanded by Ahira, and designated by a hind let loose, alluding to their free spirit and unrestrained love of liberty.¶

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* Gen. xlix. 27.

† The Universal History, from Reyherus, attributes to Dan a banner with an eagle bearing away in his talons a serpent. Some of the Rabbins think that his standard contained a serpent alone, and this opinion has been followed by De Loutherbourg. But if the four leading tribes bore the constituent parts of the cherubic form, then the banner of Dan would certainly be charged with an eagle; for I cannot subscribe to the doctrine which makes the cherubim of our Scriptures an astronomical allegory, originating in the nodes of the moon being called "the dragon's head and tail." The prophet Ezekiel is express upon the point; and that is an authority to which I implicitly bow. Whether the banners of these tribes were really charged with the cherubic forms or not, is another question. It is almost universally believed that they were; but still the fact is uncertain, because we have no absolute authority for it. With respect to the banners generally, I repeat that there exists such a diversity of opinions amongst our most learned commentators, that it would be hazardous to offer any positive judgment on the subject. The statement in the text appears the most probable. We have already seen (see note page 144), that there are those who assert that they were not charged with any design at all, but were distinguished by the colours of the precious stones in the High Priest's breastplate; and others say that they were merely poles bearing the name of the tribe which they respectively indicated. In a matter of such extreme difficulty, we must be content to remain unsatisfied.

‡ Gen. xlix. 17.

§ This is attested by many eminent authors. Vatabulus says, "the banner of Reuben was a *man*, signifying religion and reason; Judah's was a *lion*, denoting power; Ephraim's was an *ox*, denoting patience and toil: and Dan's an *eagle*, denoting wisdom, sublimity, and swiftness." Aben Ezra attests the same. "Dicunt," says he, "in vexillo Reuben fuisse imaginem *hominis*; in vexillo Jehudah imaginem *leonis*; in vexillo Ephraim imaginem *bovis*; in vexillo Dan imaginem *aquila*."

‖ Gen xlix. 20.

¶ The banner of Joseph is mentioned by some authors as a luxuriant tree, from Jacob's prediction, "Joseph is a fruitful bough; even a fruitful bough by a well,

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The banner of Levi bore a dagger, as Simeon's did a sword. These were the instruments of cruelty which Jacob pronounced were in their habitations. The tribe of Levi had no distinct place among the tribes during their encampment in the wilderness;* but in consequence of its appropriation to serve at the altar, it was divided into four companies, and placed east, west, south, and north, about the tabernacle. This tribe was afterwards dispersed amongst the other tribes, and was never possessed of a separate and independent inheritance.†

The following table will exhibit at one view the precise order and rank, as well as the strength, of the Israelites in the wilderness, when ranged under their respective leaders and standards.

Names of Tribes.	Name of Leaders.	Banners.		Number of Souls.	Situation in Camp.
		Colour.	Device.		
Judah	Nahshon	Crimson	A Lion	74,600	East.
Issachar	Nethaneel	Blue, &c.	An Ass	54,400	
Zebulun	Eliab	Purple	A Ship	57,400	
Reuben	Elizur	Red	A Man	46,500	South.
Simeon	Shelumiel	Yellow	A Sword	59,300	
Gad	Eliasaph	White	A Troop	45,650	
Ephraim	Elishama	Green	An Ox	40,500	West.
Manasseh	Gamaliel	Flesh	A Vine	32,200	
Benjamin	Abidan	Green	A Wolf	35,400	
Dan	Ahiezer	Green	An Eagle	62,700	North.
Asher	Pagiel	Blue	A Tree	41,500	
Naphtali	Ahira	Blue	A Hind	53,400	
Levi - Moses and	Aaron	—	—	—	East.
Levi - Gershon	Eliasaph	Crimson	A Dagger	7,500	West.
Levi - Kohath	Elizaphan			8,600	South.
Levi - Merari	Zuriel			6,200	North.

whose branches run over the wall." But I can scarcely admit that any separate host was assembled as the tribe of Joseph, who (independently of the total silence of Moses on the subject) was fully represented by his sons Ephraim and Manasseh, who were advanced to the rank of princes and tribes in the room of Joseph and Levi. (Jos. Ant. l. 3, 12.) I have therefore given his banner to Manasseh, who was Joseph's eldest and most beloved son, though Ephraim is preferred before him. Joseph was thus actually at the head of two distinct tribes, which was a fulfilment of that prophecy of Jacob, "I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." (Gen. xlviii. 22.)

* This must be received with some allowance. Until Ephraim and Manasseh became two distinct tribes, Levi was not excluded. And that was not done until the tribe of Levi was separated from the rest, for the service of the Tabernacle, about a year after the deliverance.

† It is true that in the enumeration of the tribes of Israel by St. John the Evangelist (Rev. vii. 5—8), Joseph and Levi are both mentioned, and Dan and Ephraim, though leaders of divisions, are omitted. This exclusion is attributed to the idolatrous pursuits of those two tribes, who, being foremost in their respective hosts, en-

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Besides the banners already enumerated, there were abundance of inferior standards in the camp, under which the separate companies, or smaller divisions, were ranked, and these were emblazoned with devices according to the fancy of their respective leaders.

The two most numerous, led by Nahshon of the tribe of Judah, and Ahiezer of the tribe of Dan, were placed in front and rear of the Israelites when on the march; the former to attack the enemy, if any should attempt to obstruct their progress; and the latter to protect the movements of the whole body, as well as to take charge of the sick, lame, and wounded; and hence they were termed "The gathering host." When the congregation rose to move onwards, Moses said, "Rise up, O Lord, and let thine enemies be scattered! and let them that hate thee flee before thee." And when it rested, he said, "Return, O Lord, unto the many thousands of Israel."* And the whole people sung the former part of the sixty-eighth psalm.

"Concerning their marching on their journeys, they either moved forward, or abode still, according to the moving or standing of the cloud which conducted them. The manner thereof is as follows: When God took up the cloud, Moses prayed, and the priests with their trumpets blew an alarm; then Judah, the first standard, rose up, with Issachar and Zebulun, and they marched foremost; then followed the Gershonites and Merarites, bearing the boards and coverings of the tabernacle in waggons. The trumpets sounded the second alarm, then Reuben, Simeon, and Gad, rose up, and followed the tabernacle; and after them went the Kohathites, in the midst of the twelve tribes, bearing on their shoulders the ark, candlestick, table, altar, and other holy things. At the third alarm, rose up the standard of Ephraim, Manasseh, and Benjamin, and these followed the sanctuary. Unto this David hath reference when he prayeth, 'Before Ephraim, Benjamin, and Manasseh stir up thy strength, and come and save us.'† At the fourth alarm, arose the standard of Dan, Asher, and Naphtali; and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind; whence they were called 'the gathering host.'‡ Unto this David alludeth, 'when my father and mother forsake me, the Lord will gather me.'"§

At Kibroth Hattaavah, the grand sanhedrim was appointed by the command of God, consisting of six rulers out of each tribe, to the number of seventy-two, over which Moses presided as the nasi, or prince of the sanhedrim. The learning and power of this body, which continued until the destruction of the Jewish polity by the Romans, have been very highly panegyrized by the Rabbins. They possessed the privilege of re-judging any cause which had been determined by the inferior courts, if an appeal was made to their decision. Sentence in criminal causes was necessarily pronounced by them, and they had a power of inflicting personal correction on the king himself, if guilty of certain specified offences. The first sanhedrim was endowed with the gift of prophecy, and were of peculiar

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deavoured to distinguish themselves still more by promoting and encouraging innovation in the divine economy, with the design of elevating themselves to a supreme dignity, which under the theocracy they were ineligible to fill.

* Num. x. 35, 36.

† Ps. lxxx. 2.

‡ Josh. vi. 9.

§ Ps. xvii. 10; Mos. and Aar. lib. 6—8.

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service to Moses in the assistance they rendered towards keeping the rebellious Israelites in subjection.

The Israelites had now arrived at the borders of the promised land; and their leader, who foresaw the difficulties which presented themselves to the conquest of that country, proposed, in a public assembly, that each tribe should furnish a man of approved courage and conduct to explore the land, and report their joint opinion on the manners and customs of the inhabitants, as well as the strength of their cities, the nature of their fortifications, and the most practicable method of successful attack. Twelve men were, therefore, appointed, under the conduct of deputy grand master Joshua, who represented his tribe in this undertaking. They entered on the duty with alacrity and zeal, and travelled quite through the land of Canaan, even to Lebanon, the most northerly district. Their inquiries were extended to the most minute particulars; and, at the end of forty days, they returned to give an account of their mission.*

The inhabitants of Canaan at this period were a hardy race of people, having been trained to the use of arms in a long war with the Egyptians, whom they had formerly conquered and tyranized over during a succession of six kings, and a period of more than two hundred years. They were expelled a short time before the birth of Jacob, and from that period had been engaged in perpetual warfare with their neighbours. Their cities were consequently so strongly fortified, and the communication between them was so carefully guarded, that they were deemed impregnable. Their form was gigantic and robust, their horses sagacious and well trained, and they used chariots of iron, which they had brought with them out of Egypt.† These formidable circumstances made such an unfavourable im-

* They described it as a good land (see Deut. viii.), and so it certainly was. "The description here given would be considered, even by an European, as evidence of its claims to that distinction; while the circumstances enumerated are of such infinite importance in the East, that they would give to an Oriental the most vivid impressions of fertility and excellence. We must consider how long the Israelites had wandered in the hot, sandy wilderness, before we can enter into the feelings with which they must have heard this description of the land they were destined to inherit. Travellers are sometimes disposed to regard, as somewhat overcharged, the accounts which the sacred writers give of this country; but they do not sufficiently consider for how many ages this land has remained comparatively desolate and forsaken, or make allowance for the change which must thus have been produced in its appearance. In a country condemned to desolation, we cannot fairly look for the characteristics of its prosperous state; yet even now enough remains to enable us to discover, without difficulty, that this fine country was not surpassed in beauty and exuberant production by any country of western Asia, nor perhaps anywhere equalled, unless in some parts of Syria and Asia Minor."—(Pict. Bib. vol. 1, p. 458.)

† The following description of the chariot of Juno, given by Homer, is supposed to be taken from the Egyptian chariots.

——— heav'ns empress calls her blazing car.
At her command rush forth the steeds divine,
Rich with immortal gold their trappings shine.
Bright Hebe waits; by Hebe ever young,
The whirling wheels are to the axle hung.
On the bright axle turns the bidden wheel
Of sounding brass; the polish'd axle steel
Eight brazen spokes in radiant order flame,
The circles gold of uncorrupted frame,
Such as the heav'ns produce; and round the gold
Two brazen rings of work divine were roll'd.

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pression on all the delegates, except Joshua and Caleb, that they returned to their brethren under the effects of insurmountable apprehension, which all the coolness and courage of Joshua were unable effectually to repress. The whole congregation were infected with their pusillanimity, and entered into a resolution to put Moses and Aaron to death, and return to their Egyptian slavery.* The influence of Joshua was scarcely sufficient to allay the tumult. Their fears were, however, groundless; for God had weakened the Canaanites by the migration of many colonies into other countries before this time, particularly that into Greece under Cadmus, and that into Bithynia under Phœnix, that the settlement of his peculiar people might be accomplished with greater ease.

The complaints and imprecations of the people subjected them to a severe judgment. God issued a decree, that not one of that generation should enter into the promised land, except Joshua and Caleb, the only two who had been tried and found faithful amidst the universal defection, that the holy land might be peopled with a race free from the degeneracy of their forefathers.

The Israelites, by a common fluctuation in the human mind, were so disconcerted by this unexpected decree, that, urged by despair, they united themselves into a body, and, contrary to the positive injunctions of Moses, they made a desperate attempt to force their way into the land, and gain possession, without the divine assistance. But the Canaanites and the Amalekites were prepared to receive them, repulsed them with great slaughter, and drove them back into the wilderness. Grieved at their disobedience, and afraid of retaliation from an enemy, whom they had incensed by an unprovoked attack, Moses reconducted them from the borders of Canaan towards the Red Sea. The people, entirely dissatisfied with these retrograde movements, were easily incited to open rebellion against the authority of Moses, by Korah, Dathan, Abiram, and On, who aspired to the priesthood and supreme government of the people. They accused Moses and Aaron of an assumption of authority, to which all the people had an equal claim, and demanded a restitution of their rights into the hands of the congregation. This conduct so provoked the Lord, that he destroyed them by a terrible judgment, in the presence of all the people; and appointed a visible and obvious test, which might remain a perpetual demonstration that Aaron and his seed were appointed to the priesthood by divine commission. He commanded the heads of the twelve tribes to take each of them his rod, with his name inscribed upon it; and the miraculous rod, which had been the principal agent in the performance of those supernatural acts which at this day excite the astonishment of mankind, was directed to be inscribed with the name of Aaron for the tribe of

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The bossy naves of solid silver shone;
Braces of gold suspend the moving throne.
The car behind an arching figure bore,
The bending concave form'd an arch before.
Silver the beam, the extended yoke was gold,
And golden reigns the immortal coursers hold.

* The Egyptian gardens were extremely beautiful, and their produce so delicious, that it is not very surprising that the carnal Israelites should shrink from their formidable task, and wish to return to a country where they were well fed, though heavily tasked. Thus we find that "they wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick." (Numb. xi. 4, 5, 6.)

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Levi. These rods were laid up in the tabernacle of the congregation before the testimony, under an Almighty promise that the man's rod whom he would choose should blossom before the morning. "And, in the morning, Moses went into the tabernacle of witness, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."* The choice of Aaron being thus publicly confirmed, Moses was directed to lay up the rod in the tabernacle, as a visible evidence that this dispensation proceeded from God himself, and that the heads of his family might for ever remain in undisturbed possession of the priesthood.

When the time was nearly expired which God had prescribed for the Israelites to remain in the Desert, he determined to correct a mistaken notion which they had received from their fathers, that Moses was indebted to the rod which was now laid up in the testimony, for the success of his miracles. To convince them, therefore, that it was His Almighty power alone which had wrought these wonders in their behalf, and to inspire them with confidence in His protection when surrounded by enemies in the land of Canaan, he led them to Kadesh, where there was not water sufficient for their necessities; and commanded Moses and Aaron to stand before the rock only, and, without the use of any visible agent, the water should burst forth in the presence of the whole congregation. In this instance, however, Moses was disobedient, and attempted to display his own power rather than the glory of God. Upbraiding the people for their repeated murmurings, he struck the rock twice with a rod he held in his hand, and said: "Hear now, ye rebels, must *we* fetch you water out of this rock?"† The water, indeed, burst from the rock; but the arrogance of Moses and Aaron excited God's indignation, and their crime met with its due punishment; for God pronounced that they should not live to conduct the people to their promised rest. And the name of that water was called *Meribah*.

Aaron died upon Mount Hor, and Moses being unable to quell the mutinous spirit of the people at Punon, it pleased God to send fiery serpents among them, which destroyed great quantities of men, women, and children; and they were under the necessity of applying to Moses to remove so great a calamity. In this extremity Moses prayed to God in behalf of his repentant people, and was directed to set up a serpent of brass in the midst of the camp; the operation of which should be so sudden and miraculous, as instantly to cure all who looked upon it. This brazen serpent was not endued with any inherent miraculous powers, but was the

* Numb. xvii. 8. This miracle seems to have set the question at rest, as we hear of no more rebellious murmurings about the priesthood. The people, however, seemed to have submitted to this evidence with a far less cheerful temper than Josephus describes. Their expressions, "Behold, we die—we perish—we all perish," savours more of fear than of cheerful acquiescence. The rod of Aaron was afterwards preserved in the tabernacle and temple; and most commentators think that it continued to retain its leaves and fruit, the preservation of which, indeed, seems necessary to furnish a standing evidence of the miracle. Some learned writers are of opinion that the idea of the Thyrsus, or rod encircled with vine branches, which Bacchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod; and others think the same with respect to the club of Hercules, which, according to the Greek tradition, sprouted again when it was put into the earth.

† Numb. xx. 10

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medium only through which the miracle was wrought, and looking upon it was the requisite test of moral obedience.

The Israelites having ravaged the open country of the Amorites, and the land of Bashan, and slain their kings, their success excited the jealousy of the Moabites, who trembled for their own security, if assailed by such an active and successful foe. They therefore sent an embassy to the Midianites, requesting their assistance to expel the invader from their borders. The latter having already suffered from the attacks of the common enemy, entered into a league with the Moabites, and declared war against Israel. To ensure success, they applied to Balaam, a prophet of the Lord, offering the most extravagant rewards, if he would attend and denounce curses upon the Israelites, before they ventured to hazard an attack.

Balaam was a most extraordinary character, and many opinions have been advanced respecting his country and religion. It is supposed by some that he lived in Chaldea, then under the government of the king of Assyria, and that he continued in the secret practice of those rites of pure worship for which Abraham and his family were expelled that country in times past. His true place of residence is believed to have been at Pethor, in the eastern part of Syria, where he practised our science in its purity with a few faithful brothers. He was the principal of a society or lodge who adhered strictly to the precepts of Lux, and the patriarchal form of worship, and were acknowledged by God as His worshippers, for he inspired Balaam with the gift of prophecy. As he steadily refused to minister at the altars of idolatry, the prophet attained no honours in his own country, though he was a man of much learning and eminence; the hope, therefore, of wealth and distinction induced him to accept the splendid offers of Balak, the king of Moab, contrary to the command of God.

When Balaam arrived in sight of the Israelitish camp, after an ineffectual attempt to curse the people, he broke out into a strain of blessing and prophecy, unequalled in beauty, sublimity, and pathos. God made a full revelation to him of things to come, in distant generations, which he faithfully laid before the king of Moab. This proceeding so exasperated Balak, that he dismissed the prophet without reward: but his cupidity had been excited, and he was resolved it should be gratified, even at the expense of his integrity to God. He therefore went amongst the Midianites, and incited them to seduce the children of Israel to idolatry, as the only means of vanquishing them in battle, wisely judging that if they were forsaken of God they would be easily overcome. The advice succeeded but too well, and the Israelites were severe sufferers from their defection: but the purpose of Balaam was not answered; he sought promotion and honour, and met with a violent death, for he was slain by the Israelites in battle.

Having received a divine notification of his approaching death, Moses deposited a copy of the Holy Law in the custody of the priests, and appointed Joshua to succeed him in his high and dignified office. After bestowing on the people a solemn benediction, he directed them to erect a pillar on Mount Ebal, on the other side of the Jordan, and inscribe upon it the blessings of obedience and the curses of disobedience, which he pronounced at that time before all the congregation. These monumental inscriptions, as we have already seen, were ancient as the invention of letters, and were in use amongst every nation and people in the world.

At this time, a little before his death, Moses divided the land of Canaan

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pointed out the boundaries of the several tribes, and gave directions about building cities of refuge. Then ascending to the summit of Pisgah, he took a survey of the land, and died in the one hundred and twentieth year of his age.*

Joshua immediately assumed the office of grand master, and appointed Caleb his deputy, and Eleazar and Phineas his grand wardens; and, to shew that these appointments met the divine approbation, God made the river Jordan dry for the Israelites to pass over, by a miracle similar to what had been before practised at the Red Sea. Thus the Israelites entered the land of Canaan under the visible protection of the Almighty, and encamped in full strength in the plains of Gilgal.

It was here that Jesus, the captain of our salvation, appeared personally to Joshua, and encouraged him to persevere in the great work committed to his charge by certain assurances of ultimate success. Joshua recognized this Great Being, and accosted him with the delivery of the incommunicable name or word confided to Moses at the Burning Bush. Jesus acknowledged the propriety of the appellation, and directed Joshua in what manner Jericho was to be successfully assaulted. Confiding in the miraculous intelligence, he led his army to the attack, and Jericho was taken and ultimately destroyed.

The Canaanites were idolaters of the most malignant character, and worshipped the elements as well as the host of heaven. The sun and moon were denominated the king and queen of heaven, and to these luminaries their false worship was principally directed. To place the weakness and instability of their gods in the most prominent point of view, the true God made them his agents in the destruction of their infatuated worshippers. The combined armies of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon attacked the Gibeonites, who had entered into a league with the Israelites; Joshua therefore assembled his army and gave them battle. To accelerate the victory, God rained down prodigious hailstones upon the Amorites, and destroyed great numbers who escaped the sword of Joshua. They fled in terror, as if forsaken by their gods; and while the Israelites pursued them, the principal objects of their blind devotion, the sun and moon, kept their places in the heavens, and hasted not to go down for the space of a whole day added to its usual length, that the army of Joshua might have full time to avenge themselves of their enemies.

When the Israelites had penetrated as far as Shilo, where God originally

* The fame of Moses spread throughout the world. His name was known unto all the Gentile writers. It is mentioned with honour by the Phœnician Sanchoniatho; by the Egyptians, Berosus, Ptolemus, and Manetho; by the Grecians, Artapanus, Polemo, Eupolemus, Diodorus, and others. Origen is wrong when he says that the name of Moses was not heard amongst the Gentiles before the time of Christ. It is true that a sparing mention was made of him, but this was through fear of profaning his sacred writings. It was currently reported, that when Theopompus, the historiographer, and Theodectes, the tragic poet, attempted to transplant some circumstances from the writings of Moses into their works, they were smitten with blindness; and did not recover their sight until they had expunged every reference to the Israelitish history. The grave of Moses was concealed, lest it should become an object of worship to the people, in imitation of the heathenish custom of deifying deceased mortals, and offering sacrifices at their sepulchre. This concealment, however, originated another error, which was asserted with considerable pertinacity, that Moses did not actually die, but was conveyed to heaven, as Enoch had been. Even Josephus embraces this opinion. It is evident, however, from the Scriptures, that he died on the *mountain*, and was buried in the *valley*.

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set his name;† and the tribes had entered into the peaceable possession of their respective settlements, Joshua assembled the people, and set up the tabernacle of the congregation.† This was a solemn act of dedication, by which they declared their resolution to devote themselves to the worship of God, under whose exclusive protection they had obtained the inheritance promised to their fathers. The tabernacle remained at Shilo until the wickedness of Eli's sons elicited the wrath of God, who suffered the ark of the covenant to be violently rent from the tabernacle by the Philistines, and carried away in triumph.‡

A little time before his death Joshua convened a general meeting of all the lodges, and delivered a charge containing the great principles of Masonry, which tend to establish the true worship of God, in opposition to the errors of idolatry. This charge contains a full disclosure of Joshua's fears lest the Israelites should be enticed by the fascinating mysteries of the nations around them, and thus be weaned from the allegiance due to their great Deliverer from Egyptian bondage.

We now come to the history of Jephtha, in whose time a Masonic *test* was instituted, which remains in full force to this day, and will do to the end of time. Jephtha was the son of Gilead by a concubine. He possessed the most exalted virtues in early life, and frequently distinguished himself for valour and military conduct even beyond his years, which caused his father to esteem him more than all his other children. This excited their jealousy and hatred, and in the end drove him from his father's house. Abeliacab, one of his sons, stung with envy at his father's partiality for the son of a concubine, bribed an Ammonitish chief to murder Gilead, that his brethren might with greater security execute their vengeance upon Jephtha. The attempt succeeded, but not unrevenged, for Jephtha slew the Ammonite after he had perpetrated the deed. When Gilead was dead, the brethren expelled Jephtha from their presence, contending that, as the son of a bond-woman, he had no right of inheritance to the possessions of the free-born. Jephtha, destitute of every means of subsistence, collected together a band of adventurers, who lived by the forced contributions of the neighbouring countries.

A war being declared between the Gileadites and the Ammonites, the former were defeated in several successive battles for want of an experienced general to take the command of their army. The military fame of Jephtha induced them to apply to him in this emergency, who stipulated to assist them, provided they would banish Abeliacab, the murderer of his father, and constitute him perpetual governor if he returned successful from the war. These preliminaries being acceded to, Jephtha reviewed his forces; and after a humane but ineffectual attempt to settle their differences by treaty, both parties prepared for battle. Before Jephtha commenced his attack upon the Ammonites, he humbled himself before God, and vowed a vow, that if God would grant him a decisive victory, he would sacrifice the thing which should first pass the threshold of his own door to

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* Jer. vii. 12. † Jos. xviii. 1.

‡ When the Israelites had gained possession of the land of Canaan, the tabernacle was deposited at Gilgal, where it remained seven years. It was afterwards removed to Shiloh, where it remained three hundred years. On the rejection of Shiloh by the Almighty, Samuel the prophet set up the tabernacle at Nob. After the death of Samuel, it was removed to Gibeon, where it continued until the dedication of the temple.

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meet him as he returned home in triumph.* Jephtha then led his army against the Ammonites, and after a bloody battle, totally routed them with great slaughter, drove them from his native land, took possession of twenty rich and flourishing cities, and pursued them to the plain of vineyards at Minnith. As he returned at the head of his victorious army, to receive the honours due to his valour, and to reign in peace over his people, his only child, a virgin just arrived at maturity, issued from his dwelling, and hastened to welcome the victor with timbrels and dances, followed by a splendid train of exulting damsels. The sight of his daughter, under such peculiar circumstances, was a judgment he was unprepared to meet. Had the earth opened and swallowed up his whole army before his face, he could not have received a greater shock. He rent his clothes, and, falling on her neck, revealed to her his imprudent vow, cursing the hour which gave him birth. She received the doom of death with dignity and fortitude, bid her father calm his agonizing passions, and, at the end of two months, cheerfully became the sacrifice of his ambition.†

The Ephraimites, hearing of Jephtha's success, collected an army, and accused him of a breach of faith in going out against the Ammonites without their assistance, with whom the Gileadites were in league. Jephtha expostulated with them on the folly of their plea, as he had solicited their aid and they refused to join him in the expedition. His reasoning was totally ineffectual, and they threatened to destroy him and his house with fire. He therefore gave them immediate battle in a field of standing corn, and totally routed them. And to secure himself from such hostile incursions in future, he sent detached parties to secure the passes of the river Jordan, with positive injunctions to let none escape, but if an Ephraimite should appear, and acknowledge himself to be such, he was to be slain without mercy. As, however, the love of life might induce many to deny their country, a word was directed to be proposed to them, which, from the peculiar dialect of their country, they should be unable to pronounce. Thus the word *Shibboleth*, invariably pronounced by the Ephraimites *Sibboleth*, was an unequivocal indication of their tribe, and carried with it certain death. In the field of battle and by the passes of the river there fell forty-two thousand Ephraimites, and Jephtha thus secured himself from further interruption.

The heathen world, confined to the exclusive pursuit of operative archi-

* There are so many difficulties in the question whether Jephtha actually sacrificed his daughter, that my limits will not allow me to enter on it here. Levi Ben Gershon and David Kimchi decided that she was merely imprisoned for life; and this opinion is embraced by Nicholas Lyra and Vatabulus. On the other hand, Josephus, Moses of Gerona, and others, advocate the contrary opinion. They argue that "he did to her according to the vow that he had vowed," and after she had bewailed her virginity, took away her life. The curious reader may find the subject ably treated by Brother Keddell, in the Freemason's Quarterly Review for 1839.

† The commentators on this passage observe, "that the sacrifice was not offered at Shiloh, where only sacrifices to the Lord could legally be offered, does not of itself prove that no such sacrifice took place. If this unhappy chief was so ignorant of the law as to think such a sacrifice acceptable to God, he may well have been guilty of the other fault, then actually a common one, of making his offering beyond Jordan, where he was himself master—particularly as it would seem (see Judges viii. 27) that Gideon had given his sanction to the practice, and formed an establishment for the purpose. It is clear, however, that if this sacrifice was made, it was contrary to the law of God; and as it did not take place at the only lawful altar, it could not have the sanction of the high priest."

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tecture excelled greatly in every branch of that noble science; for though the Israelites had improved every opportunity of cultivating a taste for the liberal sciences, they were far exceeded by the inhabitants of Tyre in these pursuits.* Thus the epithet *Sidonian* became proverbial for every elegant and scientific attainment. The city of Tyre, and the temple of Dagon, built by the Phenicians at Gaza, were esteemed master-pieces of art, and rendered the name of the architects deservedly celebrated throughout the world. This temple was so artfully constructed that the whole weight of the edifice was supported by two slender pillars only, and exhibited the taste as well as the judgment of Sanchoniatho, whose fame is transmitted to posterity, though the building gave way under the giant grasp of Samson the Nazarite.†

Hiram, king of Tyre, became grand master of the Masons within his dominions, and erected many stately edifices, which improved his subjects in architecture, and gained them the fame of being the best operative Masons in the world. Hiram was the firm friend of King David, and from his reputation in the liberal sciences, the latter was induced to form a plan the most comprehensive and vast that had ever been embraced by the human mind.

King David felt, in their full force, the obligations he was under to the Almighty, for placing him, after a series of unparalleled difficulties and dangers, in undisturbed possession of the kingdom of Israel, and for the felicity he enjoyed after the ark of the covenant was removed to Jerusalem. As an imperfect return for these benefits, he was inspired with a design of erecting a temple to the Living God, which should exceed every building in the world for riches and glory. His ardour in this sacred cause was increased by considerations of the impropriety and indecency of permitting the ark of the covenant, overshadowed with a cloud of glory, implying the immediate presence of God, to remain in a tabernacle, while he himself

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* The Jews were not the best operative Masons in the world. They appear to have had an unconquerable aversion to learning and scientific researches. To seek for schools or universities among them, say the authors of the Universal History, were like seeking them among the Goths and Vandals; they not only had an equal contempt for literature and for those nations that cultivated it, but looked upon it as dangerous and unlawful. Their zeal, or rather hatred, against learning and science, was so far from abating, even after their return from Babylon, where they had seen them flourish, that it rather grew into a kind of fury, insomuch that their large Chronicle, entitled, Juchasin, hath recorded a sentence of anathema, which passed in the time of Hyrcanus and Aristobulus, against such as should suffer their children to be instructed in any part of the Greek learning. Solomon, indeed, we are told, was an excellent naturalist, and wrote a great deal on that subject; but he was so far from recommending that study to others, that he calls his researches of that kind "vanity and vexation of spirit;" or, as the original imports, a feeding upon the wind.

† The first temple mentioned in Scripture does not occur, according to Hales, till nearly 500 years after the Exode. This was the temple of Dagon, which Samson pulled down, and concerning which we are after all, left in doubt whether it was really a temple or a sort of theatre in which public games were exhibited. Judging from the use to which it was applied, the latter would seem the more probable opinion. The Philistines "made merry" there: and Samson "made sport" there; and although the festival was certainly in honour of Dagon, the building is not called his temple, nor even *his* house, but only *a* house. Not long after, however, we do read of "the house of Dagon," at another place (Ashdod), in which the ark of God was deposited when captured by the Philistines; and this was unquestionably a temple, and is as unquestionably the first that is mentioned in the most ancient book in the world. We are persuaded that it will be difficult to assign a much earlier date, if so early a date, to any temples.—(Pict. Bib. vol. I, p. 467.)

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resided in a splendid palace. Moses had prophesied to the Israelites of a remarkable epoch in their history, when they should be at peace with all the world, for then should the Lord choose a place amongst their tribes to dwell upon earth.* This prophecy David conceived was fulfilled in himself, as his country was in a state of profound peace, and the ark of God was removed to Mount Zion, in the city of Jebus, now called Jerusalem. The only difficulty which remained was to ascertain the precise spot of ground which the Lord had chosen as his residence among the tribes of Israel.

So careful was the Almighty lest the place which he had selected for the situation of His holy temple should be polluted with idolatry, that it was specially protected, and had been distinguished by repeated acts of worship and obedience from the earliest times. This secret was withheld from mankind until the time of David, and then it was revealed by the mouth of Nathan the prophet that the place should be speedily appointed; but as the hands of this monarch had been imbrued in human blood, from the continued series of warfare in which he had been engaged, the Almighty would not consent that the building should be erected by him, though his devout intentions met with unqualified approbation. The advanced period of his life was also another obstacle to this great undertaking. It was, therefore, reserved for the accomplishment of his son and successor, who, being a man of peace, should execute the magnificent design which he had formed

David, however, was very inquisitive to ascertain the peculiar spot of ground which God had sanctified as his immediate dwelling upon earth. He vowed a vow to the mighty God of Jacob, that he would neither slumber nor sleep until he had discovered the place which God had appointed as the site of his intended building.† He conjectured that Bethel was the place, because it was there that Jacob had his vision, and declared that the stone which he had set up for a pillar should be GOD'S HOUSE. Under this persuasion, David covenanted with the God of Jacob expressly, rather than of Abraham or Isaac; for there existed a tradition among the Hebrews that the house of God should be erected at Bethel. But David was mistaken, for Bethel afterwards became so deformed by idolatry as to be denominated Bethaven, which signifies the house of idols. If David had been inspired with a knowledge of the true spot of ground which God had chosen to place his NAME there, he would have appealed to the God of Abraham, as that patriarch actually worshipped on the very mountain where the temple was afterwards erected. He declares, therefore, that it was *immediately* revealed to him at Ephrata, that the temple should be erected on Mount Moriah, called figuratively, the Fields of the Wood.‡ This was the spot where Enoch built his subterranean temple; where Abraham offered Isaac, when it pleased God to substitute a more agreeable victim in his stead; and where David had offered up his prayers to the Almighty to put a stop to the pestilence which raged amongst his people, as a just punishment for his imprudence in causing them to be numbered, which the Lord accepted, and gave him a token of reconciliation by a fire from heaven consuming his sacrifice.

Having discovered this much longed-for secret, he exclaimed, "This is the house of the Lord God, and this is the altar of the burnt-offering for

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* Deut. xii. 10, 11. † Ps. cxxxii. 1—5. ‡ Ps. cxxxii. 6, 13—18.

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Israel."* And from this moment he applied himself with diligence and assiduity to collect materials for the building.

When David perceived his latter end draw nigh, he assembled the princes of the people and chief men of Israel and Judah together, and informed them that it was the will of God that Solomon, his son and successor to the throne, should erect a superb edifice as a depository for the ark of the covenant. To facilitate the execution of this design, he informed them that he had collected ten thousand talents of gold, one hundred thousand talents of silver, besides an incredible quantity of wood, iron, and stone. At the same time he produced plans and drawings of the intended structure, with copious directions respecting the division and use of the several apartments of the interior, and laid his last injunctions on them to assist his son in this splendid undertaking. David then gave Solomon some private counsel respecting his future conduct, and expired in the seventieth year of his age.†

When the time of mourning for King David was at an end, his faithful ally, Hiram, king of Tyre, sent an embassy to Solomon to congratulate him on his accession to the throne of his father; and in return Solomon wrote a letter to Hiram in the following terms:

"King Solomon to King Hiram, greeting.

"As thou didst deal with David, my father, and didst send him cedars to build him an house to dwell in, even so deal with me. Behold, I build an house to the NAME of the LORD my GOD, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. And the house which I build is great; for great is our God above all gods. But who is able to build him an house, seeing the heaven and the heaven of heavens cannot contain him? Who am I, then, that I should build him an house, save only to burn sacrifice before him? Send me now, therefore, a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, who David my father did provide. Send me also cedar trees, fir trees, and algum trees out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon: and behold, my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build shall be wonderfully great. And behold, I will give to thy servants, the hewers that cut timber, twenty thousand

* 1 Chron. xxii. 1.

† The rabbins say that the study of the law of Moses will prolong life; and state, that in a certain family in Jerusalem the individuals never attained the age of twenty years; and that the Rabbi Johanan ben Zachay, considering them the descendants of Eli, who were condemned to die in the flower of their age, recommending them to study the law, which had the effect of prolonging their lives. They say further, that our G. M. David was studying the law the day he died; and that Zamael, the angel of death, could not thence find an opportunity of executing the sentence. Fearing to be baffled, he had recourse to a stratagem. He shook a tree at the back of the house so violently, that David hastened to see what was the matter, and in descending the staircase he missed a step; and his meditations being thus interrupted, he died upon the spot!

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measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

This letter was infinitely gratifying to Hiram, as it not only contained a very high compliment to his skill in the liberal sciences, but also afforded him an opportunity of carrying operative architecture to a higher pitch of magnificence than had yet been attained, and would tend to perpetuate the fame of his nation to the latest generations of the world. He therefore immediately returned the following answer:

"King Hiram to King Solomon, greeting.

"Because the Lord hath loved his people, he hath made thee king over them. Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David, the king, a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Huram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. Now, therefore, the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants, and we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem."*

King Solomon was now prepared to carry into execution the vast design he had formed, with the assistance of "the cunning man" whom Hiram, King of Tyre, had presented to him. Hiram Abiff, who is termed in the above letter "the son of a woman of the daughters of Dan," is described in another part of Scripture† as "a *widow's son* of the tribe of Naphtali."

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* 2 Chron. ii. "The country of the Phenicians, in which, at this early period, flourished a town called Sidon, was of very limited dimensions, even at the time when the nation arrived at its highest condition of splendour and power. It comprehended that part of the Syrian coast which extends from Tyre northwards to Aradus. This strip of land reached about fifty leagues from north to south, but its utmost breadth did not exceed from eight to ten leagues. The coast abounded in bays and harbours, and its breadth was traversed by mountains branching from Libanus, several of which advanced their promontories into the sea. The summits of these mountains were covered with forests, which afforded to the Phenicians the most valuable timber for the construction of their ships and habitations. This explains how it happened that the first time this people is brought personally under our notice in the Bible, it is in the character of persons skilled in the hewing and transport of wood; including, no doubt, much ability in the preparation and application of timber to various uses. When Solomon was going to build the temple he communicated to the King of Tyre his wish to enter into an engagement for a supply of timber, knowing, as he said, 'that there is not amongst us any that can skill to hew timber like the Sidonians.' The answer of the Tyrian king is remarkable, 'I will do all thy desire concerning timber of cedar, and concerning timber of fir; my servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats, unto the place that thou shalt appoint me, and I will cause them to be discharged there.' (1 Kings vi.) This was speaking like a man accustomed to the business."—(Pict. Bib. vol. 1, p. 575.)

† 1 Kings vii. 13—15. Bro. Rosenberg thus speculates upon the name of this expert Mason: "When we divide the word חירם (Hiram) into two syllables, חי־רם, Hay-ram. the translation of it is, 'He who exists from all eternity.' This explains the master's sign, we lift up our hands to heaven to indicate that our Master, חירם exists above us (or in heaven) from all eternity."

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In fact, his mother was a native of the city of Dan, in the tribe of Naphtali, and was really a Naphtalite.* This extraordinary man, whose prodigious genius exceeded every thing which had yet appeared upon earth, the united talents of Bezaleel and Aholiab not excepted, had displayed the superiority of his Masonic attainments before he was appointed to the superintendence of building the temple: for it was he who planned that famous city, the remains of which have created so much speculation and research amongst the learned of all ages, called Tadmor, or Palmyra.

The preliminaries being thus settled, Solomon appointed his officers, and made the most perfect and judicious arrangements before he commenced the work. He appointed HIRAM ABIFF, deputy grand master; the illustrious TITO, prince HARODIM, senior grand warden; and the noble prince ADONIRAM, junior grand warden. The presidents of the twelve tribes, appointed by King Solomon in grand chapter to superintend the work, were:

Joabert, who presided over the tribe of	Judah.
Stockyn, ...	Benjamin.
Terrey, ...	Simeon.
Morphey, ...	Ephraim.
Alycuber, ...	Manasseh.
Dorson, ...	Zebulun.
Kerim, ...	Dan.
Berthemar, ...	Asher.
Tito, ...	Naphtali.
Terbal, ...	Reuben.
Benachard, ...	Issachar.
Tabar, ...	Gad.†

* Josephus collected from the Tyrian records the following account of the friendship which existed between King Solomon and the monarch of Tyre. "So great was the friendship and regard that Hiram King of Tyre had for David, that on account of the father, he had the greater esteem for his son Solomon; and as a proof of his affection, he presented him with 120 talents of gold towards the expense of adorning the building, and supplied him with the finest wood from Mount Lebanon for the wainscot and roof. Solomon shewed his gratitude by making sumptuous presents in return. It is also said, that Solomon and Hiram sent difficult questions to each other to be resolved, on the condition that a penalty should be incurred by him that failed; which happened to be the case with Hiram, he paid the forfeiture. But afterwards Abdemonus, a Tyrian, explained the intricate question, and proposed others for Solomon to interpret, on the condition of paying a certain sum to Hiram on his failure." (Jos. cont. Ap. b. 1.) This Abdemonus was another name of Hiram Abiff, according to Dius and Menander

† Freemason's Monitor, part 2, book 1, chap. 8. The above was taken from Webb's Monitor; but I find an ancient Masonic tradition which arranges these presiding officers, or R. W. Masters, differently. According to this authority, they ought to stand as follows:—

Tito Zadok, R. W. Master of the tribe of	Judah.
Archirop, ...	Benjamin.
Hiram Abiff, ...	Simeon.
Adoniram, ...	Ephraim.
Stolkin, or Stockyn, ...	Manasseh.
Benabinadab, ...	Zebulun.
Joabert, ...	Dan.
Ghiblim, ...	Asher.
Mohabin, or Mohabon, ...	Naphtali.
Hiram Abiff, ...	Reuben.
Zerbel, or Zabud, ...	Issachar.
Heldai, ...	Gad.

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These twelve presidents rendered a daily account to the grand master of their respective tribes, and received the power of punishment and reward, according to desert. They were also the medium for distributing the workmen's daily wages. The apprentices, fellow-crafts, and masters were partitioned into lodges, and the utmost regularity was preserved throughout the whole undertaking.

The number of men employed, arranged, and classed in every department of the work was as follows:—

"1. Harodim, princes, rulers, or provosts, -	300
"2. Menatzchim, overseers and comforters of the people in working. These were expert master masons, - -	3,300
"3. Ghiblim stone squarers, polishers, and sculptors; Ish Chotzeb, hewers; and Benai, setters, layers, and builders. These were expert fellow-crafts, - - - -	80,000
"4. The levy out of Israel, appointed to work in Lebanon, one month in three, 10,000 in each month; under the direction of Adoniram, who was the junior grand warden, - -	30,000
"Hence all the Free-Masons employed in the work of the temple, exclusive of the two grand wardens, were, -	113,600

"Besides the Ish Sabbal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who were not numbered among Masons."*

These men were employed three years in preparing the materials for the building. In the quarries were seven hundred and fifty lodges, each containing a master, two wardens, and *eleven* times *seven* brethren, which amount to sixty thousand men. In the forests of Lebanon were four hundred and twenty lodges, containing the same number in each, which make a total of thirty-three thousand six hundred. The levy out of Israel had always twenty thousand at rest; and these sums make together one hundred and thirteen thousand six hundred, the exact number employed at the work, exclusive of the *Ish Sabbal*, who were literally slaves to the workmen.

The entered apprentices were arranged to mess by *sevens*, and the fellow crafts by *fives;* and their wages were even paid with the same scrupulous regard to regularity. To prepare the foundation "for the purpose of erecting this temple, the most astonishing hollows were filled up; for the earth was raised four hundred cubits, in order to form it on a level with the surface of the rock on which the building was raised!"† Every thing being prepared, King Solomon, in the fourth year of his reign, on the second day of the month Zif, four hundred and eighty years after the delivery of the children of Israel from their Egyptian bondage, laid the foundation-stone at the *north-east* angle of the temple, on Mount Moriah, one of the three hills of Jerusalem, amidst the acclamations and rejoicings of his assembled subjects.

The structure thus begun, according to a plan given to Solomon by David, his father, upon the ark of alliance, every energy was used to render it a perfect specimen of art. Every stone, every piece of timber, was carved, marked, and numbered in the quarry and the forest; and nothing remained for the workmen at Jerusalem but to join the materials with precision, on a reference to the marks and numbers. This was effected

*Noorth. Const. pt, 1, c. 3. † Jos. Ant. l. 8, c. 2.

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without the use of either axe, hammer, or metal tool; so that nothing was heard at Zion, save harmony and peace.

It may appear astonishing that, in the erection of so superb an edifice, "there was neither hammer nor axe, nor any tool of iron heard in the house while it was building."* This arrangement was, however, necessary, to shew the superior degree of excellency which Masonry attained by the union of *operative architecture*, which had been exclusively cultivated and brought to perfection in the heathen world, and *Lux*, which was now almost solely confined to the Jewish nation.† And this superiority is displayed in a much more striking point of view, when we consider the excellency of the arrangements made to prevent confusion, and to ascertain the individual production of every craftsman, though there were eighty thousand employed in the quarry and the forest. Thus were the means provided of rewarding merit, and punishing indolence; and thus was indifference stimulated into zeal; and by the precepts and admonitions of super-excellent Masons, the most perfect master-piece of art was produced that ever adorned the world.

There appears to have been a peculiar idea of pollution in the use of iron tools about the holy structure of a temple. In the directions given by the Almighty to Moses from Mount Sinai, respecting the construction of the tabernacle, and more particularly about the altar, the use of metal tools is prohibited in the strongest terms, as conveying pollution.‡ The instruments used in the temple service were composed chiefly of gold, silver, brass, and wood. And David, in prospect of this temple's desecration by unsanctified hands, complains, as the greatest aggravation of insult

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* 1 Kings, vi. 7.

† Ancient Masonic tradition informs us that the speculative and operative Masons who were assembled at the building of the temple, were arranged in nine classes, and divided as follows:—

No.	Degrees.	Grand Masters.	Number of Persons.	Daily Wages.	
9	Super-excellent Masons,	Tito Zadok,	9	81	Sheckels.
8	Excellent Masons,	Hiram Abiff,	45	64	
7	Grand Architects,	Adoniram,	12	49	
6	Architects,	Joabert,	24	36	
5	Mark Masters,	Ghiblim,	600	25	
4	Master Masons,	Mohabin,	1,000	16	
3	Mark Men,	Stolkyn,	2,000	9	
2	Fellow-crafts,	Hiram Abiff,	80,000	4	
1	Entered Apprentices,	Adoniram,	30,000	1	
	Total Number,		113,690		

Besides the Ish Sabbal, or labourers. In the above table I have transposed the Master Masons and Mark Masters; for the old tradition places the latter beneath the former, which I conceive to be erroneous, because the Mark Master, as we understand it, is one that has passed the Chair of his Lodge; and consequently has worked his way by merit from the operative to the speculative branch of the science. Amongst the workmen, besides the children of Israel, were many Tyrians, Sidonians and Egyptians.

‡ Exod. xx. 25.

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which the adversary could offer, that the carved work thereof was broken down with axes and hammers."*

During the construction of this wonderful building, many striking instances of fidelity were elicited; and some shocking treasons occured from the congregation of so great a body of men, governed by human passions, and subject to the bias of human propensities; many of whom, as they did not acknowledge the same God, scarcely considered themselves amenable to the Israelitish law, and regarded with a jealous eye the superior privileges which the true worship appeared to convey. On these events are founded the degrees of Masonry termed INEFFABLE. I will not enter into a discussion here, to shew how far they are consistent with the true spirit of Masonry;† but proceed with the main subject of this period, which consists chiefly of historical detail.

The temple was completed in about seven years and seven months, on the eighth day of the month Bul, in the eleventh year of king Solomon's reign; and the cape stone was celebrated with unfeigned joy by the whole fraternity. It was constructed on precisely the same plan as the tabernacle of Moses, but on a more firm and extended scale. The two edifices were emblematical of the Jewish and the Christian churches. The tabernacle was a temporary and a moveable edifice; the temple fixed and permanent. The Jewish dispensation, in like manner, was but a shadow of good things to come, and was to be done away on the appearance of a more perfect system; which, though founded on the same basis, was to endure for ever. The temple, erected and dedicated to the exclusive worship of the true God, by ordinances of his own appointment, is considered by Bede to be a type of the Church of God in heaven, the seat of perpetual peace and tranquillity, in allusion to the harmony and peace which existed amongst the Masons of Zion, who cemented the temple without the use of axe, hammer, or metal tool.‡

The felicity which Solomon and his workmen enjoyed at the celebration of the cape stone was of short duration, for the sudden death of the principal architect clothed in mourning, not unmixed with horror and dismay.§

The consternation excited by this melancholy event was much increased by a circumstance which prevented the ceremonies usual in such cases from being performed *before* his interment. His eyes were not closed by his nearest relations; his body was not washed or baptized with the

* Ps. lxxiv. 6.

† Strictly speaking, the Ineffable Degrees are only eleven in number, but they are much amplified and extended on the continent. These are, 1. Secret Master. 2. Perfect Master. 3. Intimate Secretary. 4. Provost and Judge. 5. Master in Israel. 6. Elected Knights. 7. Elected Grand Master. 8. Illustrious Knights. 9. Grand Master Architect. 10. Knights of the ninth Arch. 11. Perfect and Sublime Mason. There is a marked difference between Craft Masonry and the Ineffable Degrees. Some say they are as old as the time of Solomon; but there are insuperable objections to such an opinion. I am inclined to think them the construction of comparatively modern times. However this may be, "much ingenuity has been displayed in their formation. Their design is noble, benevolent, and praiseworthy; and their institution was doubtless intended for the glory of God, and the good of mankind."

‡ The difference between the Tabernacle and the Temple has been invested with this reference. "The Tabernacle symbolizes the state of the Church in this world; but the Temple was a figure of the Church of God in heaven, where there shall be nothing but peace, harmony, and brotherly love; as in the building of Solomon's Temple, the noise of axe, hammer, or metal tool was never heard."—(Bede de Tabern. l. 2, c. 1, sect. 1)

§ Noorth. Cons. pt. 1, c. 3.

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customary formalities, nor was his corpse embalmed.* To compensate for these omissions, after being raised by the five points of fellowship, the honours of his funeral were splendid beyond all former precedent.

This great architect was not removed into his own nation, and amongst his own kindred, to be interred with the rites of idolatry; for being, by his mother's side, of Israelitish extraction, he appears to have worshipped the true God, according to the usages and directions of the Mosaic law; and the Jews were extremely superstitious respecting the place of their interment. They believed that, if an Israelite was buried out of Canaan, he will not so much as be entitled to a resurrection from the dead, much less to eternal felicity, unless God vouchsafe to form subterranean cavities in the bowels of the earth, through which the body may pass from its place of interment into the promised land! "The ground hereof," says Godwyn, "is taken from the charge of Jacob unto his son Joseph, that he should not bury him in the land of Egypt, but in Canaan. For which charge they assign three reasons: First, because he foresaw, by the spirit of prophecy, that the dust of that land should afterwards be turned into lice. Secondly, because those who died out of the holy land should not rise again without painful rolling and tumbling of their bodies through these hollow passages. And, thirdly, that the Egyptians might not idolatrously worship him."†

The temple of Solomon was only a small building, and very inferior in point of size to some of our churches, its dimensions being only one hundred and fifty feet long, and one hundred and five feet broad; its splendour and superiority lay in the richness of its materials, its ornaments, and the cloisters and other buildings with which it was surrounded. It was built of white marble, so excellently put together, that the joints could not be distinguished, and the whole building looked as though it had been cut out of one entire stone. The timber was cedar and olive wood, covered with plates of gold, and studded with jewels of many hues.

"The whole expense of this building," says Prideaux, "was so prodigious, as gives reason to think that the talents, whereby the sum is reckoned, were another sort of talents of a far less value than the Mosaic talents: for what is said to be given by David,‡ and contributed by the the princes§ toward the building of the temple at Jerusalem, if valued by

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* We have an old tradition, delivered down orally, that it was the duty of Hiram Abiff to superintend the workmen; and that the reports of his officers were always examined with the most scrupulous exactness. At the *opening* of the day, when the sun was rising in the East, it was his constant custom, before the commencement of labour, to enter the temple and offer up his prayers to Jehovah for a blessing on the work. And in like manner, when the sun set in the West, and the labours of the day were closed, and the workmen had departed, he returned his thanks to the Great Architect of the Universe for the harmonious protection of the day. Not content with this devout expression of his feelings morning and evening, he always went into the temple at the hour of high twelve, when the men were called from labour to refreshment, to inspect the progress of the work, to draw fresh designs upon the tracing boards, if such were necessary, and to perform other scientific labours, never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his Lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cape stone of the building, he retired, as usual, according to our traditions, at the hour of high twelve, and did not return alive.

† Mos. and Aar. l. 6, c. 5.

‡ 1 Chron. xxii. 14, 15, 16; and xxix. 3, 4, 5. § Ibid. xxix. 6, 7, 8.

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these talents, exceed the value of 800,000,000 of our money, which was enough wherewith to have built all that temple of solid silver."*

But if we take the valuation of the talent from Villipandus, the expense of the building and ornaments amounted to £6,904,322,500 sterling!† The value of the gold vessels alone was £545,296,203 sterling, and the silver ones £439,344,000.‡ Added to this were the wages, provisions, and other necessaries for 110,000 workmen and 70,000 slaves, for upwards of seven years; besides 300 grand masters, and 3,300 overseers, to whom, in addition to the wages, king Solomon presented, as a free gift, £6,763,977.

Hence the treasure left by David amounted to £911,416,207. The princes of Israel, animated by this example, presented a still greater sum towards the accomplishment of this glorious undertaking. In addition to these treasures, Solomon devoted the greater part of his annual income to the same purpose, and this was immense. The yearly treasures imported from Ophir amounted to 450 talents, or £3,240,000 sterling of our money, and his annual tribute from dependent nations was £4,796,200.

The two great seaports on the Red Sea, Elath and Eziongeber,§ which belonged to Solomon, were chiefly inhabited by Tyrians, who were induced to reside there by that wise monarch; who foresaw the great use they would be of to him in navigating that dangerous sea, from their superior skill in the art of sailing. As it was from hence that his ships sailed to Ophir and Tarshish for gold, silver, and precious stones, the most valuable part of his revenue, he visited those towns in person; and with his usual wisdom superintended, not only the colleges of naval architecture established there, but also the fitting out of his ships, and the improvement of this important branch of traffic, which enabled him to beautify the temple with such a profusion of ornament and splendour, that it was acknowledged to surpass all the buildings in the world for riches and glory. The precious metals at Jerusalem were so exceedingly plentiful, that Solomon was equally celebrated for wisdom and for wealth.

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* Prid. Con. vol. 1, pt. 1, bk. 1.

† This appears an extraordinary sum; but it is borne out by Josephus, and other credible historians. I am at present engaged in an inquiry into the wealth of the ancient world; the abundant use of the precious metals, and the countries whence the supply was drawn, for the express purpose of accounting for the abundant riches of this celebrated edifice. Tavernier says, that the throne of Timour the Tartar was valued at 160,500,000 livres of French money. (Tom. iii. p. 331.) Other instances, equally extraordinary, are on record, which are calculated to moderate our astonishment at the wealth expended on the temple of Solomon.

‡ According to Josephus, the number of golden utensils was 234,000, and, of silver, 318,000

§ These seaports, which were considered the keys of the Red Sea, were guarded by Solomon's successors with great vigilance, because it was through them that all their wealth flowed. In the reign of Ahaz these towns were taken from them by the Syrians, who turned all this wealth into a new channel, and caused the study of naval architecture to become a national object. The Egyptians, that they might participate in this profitable traffic, which was carried on with Arabia, Persia, and even extended to India, built seaport towns on the western coast of the Red Sea, which was soon covered with their fleets. And so anxious did this people become to extend their discoveries and increase their commerce, that Pharoah Necho, attempted to connect the Nile with the Red Sea by means of a navigable canal, thus opening a direct communication with the Mediterranean. Failing in this, after the sacrifice of a vast number of his subjects, he sent out a fleet of discovery to explore the coasts of Africa, manned with Phœnicians, who sailed southward from the Red Sea, and in two years coasted Libya. In the third year, passing through the Pillars of Hercules, they came again into Egypt.

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Rich and superb as the temple was in itself, its principal excellence consisted in five distinguishing particulars, which were never enjoyed by any other building either before or since. These were, the ark of the covenant, the shekinah, the urim and thummim, the holy fire, and the spirit of prophecy.

The ark of the covenant was a small chest, in length three feet nine inches; its breadth and height were equal, being each two feet three inches: it was constructed in the wilderness by Moses, and used by Solomon in his temple from a principle of reverence. The wisest of kings did not dare to remodel that sacred utensil which had been the peculiar residence of God for so many ages; and, therefore, when the temple was finished, the ark was removed into the holy of holies by the priests, and the pleasure of the Almighty was displayed by a cloud of glory which filled the temple. St. Paul says,* that the golden pot which contained the manna, the rod of Aaron, and the tables of the covenant, were put *within* the ark. The book of the law was placed in a coffer beside the ark, which afforded a facility of reference unattainable, had it been placed within the ark itself.

The mercy-seat was the lid or cover of the ark, and properly termed the propitiatory, because it hid the tables containing the moral law, and thus was said to prevent its appearing in judgment against man.† It was made of solid gold, four inches thick; and was, together with the cherubims which were upon it, formed from a solid mass of gold by the effect of art, and without the use of solder. The cherubim being placed at each end of the mercy-seat, with wings outstretched towards each other, formed a cavity in the centre, which has been denominated the chariot of God; and hence that saying of David, "God sitteth between the cherubim."‡ In this chariot God perpetually resided, in the form of a bright cloud, or shining luminous body, from whence the divine oracles were audibly delivered.§ This light was called the shekinah. The ark with the mercy-seat were considered so indispensable to the effect of Jewish worship, that the temple itself, if deprived of their presence, would have been esteemed in no respect superior to a common dwelling: and hence it was that the old men wept over the temple of Zerubbabel, because it wanted these great essentials of Levitical worship.

A room, called the sanctum sanctorum, or holy of holies,‖ was built to contain the ark and mercy-seat. It was a perfect cube of thirty feet, wainscotted with cedar, and overlaid with plates of gold to the amount of £1,320,000 sterling. In the centre of this most sacred place was the ark, placed on a pedestal elevated three inches above the floor. On each side of the ark was a massive cherubim of gold, plated upon olive wood, fifteen feet in height. Placed in the holy of holies, with their faces to the east, their expanded wings embracing the whole space of that sacred enclosure, they served not only as an ornament, but as a visible sign or symbol of

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* Heb. ix. 4.

† This mercy-seat was typical of the Messiah, who is distinguished by the same appellation ἱλαστηριον (propitiatorium), both by St. Paul (Rom. iii. 25), and St. John (1 John ii. 2)

‡ Ps. xcix. 1.

§ Exod. xxv. 22.

‖ Or oracle, Heb. Debir—*locutorium*—speaking-place, where God made responses from between the cherubim.

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God's immediate presence. The ark was doubtless destroyed by Nebuchadnezzar.*

The Urim and Thummim was some mysterious power inherent in the high priest's breastplate, which was placed there at its consecration for the general benefit of the Jewish people. The manner of using the Urim and Thummim has been much controverted; it is clear, however, that oracles were delivered by them, though the best authors are not agreed as to the precise method of their delivery. Urim and Thummim signify PERFECT LIGHTS; and hence the information derived from their use was not of the ambiguous cast of heathen oracles, but of that clear and perfect nature which could not be misunderstood, and which led the Israelites safely through so many dangers, and placed them at length in undisturbed possession of the promised land.

The holy fire, with which all the burnt offerings were offered, descended from heaven at the consecration of Aaron, and was preserved by the priests so long as the tabernacle was in existence. It descended a second time on the altar at the consecration of the temple, and continued there until the Babylonish Captivity, from which time it was never renewed.

The spirit of prophecy was enjoyed by the Jewish nation after the building of the second temple, for Haggai, Zechariah, and Malachi lived subsequently to this period; but their death, which happened in one year, put a stop to the prophetic spirit, and it was only revived by John Baptist, the forerunner of Christ.

Besides these, there were several holy utensils essentially necessary to the celebration of divine worship, *viz:* the altar of incense, the table of shew-bread, the altar for burnt offering, the laver, and the golden candlestick; which had all a typical signification.

The altar of incense was placed in the middle of the sanctuary, and was sprinkled once a year with the blood of the sacrifices. The incense was typical of prayer, and the ceremony of sprinkling reminds us, that the prayers of the devout are of no value, except from the purification of Christ's blood. The twelve loaves referred to the twelve tribes, and were renewed every Sabbath-day. The golden candlestick was a type of the word of God, or preaching, as the incense was of prayer. The laver and altar were emblematical of the water and blood issuing from the side of Christ upon the cross, and point out our sanctification and justification.

Before I close this brief notice of the most remarkable things which this temple contained, I must not omit to mention the lofty porch, placed nearly in the centre of the mass of buildings. At the entrance of this porch were two pillars of hollow brass, which had been cast in the clayey ground between Succoth and Zeredathah, by Hiram Abiff, and are said by

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* Dr. Willet, in his Hexapla in Exodum, p. 596, has the following observations on the fate of the ark. "The arke which Moses made, the author of the scholasticall historie thinketh to be in Rome, in the church of St. John Laterane, under the altar there; and by that supposed evidence would prove that the arke was not made according to the measure of the geometricall cubite. But Tostatus sheweth that not to be so, because it is mentioned, 2 Macchab. 2, how Jeremie hid the arke in a cave, which afterward could not be found. This authoritie presseth them, because they hold the 1 and 2 bookes of the Macchabees to be canonicall. And howsoever it standeth for the truth of this report, it is evident that the arke was lost before, or in the captivitie of Babylon; and that the second temple, built after the captivitie, never had it. By this then it appeareth, what small credite is to be given unto those relikes which are so much boasted of in the papall church."

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Josephus to be the most difficult and curious work assigned to this artificer.* They were placed in this situation as emblems of the stability of the temple in particular, and of God's true worship in general. The right hand pillar was termed JACHIN, which signifies *to establish*, and the left hand one BOAZ, which signifies *strength*. They were twenty-seven feet in height, eighteen feet in circumference, six feet in diameter, and the brass of the outer rim was four inches in thickness.† They were richly adorned with chapiters seven and a half feet high, and enchased with lily-work, net-work, and pomegranates, emblematical of peace, unity, and plenty; and surmounted by two spherical balls, which represented the two globes of the earth and heavens, and pointed out *Masonry universal*. They were thus placed by the express direction of King Solomon himself, in reference to the remarkable pillar of a cloud and of fire, which proved a light and guide to the Israelites in their miraculous escape from Egyptian bondage; and, covered with darkness to the Egyptians, proved their destruction in the Red Sea. King Solomon, fearing his subjects might, at some future time, forget the circumstances attending that remarkable deliverance, placed the pillars thus surmounted in this elevated situation, as a public monument, to remind the Jews, when they entered in or left the temple, of the mercy of God to their nation in that great event.

These two noble pillars were of such vital importance to the support of the temple, that as its destruction by Nebuchadnezzar, the Lord, standing upon the altar, commanded the destroying angel to strike only the *caphtors*,‡ chapiters, or heads of these pillars, that the ruin might ensue, not only of the pillar and porch, or the temple itself, or even all Jerusalem, but also of the whole Jewish nation and polity. Hence, as the the erection of these pillars is recorded in Scripture as an eminent proof of the magnitude and splendour of Solomon's empire, as well as of the *wisdom*, *strength*, and *beauty* of the three united grand masters; so was their destruction typical of the ruin of the Jewish state, which received a temporary annihilation of seventy years when this temple was destroyed, as predicted by Jeremiah and other prophets, for their sin in neglecting to keep holy the Sabbatical year, according to the commandment of the Lord.

The priests in this temple performed every holy office of their religion with feet uncovered. "It is not indeed anywhere commanded that the priests should officiate barefooted, but among the garments assigned for the priests,§ shoes not being named, they were supposed, therefore, to be forbid; and the text‖ saying, 'these are the garments which they shall make;' this, they say, excludes all that are not there named. And Moses being commanded at the Burning Bush to put off his shoes, for that the ground on which he stood was holy, because of the extraordinary presence of God then in that place, this they may make a further argument for it.

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* Jos. Ant. l. 8, c. 2.

† These two pillars were cast in one piece of thirty-five cubits in length. This piece of brass, being cut into two equal lengths, formed the two columns, which, consequently were each of seventeen and a half feet. which is the eighteen mentioned 1 Kings vii. 15, therefore it says in the singular the height of each column; but in Chronicles it is in the plural, *pillars*. The half, then, which is deficient in the account, was a part of the height of the capital, which is termed *a crown*, according to R. David Kimchi; or of the lily work that was at the top of these pillars, called *flower of lily*. Or it may be said, the round number of eighteen is stated instead of seventeen and a half."—(Concil. vol. 2, p. 77.)

‡ Amos. ix. 1. § Exod. xxviii. ‖ Exod. xxviii. 4.

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For, say they, the temple was all holy for the same reason, that is, because of the extraordinary presence of God there residing in the Shekinah over the mercy-seat. And for these reasons it was more strictly exacted, that the priests should be always barefooted in the temple; although their going there with their bare feet upon the marble pavement was very pernicious to the health of many of them."

On entering into a place dedicated to the worship of God, Christians, as a token of reverence, uncover their heads: but the Jews and eastern nations did more than this, they uncovered their feet, that no dust or pollution might profane the holy ground. Hence pulling off a shoe amongst the ancients indicated reverence for the presence of God. This custom was also expressive of the cement of a bargain or contract amongst the eastern nations; the party conveying away a right or privilege, took off a shoe and gave it to his fellow, as a pledge of his fidelity. Amongst the Jews it was a token of renunciation.* Thus the kinsman of Ruth renounced his claim upon her in favour of Boaz. She loosed his shoe from his foot, to shew that she was released from all engagements by which the laws of her country had bound her to the claims of her nearest relation.†

In this glorious undertaking nothing was omitted which art and genius, aided by wealth and industry, could supply. The twisted and highly

* Prid. Con. vol. 1, p. 1, b. 3. The token of renunciation among the more modern Jews, according to Solomon Jarchi, was a handkerchief. Amongst other ancient nations it was the girdle of the loins, which, being used to support keys, purses, &c., became an acknowledged symbol of property. "In western Asia, slippers left at the door of an apartment, denote that the master or mistress is engaged—that other persons are in possession of their attention—and later comers do not think fit to intrude, unless specially invited. Even a husband does not venture to enter his wife's apartments while he sees the slippers of visitors at her door. These may serve as specimens of numerous instances which might be cited, in which the shoe is a symbol of possession, or of delegation, or transfer, which are the ideas which we believe to be conveyed by the Hebrew use of the shoe."—(Pict. Bib. vol. 1, p. 677.)

† The use of the shoe in this transaction is sufficiently intelligible; the taking off the shoe denoting the relinquishment of the right and the dissolution of the obligation in the one instance, and its transfer in the other. The shoe is regarded as constituting possession; nor is this idea unknown to ourselves, it being expressed in the homely proverbial expression by which one man is said *to stand in the shoes* of another. There are therefore two ways of considering this act; one as dissolving a right, the other as giving that right to another. In the former respect, the practice of the modern Jews in dissolving the claim, may be taken as a fair illustration of the ancient practice. When the form of dissolving the mutual claim in question is to be gone through, three Rabbies, with two witnesses, proceed, after morning prayers at the synagogue, to a place fixed the previous evening, attended by others of the congregation as auditors and spectators. The parties are then called forward, and declare that they come to be released from each other. The chief Rabbi then interrogates the man, and finding him determined not to marry the widow, orders him to put on a shoe of black list, which is exclusively used for this purpose. The woman then says, 'My husband's brother refuseth to raise up his brother's name in Israel; he will not perform the duty of my husband's brother.' Then the brother says, 'I like not to take her.' The woman then unties the shoe, takes it off, and throws it on the ground. This she does with the right hand. 'But,' says old Purchas, 'if she want a right hand, it putteth the Rabbines out of their wits to skan whether with her teeth or how else it may be done.' Having thrown down the shoe, she spits on the ground before him, saying, 'So shall it be done unto the man that will not build up his brother's house: and his name shall be called in Israel, The house of him who hath his shoe loosed.' The persons present then exclaim three times, 'His shoe is loosed.' The chief Rabbi then declares the woman at liberty to marry any other, and gives her a certificate to that effect. See 'Allen's Modern Judaism;' 'Hyam Isaac's Ceremonies;' and 'Purchas his Pilgrimage,' p. 233.—(Pict. Bib. vol. 1, 677.)

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carved work of the Parian marble columns, the platings of embossed gold, blazing with diamonds and other precious stones; the gorgeous and magnificent sculptures, all contributed in rich union to display the *wisdom of Solomon* in his appropriation of this grand Masonic pile to the sacred purpose of God's worship; *the strength of King Hiram*, for his abundant supplies of materials and men, and *the beauty* of the ingenious *Hiram Abiff*, who, with a capacity more than mortal, exercised his shining abilities to their utmost stretch in devising and executing such a perfect model of art.

Before the consecration of the temple, it was inspected by the King of Tyre, who was a complete master of the science of *operative Masonry*, and after fully viewing all its parts, he pronounced it to be the highest effort of human genius; and bestowed a high panegyric upon Solomon Jedidiah, the beloved of God; in which he renounced his claim to pre-eminence in this noble science, which before this period had gained him the undisputed title of *Grand Master of* ALL *Masons.*

On the full completion of the temple, the twelve tribes of Israel were summoned by their leaders to attend its solemn dedication to the exclusive purpose of divine worship. The countless multitudes of this people assembled at Jerusalem in the month of Tisri. Solomon had provided for this august occasion, oxen and sheep without number, for the purposes of sacrifice, and provision for his numerous subjects. The ceremonies commenced with sacrifice; and the priests bare the ark of the covenant into the holy of holies, and placed it under the wings of the cherubims, amidst the united anthems of the whole congregation, accompanied by cymbals, and harps, and psalteries, and trumpets, who chaunted forth the praises of God, saying, "Thou art holy and good, O Lord, for thy mercy endureth for ever!" When the ark was thus placed in the situation whence it was never removed until destroyed by Nebuchadnezzar along with the city and temple, the Lord visibly took possession of his house in a palpable cloud of glory, which at length subsiding, remained stationary over the mercy-seat. This was considered by the Jews so invincible a protection, that they believed the temple impregnable to all the efforts of human art or strength, so long as the Shekinah remained in this situation.*

Solomon then ascended a brazen scaffold, which had been erected for the purpose in the midst of the court, and kneeling down in the sight of all the people, he spread his hands towards heaven, and made a solemn invocation to God; praying, that he would sanctify the temple, and bless his people by pardoning their involuntary transgressions.

"O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepest covenant and shewest mercy unto thy servants, that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, there shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy chil-

* It was universally believed that when a city was about to be taken by an enemy, it was forsaken by the gods; and this was the creed, not only of idolatrous nations, but also of the Jews; for some authors are of opinion, that before the temple at Jerusalem was destroyed by Nebuchadnezzar, the Shekinah was withdrawn. Herodotus (*Clio*) tells us that when Ephesus was besieged by Crœsus, the inhabitants made a solemn dedication of their city to Minerva, *connecting their walls to the temple of the goddess* (a distance of nearly an English mile) *with a rope!*

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dren take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God, in very deed, dwell with men on earth? Behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldst PUT THY NAME THERE; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. Now, therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness."

This solemn invocation being ended, the holy fire came down from heaven and consumed the burnt offering, and the temple was filled with the glory of the Lord; thus fulfilling the prophecy of Noah: "God shall dwell in the tents of Shem."*

The assembled multitude were so exceedingly alarmed at this unexpected and miraculous occurrence, that, overcome by the united feelings of awe and veneration, they simultaneously fell prostrate, with their faces to the earth, exclaiming, "Praised be God, for he is good, for his mercy endureth for ever!"

The Lord vouchsafed to answer the prayer of Solomon, and said:

"I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that *my name may be there* for ever: and mine eyes and mine heart shall be there perpetually. And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments, then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away and forsake my statutes, and my commandments which I have set before you, and shall go and serve other gods and worship them; then I will pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for MY NAME will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt; and laid hold on other gods, and worshipped them and served them; therefore hath he brought all this evil upon them."†

* Gen. ix. 27.

† 2 Chron. vi. and vii. It may be remarked that the phrase used in the above passage, respecting the place which God should choose as a sanctuary for His Sacred Name, referred to Deut. xii. 5, and signified "the place where the Lord should manifest his invisible presence in the cloud of glory over the ark. This was at various

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The feast of dedication continued twice seven days, and was terminated by the sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep; and the happy subjects of King Solomon retired to their respective homes, impressed with the goodness of God to the Jewish nation, and astonished at the unrivalled magnificence of their monarch, who surpassed all the kings of the earth for wisdom and glory.

"The fame of this grand edifice soon prompted the inquisitive of all nations to travel, and spend some time in Jerusalem, and survey its excellencies, as far as was allowed to the Gentiles; and they soon found that the joint skill of all the world came infinitely short of the Israelites, in the *wisdom*, *strength*, and *beauty* of their architecture; when the wise King Solomon was grand master of all masons at Jerusalem, when the learned King Hiram was grand master at Tyre, and the inspired Hiram Abiff had been master of the work; when *true Masonry* was under the care and direction of heaven; and when the noble and the wise thought it an honour to be associates of the ingenious craftsmen in their well-formed lodges. Accordingly, the temple of JEHOVAH became the just wonder of all travellers, by which, as by the most perfect pattern, they resolved to correct the architecture of their own countries upon their return."*

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places before the foundation of the temple, but principally at Mizpeh and Shiloh. The ultimate reference is doubtless to Jerusalem, where, when the temple was built, God said to Solomon, 'I have chosen this place to myself for a house of sacrifice.' It is observable that the name of no place is ever mentioned in the law; and for this Maimonides and other Jews assign several reasons, which seem good in themselves, but whether they are the true ones it is impossible to say. 1. Lest, if it were known, the Gentiles should seize upon it, and make war for the sake of it, when they understood its importance to the Hebrews. 2. Lest those in whose hands it was at the time the precept was delivered, should from ill-will do their best to lay it waste and destroy it. 3. But, principally, lest every tribe should so earnestly desire to have the place within his own lot, as to produce strife and contention."

* Noorth. Const. part 1, c. 3.

THE END.

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THE

CONSTITUTIONS

OF THE

FREEMASONS,

CONTAINING THE

HISTORY, CHARGES, REGULATIONS, &C.

OF THAT

MOST ANCIENT AND RIGHT WORSHIPFUL FRATERNITY.

FOR THE USE OF THE LODGES.

Printed in London, by William Hunter, for John Senex, at the Globe, and John Hooke, at the Flower-de-luce, over against St. Dunstan's Church, in Fleet St. In the year of Masonry, 5723; A. D. 1723.

UNIFORM AMERICAN EDITION.

PHILADELPHIA:
PUBLISHED MONTHLY, BY LEON HYNEMAN,
NO. 83 DOCK STREET.

1854.

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DEDICATION.

TO HIS GRACE

THE DUKE OF MONTAGU.

My Lord:—By order of his Grace the Duke of Wharton, the present Right Worshipful Grand Master of the Free Masons; and, as his Deputy, I humbly dedicate this book of the Constitutions of our ancient Fraternity to your Grace, in testimony of your honourable, prudent, and vigilant discharge of the office of our Grand Master last year.

I need not tell your Grace what pains our learned author has taken in compiling and digesting this book from the old records, and how accurately he has compared and made everything agreeable to history and chronology, so as to render these new Constitutions a just and exact account of Masonry from the beginning of the world to your Grace's Mastership, still preserving all that was truly ancient and authentic in the old ones: for every brother will be pleased with the performance, that knows it had your Grace's perusal and approbation, and that it is now printed for the use of the Lodges, after it was approved by the Grand Lodge, when your Grace was Grand Master. All the brotherhood will ever remember the honour your Grace has done them, and your care for their peace, harmony, and lasting friendship; which none is more duly sensible of than,

My Lord,
Your Grace's Most obliged
And Most obedient servant,
And faithful Brother,
J. T. DESAGULIERS,
Deputy Grand Master.

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THE

CONSTITUTION,

HISTORY, LAWS, CHARGES, ORDERS, REGULATIONS AND USAGES

OF THE

RIGHT WORSHIPFUL FRATERNITY OF

ACCEPTED FREE MASONS;

Collected from their General Records, and their faithful Traditions of many Ages. To be read at the Admission of a New Brother, when the Master or Warden shall begin, or order some other Brother to read as follows:

Adam, our first parent, created after the image of God, the great Architect of the Universe, must have had the liberal sciences, particularly geometry, written on his heart; for even since the Fall, we find the principles of it in the hearts of his offspring, and which, in process of time, have been drawn forth into a convenient method of propositions, by observing the laws of proportion taken from mechanism: so that, as the mechanical arts gave occasion to the learned to reduce the elements of geometry into method, this noble science thus reduced, is the foundation of all those arts, (particularly of Masonry and architecture) and the rule by which they are conducted and performed.

No doubt Adam taught his sons geometry, and the uses of it, in the several arts and crafts convenient, at least, for those early times; for Cain, we find, built a city, which he called Consecrated, or Dedicated, after the name of his eldest son Enoch; and becoming the prince of the one-half of mankind, his posterity would imitate his royal example in improving both the noble science and the useful art.*

Nor can we suppose that Seth was less instructed, who being the prince of the other half of mankind, and also the prime cultivator of astronomy, would take equal care to teach geometry and Masonry to his offspring, who had also the mighty advantage of Adam's living among them.†

* As other arts were also improved by them, viz.: working in metal by Tubal Cain, music by Jubal, pasturage and tent-making by Jabal, which last is good architecture.

† For by some vestiges of antiquity, we find one of them, godly Enoch, (who died not, but was translated alive to heaven,) prophesying of the final conflagration at the day of judgment, (as St. Jude tells us,) and likewise of the general deluge for the punishment of the world: upon which he erected his two large pillars, (though some

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But, without regarding uncertain accounts, we may safely conclude the old world, that lasted 1656 years, could not be ignorant of Masonry; and that both the families of Seth and Cain erected many curious works, until at length Noah, the ninth from Seth, was commanded and directed of God to build the great ark, which, though of wood, was certainly fabricated by geometry, and according to the rules of Masonry.

Noah, and his three sons, Japhet, Shem, and Ham, all Masons true, brought with them over the Flood the traditions and arts of the ante-deluvians, and amply communicated them to their growing offspring; for about 101 years after the Flood, we find a vast number of them, if not the whole race of Noah, in the vale of Shinar, employed in building a city and large tower, in order to make to themselves a name, and to prevent their dispersion. And though they carried on the work to a monstrous height, and by their vanity provoked God to confound their devices, by confounding their speech, which occasioned their dispersion; yet their skill in Masonry is not the less to be celebrated, having spent above 53 years in that prodigious work, and upon their dispersion carried the mighty knowledge with them into distant parts, where they found the good use of it in the settlement of their kingdoms, commonwealths, and dynasties. And though afterwards it was lost in most parts of the earth, it was especially preserved in Shinar and Assyria, where Nimrod,* the founder of that monarchy, after the dispersion, built many splendid cities, as Ereck, Accad, and Calneh, in Shinar; from whence afterwards he went forth into Assyria, and built Nineveh, Rehoboth, Caleh, and Rhesin.

In these parts, upon the Tigris and Euphrates, afterwards flourished many learned priests and mathematicians, known by the names of Chaldees and Magi, who preserved the good science, geometry, as the kings and great men encouraged the royal art. But it is not expedient to speak more plain of the premises, except in a formed Lodge.

From hence, therefore, the science and art were both transmitted to latter ages and distant climes, notwithstanding the confusion of languages or dialects, which, though it might help to give rise to the Mason's faculty and ancient universal practice of conversing without speaking, and of knowing each other at a distance, yet hindered not the improvement of Masonry in each colony, and their communication in their distinct national dialect.

And, no doubt, the royal art was brought down to Egypt by Mitzraim, the second son of Ham, about six years after the confusion at Babel, and after the Flood 160 years, when he led thither his colony; (for Egypt is Mitzraim in Hebrew) because we find the river Nile's overflowing its banks, soon caused an improvement in geometry, which consequently brought Masonry much in request: for the ancient noble cities, with the other magnificent edifices of that country, and particularly the famous pyramids, demonstrate the early taste and genius of that ancient kingdom. Nay, one of those Egyptian pyramids* is reckoned the first of the seven

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ascribe them to Seth) the one of stone, and the other of brick, whereon were engraven the liberal sciences, &c. And that the stone pillar remained in Syria until the days of Vespasian the Emperor.

* Nimrod, which signifies a rebel, was the name given him by the holy family, and by Moses; but among his friends in Chaldea, his proper name was Belus, which signifies Lord; and afterwards was worshipped as a god by many nations, under the name of Bel, or Baal, and became the Bacchus of the ancients, or Bar Chus, the son of Chus.

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wonders of the world, the account of which, by historians and travellers, is almost incredible.

The Sacred Records inform us well that the eleven great sons of Canaan (the youngest son of Ham), soon fortified themselves in strong holds, and stately walled cities, and erected most beautiful temples and mansions; for when the Israelites, under the great Joshua, invaded their country, they found it so regularly fenced, that without the immediate intervention of God in behalf of his peculiar people, the Canaanites were impregnable and invincible. Nor can we suppose less of the other sons of Ham, viz.: Chush, his eldest, in South Arabia, and Phut, or Phuts, (now called Fez,) in West Africa.

And surely the fair and gallant posterity of Japhet, (the eldest son of Noah,) even such as travelled into the isles of the Gentiles, must have been equally skilled in geometry and Masonry; though we know little of their transactions and mighty works, until their original knowledge was almost lost by the havoc of war, and by not maintaining a due correspondence with the polite and learned nations; for when that correspondence was opened in after-ages, we find they began to be most curious architects.

The posterity of Shem had also equal opportunities of cultivating the useful art, even those of them that planted their colonies in the south and east of Asia; much more those of them, that in the great Assyrian empire lived in a separate state, or were blended with other families: nay, that holy branch of Shem, (of whom, as concerning the flesh, Christ came,) could not be unskilful in the learned arts of Assyria; for Abram, after the confusion at Babel about 268 years, was called out of Ur of the Chaldees, where he learned geometry, and the arts that are performed by it, which he would carefully transmit to Ishmael, to Isaac, and to his sons, by Keturah; and by Isaac, to Esau, and Jacob, and the twelve patriarchs: nay, the Jews believe that Abram also instructed the Egyptians in the Assyrian learning.

Indeed, the select family long used military architecture only, as they were sojourners among strangers; but, before the 430 years of their peregrination were expired, even about 86 years before their exodus, the kings of Egypt forced most of them to lay down their shepherds' instruments, and warlike accoutrements, and trained them to another sort of architecture in stone and brick, as Holy Writ, and other histories, acquaint us; which God did wisely overrule, in order to make them good Masons before they possessed the promised land, then famous for most curious Masonry.

And while marching to Canaan, through Arabia, under Moses, God was pleased to inspire Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, with wisdom of heart for erecting that most glorious tent, or tabernacle, wherein the Shechinah resided; which, though not of stone or brick, was framed by geometry, a most beautiful piece of architecture, (and proved afterwards the model of Solomon's Temple,) according to the pattern that God had shown to Moses in the Mount; who there-

* The marble stones, brought a vast way from the quarries of Arabia, were most of them 30 feet long; and its foundation covered the ground of 700 feet on each side, or 2800 feet in compass, and 481 in perpendicular height. And in perfecting it were employed every day, for 20 whole years, 360,000 men, by some ancient Egyptian king, long before the Israelites were a people, for the honour of his empire, and at last to become his tomb.

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fore became the General Master Mason, as well as king of Jessurun, being well skilled in all the Egyptian learning, and divinely inspired with more sublime knowledge in Masonry.

So that the Israelites, at their leaving Egypt, were a whole kingdom of Masons, well instructed, under the conduct of their Grand Master Moses, who often marshalled them into a regular and general Lodge, while in the wilderness, and gave them wise charges, orders, &c., had they been well observed! But no more of the premises must be mentioned.

And after they were possessed of Canaan, the Israelites came not short of the old inhabitants in Masonry, but rather vastly improved it, by the special direction of Heaven; they fortified better, and improved their city houses and the palaces of their chiefs, and only fell short in sacred architecture while the tabernacle stood, but no longer; for the finest sacred building of the Canaanites was the temple of Dagon in Gaza of the Philistines, very magnificent, and capacious enough to receive 5,000 people under its roof, that was artfully supported by two main columns;* and was a wonderful discovery of their mighty skill in true Masonry, as must be owned.

But Dagon's temple, and the finest structures of Tyre and Sidon, could not be compared with the Eternal God's Temple at Jerusalem, begun and finished, to the amazement of all the world, in the short space of seven years and six months, by that wisest man and most glorious king of Israel, the prince of peace and architecture, Solomon, (the son of David, who was refused that honour for being a man of blood,) by divine direction, without the noise of workmens' tools, though there were employed about it no less than 3,600 princes,† or Master Masons, to conduct the work according to Solomon's directions, with 80,000 hewers of stone in the mountain, or fellow craftsmen, and 70,000 labourers—in all, 153,600, besides the levy under Adoniram, to work in the mountains of Lebanon by turns with the Sidonians, viz.: 30,000—being, in all, 183,600; for which great number of ingenious Masons, Solomon was much obliged to Hiram, or Huram, king of Tyre, who sent his masons and carpenters to Jerusalem, and the firs and cedars of Lebanon to Joppa, the next seaport.

But, above all, he sent his namesake Hiram, or Huram, the most accomplished Mason upon earth.‡

And the prodigious expense of it also enhanceth its excellency; for

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* By which the glorious Sampson pulled it down upon the lords of the Philistines, and was also entangled in the same death which he drew upon his enemies for putting out his eyes, after he had revealed his secrets to his wife, that betrayed him into their hands: for which weakness he never had the honour to be numbered among Masons: but it is not convenient to write more of this.

† In 1 Kings v. 16, they are called Harodim, [*Heb.*] rulers or provosts assisting King Solomon, who were set over the work, and their number there is only 3,300: but 2 Chron. ii. 18, they are called Menatzchim, [*Heb.*] overseers and comforters of the people in working, and in number 3,600; because either 300 might be more curious artists, and the overseers of the said 3,300, or rather, not so excellent, and only deputy masters, to supply their places in case of death or absence, that so there might be always 3,300 acting masters complete; or else they might be the overseers of the 70,000 Ish Sabbal, [*Heb.*] men of burden, or labourers, who were not Masons, but served the 80,000 Ish Chotzeb, [*Heb.*] men of hewing, called also Ghiblim, [*Heb.*] stone cutters and sculpturers; and also Bonai, [*Heb.*] builders in stone, part of which belonged to Solomon, and part to Hiram, king of Tyre. 1 Kings v. 18.

‡ We read (2 Chron. ii. 13,) Hiram, king of Tyre, (called there Huram,) in his letter to King Solomon, says, I have sent a cunning man, le Huram Abhi, [*Heb.*]

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besides King David's vast preparations, his richer son Solomon, and all the wealthy Israelites, and the nobles of all the neighbouring kingdoms, largely contributed towards it in gold, silver, and rich jewels, that amounted to a sum almost incredible.

Nor do we read of anything in Canaan so large, the wall that enclosed it being 7,700 feet in compass; far less any holy structure fit to be named with it, for exactly proportioned and beautiful dimensions, from the magnificent porch on the *east*, to the glorious and reverend sanctum sanctorum on the *west*, with most lovely and convenient apartments for the kings and princes, priests and Levites, Israelites, and Gentiles also; it being an house of prayer for all nations, and capable of receiving in the temple proper, and in all its courts and apartments together, no less than 300,000 people, by a modest calculation, allowing a square cubit to each person.

And if we consider the 1,453 columns of Parian marble, with twice as many pillasters, both having glorious capitals of several orders, and about 2,246 windows, besides those in the pavement, with the unspeakable and costly decorations of it within; (and much more might be said,) we must conclude its prospect to transcend our imagination; and that it was justly esteemed by far the finest piece of Masonry upon earth before or since,

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not to be translated according to the vulgar Greek and Latin, Huram my father, as if this architect was King Hiram's father; for his description, v. 14, refutes it, and the original plainly imports, Huram of my father's, viz.: the Chief Master Mason of my father, King Abibalus; (who enlarged and beautified the city of Tyre, as ancient histories inform us, whereby the Tyrians at this time were most expert in Masonry,) though some think Hiram the king might call Hiram the architect father, as learned and skilful men were wont to be called of old times, or as Joseph was called the father of Pharaoh; and as the same Hiram is called Solomon's father, (2 Chron. iv. 16,) where it is said

עשה חורם אביו למלך שלמה

Shelomoh lammelech Abbif Churam ghnasah,
Did Huram, his father, make to King Solomon.

But the difficulty is over at once, by allowing the word Abif to be the surname of Hiram the Mason, called also (chap. ii. 13), Hiram Abi, as here Hiram Abif; for being so amply described, (chap. ii. 14,) we may easily suppose his surname would not be concealed: and this reading makes the sense plain and complete, viz.: that Hiram, king of Tyre, sent to King Solomon his namesake Hiram Abif, the prince of architects, described (1 Kings vii. 14), to be a widow's son of the tribe of Naphthali; and in (2 Chron. ii. 14) the said king of Tyre calls him the son of a woman of the daughters of Dan; and in both places, that his father was a man of Tyre; which difficulty is removed, by supposing his mother was either of the tribe of Dan, or of the daughters of the city called Dan, in the tribe of Naphthali, and his deceased father had been a Naphthalite, whence his mother was called a widow of Naphthali; for his father is not called a Tyrian by descent, but a man of Tyre by habitation; as Obed Edom the Levite is called a Gittite, by living among the Gittites, and the Apostle Paul a man of Tarsus. But, supposing a mistake in transcribers, and that his father was really a Tyrian by blood, and his mother only of the tribe either of Dan or of Naphthali, that can be no bar against allowing of his vast capacity; for as his father was a worker in brass, so he himself was filled with wisdom and understanding, and cunning to work all works in brass: and as King Solomon sent for him, so King Hiram, in his letter to Solomon, says, And now I have sent a cuuning man, endued with understanding, skilful to work in gold, silver, brass, iron, stone, timber, purple, blue, fine linen and crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my Lord David thy father. This divinely inspired workman maintained this character in erecting the temple, and in working the utensils thereof, far beyond the performances of Aholiab and Bezaleel, being also universally capable of all sorts of Masonry.

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and the chief wonder of the world; and was dedicated, or consecrated, in the most solemn manner, by King Solomon.

But leaving what must not, and indeed cannot, be communicated by writing, we may warrantably affirm, that however ambitious the heathen were in cultivating of the royal art, it was never perfected, until God condescended to instruct his peculiar people in rearing the above-mentioned stately tent, and in building at length this gorgeous house, fit for the special refulgence of his glory, where he dwelt between the cherubims on the mercy-seat, and from thence gave them frequent oraculous responses.

This most sumptuous, splendid, beautiful, and glorious edifice, attracted soon the inquisitive artists of all nations to spend some time at Jerusalem, and survey its peculiar excellencies, as much as was allowed to the Gentiles; whereby they soon discovered, that all the world, with their joint skill, came far short of the Israelites, in the wisdom and dexterity of architecture, when the wise King Solomon was Grand Master of the Lodge at Jerusalem, and the learned King Hiram was Grand Master of the Lodge at Tyre, and the inspired Hiram Abif was master of work, and Masonry was under the immediate care and direction of Heaven, when the noble and the wise thought it their honour to be assisting to the ingenious masters and craftsmen, and when the temple of the true God became the wonder of all travellers, by which, as by the most perfect pattern, they corrected the architecture of their own country upon their return.

So that after the erection of Solomon's Temple, Masonry was improved in all the neighbouring nations; for the many artists employed about it, under Hiram Abif, after it was finished, dispersed themselves into Syria, Mesopotamia, Assyria, Chaldea, Babylonia, Media, Persia, Arabia, Africa, Lesser Asia, Greece, and other parts of Europe, where they taught this liberal art to the free-born sons of eminent persons, by whose dexterity the kings, princes, and potentates, built many glorious piles, and became the Grand Masters, each in his own territory, and were emulous of excelling in this royal art; nay, even in India, where the correspondence was open, we may conclude the same: but none of the nations, nor all together, could rival the Israelites, far less excel them, in Masonry; and their temple remained the constant pattern.*

Nay, the grand monarch, Nebuchadnezzar, could never, with all his unspeakable advantages, carry up his Masonry to the beautiful strength and magnificence of the temple work, which he had, in warlike rage, burnt down, after it had remained in splendor 416 years from its consecration. For after his wars were over, and general peace proclaimed, he set his heart on architecture, and became the Grand Master Mason; and

* For though the temple of Diana at Ephesus is supposed to have been first built by some of Japhet's posterity, that made a settlement in Jonia about the time of Moses; yet it was often demolished, and then rebuilt for the sake of improvements in Masonry; and we cannot compute the period of its last glorious erection (that became another of the seven wonders of the world) to be prior to that of Solomon's temple; but that long afterwards the kings of Lesser Asia joined, for 220 years, in finishing it, with 107 columns of the finest marble, and many of them with most exquisite sculpture, (each at the expense of a king, by the Master Masons, Dresiphon and Archiphron,) to support the planked ceiling and roof of pure cedar, as the doors and linings were of cypress: whereby it became the mistress of Lesser Asia, in length 425 feet, and in breadth 220 feet: nay, so admirable a fabric, that Xerxes left it standing, when he burnt all the other temples in his way to Greece; though at last it was set on fire and burnt down by a vile fellow, only for the lust of being talked of, on the very day that Alexander the Great was born.

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having before led captive the ingenious artists of Judea, and other conquered countries, he raised indeed the largest work upon earth, even the walls* and city, the palaces and hanging-gardens, the bridge and temple of Babylon, the third of the seven wonders of the world, though vastly inferior, in the sublime perfection of Masonry, to the holy, charming, lovely temple of God. But, as the Jewish captives were of special use to Nebuchadnezzar in his glorious buildings, so being thus kept at work, they retained their great skill in Masonry, and continued very capable of rebuilding the holy temple and city of Salem upon its old foundations,

* In thickness 87 feet, in height 350 feet, and in compass 480 furlongs, or 60 British miles in an exact square of 15 miles a side, built of large bricks, cemented with the hard bitumen of that old vale of Shinar, with 100 gates of brass, or 25 a side, and 250 towers ten feet higher than the walls.

From the said 25 gates in each side went 25 streets in straight lines, or in all 50 streets, each 15 miles long, with four half streets next the walls, each 200 feet broad, as the entire streets were 150 feet broad: and so the whole city was thus cut out into 676 squares, each being 2 miles and ¼ in compass; round which were the houses built three or four stories high, well adorned, and accommodated with yards, gardens, &c. A branch of the Euphrates run through the middle of it, from north to south, over which, in the heart of the city, was built a stately bridge, in length a furlong, and thirty feet in breadth, by wonderful art, for supplying the want of a foundation in the river. At the two ends of this bridge were two magnificent palaces, the old palace, the seat of ancient kings, at the east end, upon the ground of four squares; and the new palace at the west end, built by Nebuchadnezzar, upon the ground of nine squares, with hanging-gardens, (so much celebrated by the Greeks,) where the loftiest trees could grow as in the fields, erected in a square of 400 feet on each side, carried up by terraces, and sustained by vast arches built upon arches, until the highest terrace equalled the height of the city walls, with a curious aqueduct to water the whole gardens. Old Babel improved, stood on the east side of the river, and the new town on the west side, much larger than the old, and built in order to make this capital exceed old Nineveh, though it never had so many inhabitants by one-half. The river was begirt with banks of brick, as thick as the city walls, in length twenty miles, viz.: fifteen miles within the city, and two miles and a half above and below it, to keep the water within its channel; and each street that crossed the river had a brazen gate leading down to the water on both banks; and west of the city was a prodigious lake, in compass 160 miles, with a canal from the river into it, to prevent inundations in the summer.

In the old town was the old tower of Babel, at the foundation a square of half a mile in compass, consisting of eight square towers built over each other, with stairs on the outside round it, going up to the observatory on the top, 600 feet high, (which is 19 feet higher than the highest pyramid) whereby they became the first astronomers. And in the rooms of the grand tower, with arched roofs, supported by pillars 75 feet high, the idolatrous worship of their god Belus was performed, till now, that this mighty Mason and monarch erected round this ancient pile a temple of two furlongs on every side, or a mile in compass; where he lodged the sacred trophies of Solomon's temple, and the golden image 90 feet high, that he had consecrated in the plains of Dura, as were formerly in the tower lodged many other golden images, and many precious things, that were afterwards all seized by Xerxes, and amounted to above 21 millions sterling.

And when all was finished, King Nebuchadnezzar walking in state in his hanging gardens, and from thence taking a review of the whole city, proudly boasted of this his mighty work, saying: Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty: but had his pride immediately rebuked by a voice from heaven, and punished by brutal madness for seven years, until he gave glory to the God of Heaven, the omnipotent Architect of the Universe, which he published by a decree through all his empire, and died next year, before his great Babylon was little more than half inhabited, (though he had led many nations captive for that purpose;) nor was it ever fully peopled; for in 25 years after his death, the grand Cyrus conquered it, and removed the throne to Shushan in Persia.

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which was ordered by the edict or decree of the grand Cyrus, according to God's Word, that had foretold his exaltation and this decree: and Cyrus having constituted Zerubbabel, the son of Salathiel (of the seed of David, by Nathan, the brother of Solomon, whose royal family was now extinct,) the head, or prince of the captivity, and the leader of the Jews and Israelites returning to Jerusalem, they began to lay the foundation of the second temple, and would have soon finished it, if Cyrus had lived; but at length they put on the cape-stone, in the sixth year of Darius, the Persian monarch, when it was dedicated with joy, and many great sacrifices, by Zerubbabel, the Prince and General Master Mason of the Jews, about 20 years after the decree of the grand Cyrus. And though this Temple of Zerubbabel came far short of Solomon's Temple, was not so richly adorned with gold and diamonds, and all manner of precious stones, nor had the Shechinah and the holy relics of Moses in it, &c., yet being raised exactly upon Solomon's foundation, and according to his model, it was still the most regular, symmetrical, and glorious edifice in the whole world, as the enemies of the Jews have often testified and acknowledged.

At length the royal art was carried into Greece, whose inhabitants have left us no evidence of such improvements in Masonry, prior to Solomon's Temple;* for their most ancient buildings, as the citadel of Athens, with the Parthenion, or Temple of Minerva, the temples also of Theseus, of Jupiter Olympius, &c., their porticos also, and forums, their theatres and gymnasiums, their public halls, curious bridges, regular fortifications, stout ships of war, and stately palaces, were all erected after the Temple of Solomon, and most of them even after the Temple of Zerubbabel.

Nor do we find the Grecians arrived to any considerable knowledge in geometry, before the great Thales Milesius, the philosopher, who died in the reign of Belshazzar, and the time of the Jewish captivity. But his scholar, the greater Pythagoras, proved the author of the 47th proposition of Euclid's first book, which, if duly observed, is the foundation of all Masonry, sacred, civil, and military.†

The people of Lesser Asia about this time gave large encouragement to Masons for erecting all sorts of sumptuous buildings, one of which must not be forgot, being usually reckoned the fourth of the seven wonders of the world, viz.: the mausoleum, or tomb of Mausolus, king of Caria, between Lycia and Jonia, at Halicarnassus, on the side of Mount Taurus in that kingdom, at the command of Artemisia his mournful widow, as the splendid testimony of her love to him, built of the most curious marble, in circuit 411 feet, in height 25 cubits, surrounded with 26 columns of the most famous sculpture, and the whole open on all sides, with arches 73

* The Grecians having been long degenerated into barbarity, forgetting their original skill in Masonry, (which their forefathers brought from Assyria) by their frequent mixtures with other barbarous nations, their mutual invasions, and wasting bloody wars; until by travelling and corresponding with the Asiatics and Egyptians, they revived their knowledge in geometry and Masonry both, though few of the Grecians had the honour to own it

† Pythagoras travelled into Egypt the year that Thales died, and living there among the priests 22 years, became expert in geometry, and in all the Egyptian learning, until he was captivated by Cambyses, king of Persia, and sent to Babylon, where he was much conversant with the Chaldean Magi, and the learned Babylonish Jews, from whom he borrowed great knowledge, that rendered him very famous in Greece and Italy, where afterwards he flourished and died; when Mordecai was the prime minister of state to Ahashuerus, king of Persia, and ten years after Zerubbabel's Temple was finished.

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feet wide, performed by the four principal Master Masons and engravers of those times, viz.: the east side by Scopas, the west by Leochares, the north by Briax, and the south by Timotheus.

But after Pythagoras, geometry became the darling study of Greece, where many learned philosophers arose, some of whom invented sundry propositions, or elements of geometry, and reduced them to the use of the mechanical arts.* Nor need we doubt that Masonry kept pace with geometry; or rather, always followed it in proportioned gradual improvements, until the wonderful Euclid of Tyre flourished at Alexandria; who gathering up the scattered elements of geometry, digested them into a method that was never yet mended, (and for which his name will be ever celebrated) under the patronage of Ptolomeus, the son of Lagus, king of Egypt, one of the immediate successors of Alexander the Great.

And as the noble science came to be more methodically taught, the royal art was the more generally esteemed and improved among the Grecians, who at length arrived to the same skill and magnificence in it with their teachers, the Asiatics and Egyptians.

The next king of Egypt, Ptolomeus Philadelphus, that great improver of the liberal arts, and of all useful knowledge, who gathered the greatest library upon earth, and had the Old Testament (at least the Pentateuch) first translated into Greek, became an excellent architect and general Master Mason, having, among his other great buildings, erected the famous tower of Pharos,† the fifth of the seven wonders of the world.

We may readily believe, that the African nations, even to the Atlantic shore, did soon imitate Egypt in such improvements, though history fails, and there are no travellers encouraged to discover the valuable remains in Masonry of those once renowned nations.

Nor should we forget the learned island of Sicily, where the prodigious geometrician Archimedes did flourish,‡ and was unhappily slain when Syracuse was taken by Marcellus, the Roman general: for from Sicily, as well as from Greece, Egypt, and Asia, the ancient Romans learned both the science and the art, what they knew before being either mean or irregular; but as they subdued the nations, they made mighty discoveries in

* Or borrowed from other nations their pretended inventions, as Anaxagoras Oenopides, Briso, Antipho, Democritus, Hippocrates, and Theodorus Cyrenæus, the master of the divine Plato, who amplified geometry, and published the art analytic; from whose academy came forth a vast number, that soon dispersed their knowledge to distant parts, as Leodamus, Theætetus, Archytas, Leon, Eudoxus, Menaichmus, and Xenocrates, the master of Aristotle, from whose academy also came forth Eudemus, Theophrastus, Aristæus, Isidorus, Hypsicles, and many others.

† On an island near Alexandria, at one of the mouths of the Nile, of wonderful height and most cunning workmanship, and all of the finest marble; and it cost 800 talents, or about 480,000 crowns. The master of work, under the king, was Sistratus, a most ingenious Mason; and it was afterwards much admired by Julius Cæsar, who was a good judge of most things, though chiefly conversant in war and politics. It was intended as a light-house for the harbour of Alexandria, from which the light-houses in the Mediterranean were often called Pharos. Though some, instead of this, mention, as the fifth wonder, the great obelisk of Semiramis, 150 feet high, and 24 feet square at bottom, or 90 feet in circuit at the ground, all one entire stone, rising pyramidically, brought from Armenia to Babylon, about the time of the siege of Troy, if we may believe the history of Semiramis.

‡ While Eratosthenes and Conon flourished in Greece, who were succeeded by the excellent Apollonius of Perga, and many more before the birth of Christ, who, though not working Masons, yet were good surveyors; or, at least, cultivated geometry, which is the solid basis of true Masonry, and its rule.

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both; and, like wise men, led captive, not the body of the people, but the arts and sciences, with the most eminent professors and practitioners, to Rome; which thus became the centre of learning, as well as of imperial power, until they advanced to their zenith of glory, under Augustus Cæsar, (in whose reign was born God's Messiah, the great Architect of the Church) who having laid the world quiet, by proclaiming universal peace, highly encouraged those dexterous artists that had been bred in the Roman liberty, and their learned scholars and pupils; but particularly the great Vitruvius, the father of all true architects to this day.

Therefore it is rationally believed, that the glorious Augustus became the Grand Master of the Lodge at Rome, having, besides his patronizing Vitruvius, much promoted the welfare of the fellow-craftsmen, as appears by the many magnificent buildings of his reign, the remains of which are the pattern and standard of true Masonry in all future times, as they are indeed an epitome of the Asiatic, Egyptian, Grecian, and Sicilian architecture, which we often express by the name of the Augustan Style, and which we are now only endeavouring to imitate, and have not yet arrived to its perfection.

The old records of Masons afford large hints of their lodges, from the beginning of the world, in the polite nations, especially in times of peace, and when the civil powers, abhorring tyranny and slavery, gave due scope to the bright and free genius of their happy subjects; for then always Masons, above all other artists, were the favourites of the eminent, and became necessary for their grand undertakings in any sort of materials, not only in stone, brick, timber, plaster; but even in cloth or skins, or whatever was used for tents, and for the various sorts of architecture.

Nor should it be forgot, that painters also, and statuaries,* were always reckoned good Masons, as much as builders, stone-cutters, bricklayers, carpenters, joiners, upholders, or tent-makers, and a vast many other craftsmen that could be named, who perform according to geometry, and the rules of building; though none since Hiram Abif has been renowned for cunning in all parts of Masonry: and of this enough.

But among the heathen, while the noble science geometry† was duly cultivated, both before and after the reign of Augustus, even till the fifth

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* For it was not without good reason, the ancients thought that the rules of the beautiful proportions in building were copied, or taken from the proportions of the body natural: hence Phidias is reckoned in the number of ancient Masons, for erecting the statue of the goddess Nemesis at Rhamnus, 10 cubits high; and that of Minerva at Athens 26 cubits high; and that of Jupiter Olympius, sitting in his temple in Achaia, between the cities of Elis and Pisa, made of innumerable small pieces of porphyry, so exceeding grand and proportioned, that it was reckoned one of the seven wonders, as the famous colossus at Rhodes was another, and the greatest statue that ever was erected, made of metal, and dedicated to the sun, 70 cubits high, like a great tower at a distance, at the entry of an harbour, striding wide enough for the largest ships under sail, built in 12 years by Cares, a famous Mason and statuary of Sicyon, and scholar to the great Lysippus of the same fraternity. This mighty colossus, after standing 56 years, fell by an earthquake, and lay in ruins, the wonder of the world, till Anno Domini 600, when the soldan of Egypt carried off its relics, which loaded 900 camels.

† By Menelaus, Claudius, Ptolomeus, (who was also the prince of astronomers) Plutarch, Eutocius (who recites the inventions of Philo, Diocles, Nicomedes, Sphorus, and Heron the learned mechanic) Ktesibius also, the inventor of pumps (celebrated by Vitruvius, Proclus, Pliny, and Athenæus) and Geminus, also equalled by some to Euclid; so Diophantus, Nicomachus, Serenus, Proclus, Pappus, Theon, &c. all geometricians, and the illustrious cultivators of the mechanical arts.

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century of the Christian era, Masonry was had in great esteem and veneration: and while the Roman empire continued in its glory, the royal art was carefully propagated, even to the Ultima Thule, and a lodge erected in almost every Roman garrison; whereby they generously communicated their cunning to the northern and western parts of Europe, which had grown barbarous before the Roman Conquest, though we know not certainly how long; because some think there are a few remains of good Masonry before that period in some parts of Europe, raised by the original skill that the first colonies brought with them, as the Celtic edifices erected by the ancient Gauls, and by the ancient Britains too, who were a colony of the Celts, long before the Romans invaded this island.*

But when the Goths and Vandals, that had never been conquered by the Romans, like a general deluge, overran the Roman empire, with warlike rage and gross ignorance, they utterly destroyed many of the finest edifices, and defaced others, very few escaping; as the Asiatic and African nations fell under the same calamity by the conquests of the Mahometans, whose grand design is only to convert the world by fire and sword, instead of cultivating the arts and sciences.

Thus, upon the declension of the Roman empire, when the British garrisons were drained, the Angles and other lower Saxons, invited by the ancient Britons to come over and help them against the Scots and Picts, at length subdued the south part of this island, which they called England, or land of the Angles; who being a-kin to the Goths, or rather a sort of Vandals, of the same warlike dispositions, and as ignorant heathens, encouraged nothing but war, till they became Christians; and then too late lamented the ignorance of their fathers, in the great loss of Roman Masonry, but knew not how to repair it.

Yet becoming a free people (as the old Saxon laws testify) and having a disposition for Masonry, they soon began† to imitate the Asiatics, Grecians, and Romans, in erecting of lodges and encouraging of Masons; being taught, not only from the faithful traditions and valuable remains of the Britons, but even by foreign princes, in whose dominions the royal art had been preserved much from Gothic ruins, particularly by Charles Martell, king of France, who, according to the old records of Masons,

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* The natives within the Roman colonies might be first instructed in building of citadels and bridges, and other fortifications necessary; and afterwards, when their settlement produced peace, and liberty, and plenty, the Aborigines did soon imitate their learned and polite conquerors in Masonry, having then leisure and a disposition to raise magnificent structures. Nay, even the ingenious of the neighbouring nations not conquered, learned much from the Roman garrisons in times of peace and open correspondence, when they became emulous of the Roman glory, and thankful that their being conquered was the means of recovering them from ancient ignorance and prejudices in the royal art.

† No doubt several Saxon and Scottish kings, with many of the nobility, great gentry, and eminent clergy, became the Grand Masters of those early Lodges, from a mighty zeal then prevalent for building magnificent Christian temples; which would also prompt them to inquire after the laws, charges, regulations, customs, and usages, of the ancient Lodges, many of which might be preserved by tradition, and all of them very likely in those parts of the British islands that were not subdued by the Saxons, from whence in time they might be brought, and which the Saxons were more fond of, than careful to revive geometry and Roman Masonry; as many in all ages have been more curious and careful about the laws, forms, and usages of their respective societies, than about the arts and sciences thereof.

But neither what was conveyed, nor the manner how, can be communicated by writing; as no man indeed can understand it without the key of a fellow-craft.

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sent over several expert craftsmen and learned architects into England, at the desire of the Saxon kings: so that during the heptarchy, the gothic architecture was as much encouraged here, as in other Christian lands.

And though the many invasions of the Danes occasioned the loss of many records, yet in times of truce or peace they did not hinder much the good work, though not performed according to the Augustan Style; nay, the vast expense laid out upon it, with the curious inventions of the artists to supply the Roman skill, doing the best they could, demonstrate their esteem and love for the royal art, and have rendered the Gothic buildings venerable, though not imitable by those that relish the ancient architecture.

And after the Saxons and Danes were conquered by the Normans, as soon as the wars ended and peace was proclaimed, the Gothic Masonry was encouraged, even in the reign of the Conqueror,* and of his son King William Rufus, who built Westminster Hall, the largest one room perhaps in the earth.

Nor did the barons' wars, nor the many bloody wars of the subsequent Norman kings, and their contending branches, much hinder the most sumptuous and lofty buildings of those times, raised by the great clergy, (who enjoying large revenues, could well bear the expense) and even by the crown too; for we read King Edward III. had an officer called the king's Freemason, or general surveyor of his buildings, whose name was Henry Yevele, employed by that king to build several abbies, and St. Stephen's chapel at Westminster, where the House of Commons now sit in parliament.

But for the further instruction of candidates and younger brethren, a certain record of Freemasons, written in the reign of King Edward IV. of the Norman line, gives the following account, viz.:

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

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

That accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a General

* William the Conqueror built the Tower of London, and many strong castles in the country, with several religious edifices, whose example was followed by the nobility and clergy, particularly by Roger de Montgomery, Earl of Arundel, the Archbishop of York, the Bishop of Durham, and Gundulph, Bishop of Rochester, a mighty architect.

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Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, &c.

That in process of time, when Lodges were more frequent, the right worshipful the master and fellows, with the consent of the lords of the realm, (for most great men were then Masons) ordained, that for the future, at the making or admission of a brother, the Constitution should be read and the Charges hereunto annexed, by the Master or Warden; and that such as were to be admitted Master Masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honour and worship of the aforesaid art, and to the profit of the lords; for they be their lords that employ and pay them for their service and travel.

And besides many other things, the said record adds, that those charges and laws of Free Masons have been seen and perused by our late sovereign King Henry VI. and by the lords of his honourable council, who have allowed them, and said that they be right, good and reasonable to be holden, as they have been drawn out and collected from the records of ancient times.*

Now though in the third year of the said King Henry VI., while an infant of about four years old, the Parliament made an act, that affected only the working Masons, who had, contrary to the statutes for labourers, confederated not to work but at their own price and wages; and because such agreements were supposed to be made at the General Lodges, called in the act chapters and congregations of Masons, it was then thought expedient to level the said act against the said congregations:† yet when the

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

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

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

† Tertio Henrici Sexti, cap. I. An. Dom. 1425.

Title. Masons shall not confederate themselves in Chapters and Congregations.

"Whereas, by yearly congregations and confederacies, made by the Masons in their general assemblies, the good course and effect of the statutes for labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons, our said sovereign lord the king, willing in this case to provide a remedy, by the advice and assent aforesaid, and at the special request of the commons, hath ordained and established, that such chapters and congregrations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons, and

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said King Henry VI. arrived to man's estate, the Masons laid before him and his lords the above-mentioned records and charges, who, it is plain, reviewed them, and solemnly approved of them as good and reasonable to be holden: nay, the said king and his lords must have been incorporated with the Free Masons, before they could make such review of the records; and in this reign, before King Henry's troubles, Masons were much encouraged. Nor is there any instance of executing that act in that, or in any other reign since, and the Masons never neglected their Lodges for it, nor ever thought it worth while to employ their noble and eminent brethren to have it repealed; because the working Masons, that are free of the Lodge, scorn to be guilty of such combinations; and the other Free Masons have no concern in trespasses against the statutes for labourers.*

The kings of Scotland very much encouraged the royal art, from the earliest times down to the union of the crowns, as appears by the remains of glorious buildings in that ancient kingdom, and by the Lodges there kept up without interruption many hundred years, the records and traditions of which testify the great respect of those kings to this honourable Fraternity, who gave always pregnant evidence of their love and loyalty, from whence sprung the old toast among Scots Masons, viz.: God bless the King and the Craft!

Nor was the royal example neglected by the nobility, gentry, and clergy of Scotland, who joined in everything for the good of the Craft and brotherhood, the kings being often the Grand Masters, until, among other things, the Masons of Scotland were empowered to have a certain and fixed Grand Master and Grand Warden, who had a salary from the crown, and also an acknowledgment from every new brother in the kingdom at entrance, whose business was not only to regulate what might happen amiss in the brotherhood, but also to hear and finally determine all controversies between Mason and lord, to punish the Mason, if he deserved it, and to oblige both to equitable terms: at which hearings, if the Grand Master was absent (who was always nobly born) the Grand Warden presided. This privilege remained till the civil wars, but is now obsolete; nor can it well be revived until the king becomes a Mason, because it was not actually exerted at the union of the kingdoms.

Yet the great care that the Scots took of true Masonry, proved afterwards very useful to England; for the learned and magnanimous Queen

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that the other Masons that come to such chapters and congregations be punished by imprisonment of their bodies, and make fine and ransom at the king's will"—Co. Inst. 3, p. 99.

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

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Elizabeth, who encouraged other arts, discouraged this; because, being a woman, she could not be made a Mason, though, as other great women, she might have much employed Masons, like Semiramis and Artemesia.*

But upon her demise, King James VI. of Scotland succeeding to the crown of England, being a Mason king, revived the English Lodges; and as he was the first king of Great Britain, he was also the first prince in the world that recovered the Roman architecture from the ruins of Gothic ignorance: for after many dark or illiterate ages, as soon as all parts of learning revived, and geometry recovered its ground, the polite nations began to discover the confusion and impropriety of the Gothic buildings; and in the fifteenth and sixteenth centuries, the Augustan Style was raised from its rubbish in Italy, by Bramante, Barbaro, Sansovino, Sangallo, Michael Angelo, Raphael Urbin, Julio Romano, Serglio, Labaco, Scamozi, Vignola, and many other bright architects; but, above all, by the great Palladio, who has not yet been duly imitated in Italy, though justly rivalled in England by our great Master Mason, Inigo Jones.

But though all true Masons honour the memories of those Italian architects, it must be owned, that the Augustan Style was not revived by any crowned head, before King James the Sixth of Scotland, and First of England, patronized the said glorious Inigo Jones, whom he employed to build his royal palace of Whitehall; and in his reign over all Great Britain, the banqueting-house, as the first piece of it, was only raised, which is the finest one room upon earth; and the ingenious Mr Nicholas Stone performed as Master Mason under the architect Jones.

Upon his demise, his son, King Charles I., being also a Mason, patronized Mr. Jones too, and firmly intended to have carried on his royal father's design of Whitehall, according to Mr. Jones's style; but was unhappily diverted by the Civil Wars.† After the wars were over, and the royal family restored, true Masonry was likewise restored; especially upon the unhappy occasion of the burning of London, Anno 1666; for then the city houses were rebuilt more after the Roman Style, when King Charles II. founded the present St. Paul's Cathedral in London, (the old Gothic

* Elizabeth, being jealous of any assemblies of her subjects, whose business she was not duly apprised of, attempted to break up the annual communication of Masons, as dangerous to her government: but as old Masons have transmitted it by tradition, when the noble persons her Majesty had commissioned, and brought a sufficient posse with them at York on St. John's day, were once admitted into the Lodge, they made no use of arms, and returned the queen a most honourable account of the ancient Fraternity, whereby her political fears and doubts were dispelled, and she let them alone, as a people much respected by the noble and the wise of all the polite nations, but neglected the art all her reign.

† The plan and prospect of that glorious design being still preserved, it is esteemed by skilful architects to excel that of any other palace in the known earth, for the symmetry, firmness, beauty, and conveniency of architecture; as indeed all Master Jones's designs and erections are originals, and at first view discover him to be the architect: nay, his mighty genius prevailed with the nobility and gentry of all Britain, (for he was as much honoured in Scotland as in England) to affect and revive the ancient style of Masonry, too long neglected; as appears by the many curious fabrics of those times, one of which shall be now mentioned, the least, and perhaps one of the finest, the famous gate of the physic garden at Oxford, raised by Henry Danvers, Earl of Danby, which cost his lordship many hundred pounds; and is as curious a little piece of Masonry as ever was built there before or since, with the following inscription on the front of it, viz.:

GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS, IN USUM ACADEMIÆ ET REIPUBLICÆ, ANNO 1632. HENRICUS COMES DANBY.

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fabric being burnt down) much after the style of St. Peter's at Rome, conducted by the ingenious architect, Sir Christopher Wren. That king founded also his royal palace at Greenwich, according to Mr. Inigo Jones's design (which he drew before he died) conducted by his son-in-law, Mr. Web: it is now turned into an hospital for seamen. He founded also Chelsea College, an hospital for soldiers; and at Edinburgh he both founded and finished his royal palace of Haly-rood House, by the design and conduct of Sir William Bruce, Bart., the master of the royal works in Scotland:* so that besides the tradition of old Masons now alive, which may be relied on, we have much reason to believe that King Charles II. was an accepted Free Mason, as every one allows he was a great encourager of the craftsmen.

But in the reign of his brother, King James II., though some Roman buildings were carried on, the Lodges of Free Masons in London much dwindled into ignorance, by not being duly frequented and cultivated,†

* It was an ancient royal palace, and rebuilt after the Augustan Style, so neat, that by competent judges, it has been esteemed the finest house belonging to the crown: and though it is not very large, it is both magnificent and convenient, both inside and outside, with good gardens, and a very large park, and all other adjacent accommodations.

† But by the royal example of his brother, King Charles II., the city of London erected the famous monument, where the Great Fire began, all of solid stone, 202 feet high from the ground, a pillar of the Doric order, 15 feet diameter, with a curious staircase in the middle of black marble, and an iron balcony on the top (not unlike those of Trajan and Antoninus at Rome) from whence the city and suburbs may be viewed; and it is the highest column we know upon earth. Its pedestal is 21 feet square, and 40 feet high, the front of which is adorned with most ingenious emblems in basso relievo, wrought by that famous sculptor, Mr. Gabriel Cibber, with large Latin inscriptions on the sides of it; founded Anno 1671, and finished Anno 1677.

In his time also the Society of Merchant Adventurers rebuilt the Royal Exchange of London (the old one being destroyed by the fire) all of stone, after the Roman Style, the finest structure of that use in Europe, with the king's statue to the life, of white marble, in the middle of the square, (wrought by the famous master-carver and statuary, Mr. Grinlin Gibbons, who was justly admired all over Europe, for his rivalling, if not surpassing, the most famed Italian masters) on the pedestal of which is the following inscription, viz,.

Carolo II. Cæsari Britannico	To Charles II., Emperor of Britain.
Patriæ Patri	Father of his Country
Regum optimo clementissimo augustissimo generis humani delicis	Best most merciful and august of kings delight of mankind
Utriusque fortunæ victori	In adversity and prosperity unmoved
Pacis Europæ Arbitro	Umpire of Europe's Peace
Marium Domino ac Vindici	Commander and Sovereign of the Seas
Societas Mercatorum Adventur. Angliæ	The Society of Merchant Adventurers of
Quæ per CCCC jam prope annos	England, which for near CCCC years
Regia benignitate floret	by royal favour flourisheth
Fidei intemeratæ et gratitudinis æternæ	Of unshaken loyalty and eternal gratitude
Hoc Testimonium	This Testimony
Venerabunda Posuit	Has in veneration erected
Anno salutis Humanæ MDCLXXXIV.	In the Year of Salvation MDCLXXXIV.

Nor should we forget the famous Theatre of Oxford, built by Archbishop Sheldon, at his sole cost, in that king's time, which, among his other fine works, was designed and conducted also by Sir Christopher Wren, the king's architect; for it is justly admired by the curious: and the Museum adjoining to it, a fine building raised at the charge of that illustrious University, where there have been since erected several more Roman buildings, as Trinity College Chapel, Allhallows' Church, in High street, Peckwater Square in Christ Church College, the new printing-house, and the whole of Queen's College rebuilt, &c., by the liberal donations of some eminent benefactors,

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But after the revolution, Anno 1688, King William, though a warlike prince, having a good taste of architecture, carried on the aforesaid two famous hospitals of Greenwich and Chelsea, built the fine part of his royal palace of Hampton Court, and founded and finished his incomparable palace at Loo in Holland, &c. And the bright example of that glorious prince, (who by most is reckoned a Free Mason) did influence the nobility, the gentry, the wealthy, and the learned of Great Britain, to affect much the Augustan Style; as appears by a vast number of most curious edifices erected since throughout the kingdom: for when in the ninth year of the reign of our late sovereign, Queen Anne, her Majesty and the Parliament concurred in an act for erecting fifty new parish churches in London, Westminster, and suburbs; and the queen had granted a commission to several of the ministers of state, the principal nobility, great gentry, and eminent citizens, the two archbishops, with several other bishops and dignified clergymen, to put the act in execution; they ordered the said new churches to be raised according to the ancient Roman Style, as appears by those that are already raised; and the present honourable commissioners having the same good judgment of architecture, are carrying on the same laudable grand design, and are reviving the ancient style, by the order, countenance, and encouragement of his present Majesty, King George, who was also graciously pleased to lay the first stone in the foundation of his parish church of St. Martin's in Campis, on the south-east corner (by his Majesty's proxy for the time, the present Bishop of Salisbury) which is now rebuilding, strong, large, and beautiful, at the cost of the parishioners.*

In short, it would require many large volumes to contain the many splendid instances of the mighty influence of Masonry from the Creation, in every age, and in every nation, as could be collected from historians and travellers: but especially in those parts of the world, where the Europeans [illegible]spond and trade, such remains of ancient, large, curious, and magnifi-

[illegible]y the public spirit, vigilancy, and fidelity of the heads of colleges, who generally have had a true taste of Roman architecture.

The learned University of Cambridge not having had the management of such liberal donations, have not so many fine structures; but they have two of the most curious and excellent in Great Britain of their kind, the one a Gothic building, King's College Chapel (unless you except King Henry VII.'s Chapel in Westminster Abbey); and the other a Roman building, Trinity College Library.

* The Bishop of Salisbury went in an orderly procession, duly attended, and having levelled the first stone, gave it two or three knocks with a mallet, upon which the trumpets sounded, and a vast multitude made loud acclamations of joy; when his lordship laid upon the stone a purse of 100 guineas, as a present from his Majesty for the use of the craftsmen. The following inscription was cut in the foundation stone, and a sheet of lead put upon it, viz.:

D. S.	Sacred to God
Serenissimus Rex Georgius	His most Excellent Majesty King George
per deputatum suum	by his proxy
Reverendum admodum in Christo Patrem	The Right Reverend Father in Christ
Richardum Episcopum Sarisburiensem	Richard Lord Bishop of Salisbury
Summum suum Eleemosynarium	His Majesty's Chief Almoner
adsistente (Regis jussu)	assisted (at his Majesty's command)
Domino Tho. Hewet Equ. Aur.	by Sir Thomas Hewet Knight
Ædificiorum Regiorum Curatore	of his Majesty's Royal Buildings
Principali	Principal Surveyor
primum hujus ecclesiæ lapidem	the first stone of this Church
posuit	laid
Martij 19° Anno Dom. 1721.	this 19th of March Anno Domini 1721
Annoque regni sui octavo.	and the eighth year of his reign,

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cent colonading, have been discovered by the inquisitive, that they cannot enough lament the general devastations of the Goths and Mahometans; and must conclude, that no art was ever so much encouraged as this; as indeed none other is so extensively useful to mankind.*

Nay, if it were expedient, it could be made appear, that from this ancient Fraternity, the societies or orders of the warlike knights, and of

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* It were endless to recount and describe the many curious Roman buildings in Great Britain alone, erected since the revival of Roman Masonry; of which a few may be here mentioned, besides those already spoken of, viz.:

The Queen's House at Greenwich.—Belonging to the Crown.
The great Gallery in Somerset Gardens.—The Crown.
Gunnersbury House near Brentford, Middlesex.—Possessed by the Duke of Queensbury.
Lindsay House in Lincoln's-Inn-Fields.—Duke of Ancaster.
York Stairs at the Thames in York Buildings.
St. Paul's Church in Covent Garden, with its glorious Portico.
The Building and Piazza of Covent Garden.—Duke of Bedford.
Wilton Castle in Wiltshire.—Earl of Pembroke.
Castle Ashby in Northamptonshire.—Earl of Strafford.
Stoke Park in ditto.—Arundel, Esq.
Wing House in Bedfordshire.—Hon. Wm. Stanhope, Esq.
Chevening House in Kent.—Earl Stanhope.
Ambrose Bury in Wiltshire.—Lord Carleton.

All designed by the incomparable Inigo Jones, and most of them conducted by him, or by his son-in-law, Mr. Web, according to Mr. Jones's designs.

Besides many more conducted by other architects, influenced by the same happy genius; such as,

Bow Church Steeple in Cheapside.—Built by Sir Chri. Wren.
Hotham House in Beverley, Yorkshire.—Sir Charles Hotham, Bart.
Melvin House in Fife.—Earl of Levin.
Longleate House in Wiltshire.—Viscount Weymouth.
Chesterlee street House in Durham County.—John Hedworth, Esq.
Montague House in Bloomsbury, London.—Duke of Montagu.
Drumlanrig Castle in Nithisdaleshire.—Duke of Queensbury.
Castle Howard in Yorkshire.—Earl of Carlisle.
Stainborough House in ditto.—Earl of Strafford.
Hopton Castle in Linlithgowshire.—Earl of Hopton.
Blenheim Castle at Woodstock, Oxfordshire.—Duke of Marlborough.
Chatsworth Castle in Derbyshire.—Duke of Devonshire.
Palace of Hammilton in Clydsdaleshire.—Duke of Hammilton.
Wanstead House in Epping Forest, Essex.—Lord Castlemain.
Duncomb Park in Yorkshire.—Thomas Duncomb, Esq.
Mereworth Castle in Kent.—Hon. John Fane, Esq.
Sterling House near Sterling Castle.—Duke of Argyle.
Kinross House in Kinrosshire.—Sir William Bruce, Bart.
Stourton Castle in Wiltshire.—Henry Hoar, Esq.
Willbury House in ditto.—William Benson, Esq.
Bute Castle in Isle of Bute.—Earl of Bute.
Walpole House near Lin Regis, Norfolk.—Hon. Rob. Walpole, Esq.
Burlington House in Pickadilly, St. James's, Westminster.—Earl of Burlington.
Dormitory of King's School, Westminster.—The Crown.
Tottenham Park in Wiltshire.—Lord Bruce.

These three last are designed and conducted by the Earl of Burlington, who bids fair to be the best architect of Britain, (if he is not so already) and we hear his lordship intends to publish the valuable remains of Mr. Inigo Jones, for the improvement of other architects.

Besides more of the same Roman Style, and yet many more in imitation of it, which though they cannot be reduced to any certain style, are stately, beautiful, and convenient structures, notwithstanding the mistakes of their several architects: and besides the sumptuous and venerable Gothic buildings, past reckoning, as cathedrals,

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the religious too, in process of time, did borrow many solemn usages; for none of them were better instituted, more decently installed, or did more sacredly observe their laws and charges than the accepted Masons have done, who in all ages, and in every nation, have maintained and propagated their concernments in a way peculiar to themselves, which the most cunning and the most learned cannot penetrate into, though it has been often attempted; while they know and love one another, even without the help of speech, or when of different languages.

And now the freeborn British nations, disentangled from foreign and civil wars, and enjoying the good fruits of peace and liberty, having of late much indulged their happy genius for Masonry of every sort, and revived the drooping Lodges of London, this fair metropolis flourisheth, as well as other parts, with several worthy particular Lodges, that have a quarterly communication, and an annual grand assembly, wherein the forms and usages of the most ancient and worshipful Fraternity are wisely propagated, and the royal art duly cultivated, and the cement of the brotherhood preserved; so that the whole body resembles a well-built arch; several noblemen and gentlemen of the best rank, with clergymen and learned scholars of most professions and denominations, having frankly joined and submitted to take the charges, and to wear the badges of a Free and Accepted Mason, under our present worthy Grand Master, the most noble Prince John, Duke of Montague.

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parish churches, chapels, bridges, old palaces of the kings, of the nobility, of the bishops, and the gentry, known well to travellers, and to such as peruse the histories of counties, and the ancient monuments of great families, &c., as many erections of the Roman Style may be reviewed in Mr. Campbell the architect's ingenious book, called Vitruvius Britannicus: and if the disposition for true ancient Masonry prevails, for some time, with noblemen, gentlemen, and learned men, (as it is likely it will) this island will become the mistress of the earth, for designing, drawing, and conducting, and capable to instruct all other nations in all things relating to the royal art.

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THE CHARGES

OF

A FREEMASON,

EXTRACTED FROM

THE ANCIENT RECORDS OF LODGES BEYOND SEA, AND OF THOSE IN ENGLAND, SCOTLAND, AND IRELAND, FOR THE USE OF THE LODGES IN LONDON.

To be Read at the Making of New Brethren, or when the Master shall order it

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THE GENERAL HEADS, viz.:

I. Of God and Religion.
II. Of the Civil Magistrate, supreme and subordinate.
III. Of Lodges.
IV. Of Masters, Wardens, Fellows, and Apprentices.
V. Of the Management of the Craft in working.
VI. Of Behaviour, viz.:
1. In the Lodge while constituted.
2. After the Lodge is over, and the Brethren not gone.
3. When Brethren meet without strangers, but not in a Lodge
4. In presence of strangers not Masons.
5. At home, and in the neighbourhood.
6. Towards a strange Brother.

I. Concerning God and Religion.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. Of the Civil Magistrate, supreme and subordinate.

A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against

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the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the Fraternity, who ever flourished in times of peace. So that if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal Brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III. Of Lodges.

A Lodge is a place where Masons assemble and work: hence that assembly or duly organized society of Masons, is called a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens, that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

IV. Of Masters, Wardens, Fellows, and Apprentices.

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the Brethren not put to shame, nor the royal Craft despised: therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this Fraternity: only candidates may know, that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's lord, and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honourable discharge of his office, the Grand Master

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has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old Charges and Regulations. with all humility, reverence, love, and alacrity.

V. Of the Management of the Craft in working.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master, or overseer of the lord's work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence to the lord's profit; and his brethren shall obey him.

All Masons employed, shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

A younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No labourer shall be employed in the proper work of Masonry, nor shall Free Masons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. Of Behaviour, viz.:

1. *In the Lodge while constituted.*

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to

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the Master: nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge) and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. *Behaviour after the Lodge is over, and the Brethren not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the Catholic religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This Charge has been always strictly enjoined and observed: but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. *Behaviour when Brethren meet without Strangers, but not in a Lodge formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any Brother, were he not a Mason: for though all Masons are as Brethren upon the same level, yet Masonry takes no honour from a man that he had before; nay, rather it adds to his honour, especially if he has deserved well of the Brotherhood, who must give honour to whom it is due, and avoid ill manners.

4. *Behaviour in Presence of Strangers not Masons.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honour of the worshipful Fraternity.

5. *Behaviour at Home, and in your Neighbourhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbours know the concerns of the Lodge, &c., but wisely to consult your own honour, and that of the ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunken-

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ness, that your families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a strange Brother.*

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way: cultivating brotherly love, the foundation and cape-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honour and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must however carry on their process, or lawsuit, without wrath and rancor (not in the common way) saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.—Amen, so mote it be.

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POSTSCRIPT.

A worthy brother, learned in the law, has communicated to the author (while this sheet was printing) the opinion of the great Judge Coke upon the Act against Masons, 3 Hen. VI. cap. i., which is printed in this book, page 35, and which quotation the author has compared with the original, viz.:

Coke's Institutes, Third Part, fol. 99.

The cause wherefore this offence was made felony, is for that the good course and effect of the statutes of labourers were thereby violated and broken. Now (says my Lord Coke) all the statutes concerning labourers, before this act, and whereunto this act doth refer, are repealed by the statute of 5 Eliz. cap. iv., whereby the cause and end of the making of this act is taken away; and consequently this act is become of no force or effect; for, cessante ratione Legis, cessat ipsa Lex: and the indictment of felony upon this statute must contain, that those chapters and congregations were to the violating and breaking of the good course and effect of the statutes of labourers; which now cannot be so alleged, because these statutes be repealed. Therefore this would be put out of the charge of justices of peace. Written by Master Lambert, page 227.

This quotation confirms the tradition of old Masons, that this most learned judge really belonged to the ancient Lodge, and was a faithful Brother.

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GENERAL REGULATIONS.

Compiled first by Mr. GEORGE PAYNE, Anno 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's Day, Anno 1721, at Stationer's Hall, London; when the most noble Prince John Duke of MONTAGU was unanimously chosen our Grand Master for the year ensuing; who chose JOHN BEAL, M. D., his Deputy Grand Master; Mr. Josiah Villeneau and Mr. Thomas Morris, jun., were chosen by the Lodge Grand Wardens. And now, by the command of our said Right Worshipful Grand Master MONTAGU, the author of this book has compared them with, and reduced them to the ancient records and immemorial usages of the Fraternity, and digested them into this new method, with several proper explications, for the use of the Lodges in and about London and Westminster.

I. The Grand Master, or his Deputy, hath authority and right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his presence, and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming: and in case of sickness, death, or necessary absence of the Master, the senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before; for in that case the absent Master's authority reverts to the last Master then present; though he cannot act until the said senior Warden has once congregated the Lodge, or in his absence the junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other Brother by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No Lodge shall make more than five new Brethren at one time, nor any man under the age of twenty-five, who must be also his own master; unless by a dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member of a particular Lodge, without previous notice one month before given to the said Lodge, in order to make due inquiry into the reputation and capacity of the candidate; unless by the dispensation aforesaid.

VI. But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and

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their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity: nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge, which ought to be avoided by all good and true Brethren.

VII. Every new Brother at his making is decently to clothe the Lodge, that is, all the Brethren present, and to deposit something for the relief of indigent and decayed Brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular Lodge; which charity shall be lodged with the Master or Wardens, or the Cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations, and to such other good usages as shall be intimated to them in time and place convenient.

VIII. No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted members, unless the Lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy: and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new Lodge.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other Lodges, as the custom is when a new Lodge is to be registered in the list of Lodges.

IX. But if any Brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the Brethren, and reform what gives them offence, he shall be dealt with according to the by-laws of that particular Lodge, or else in such a manner as the quarterly communication shall in their great prudence think fit; for which a new regulation may be afterwards made.

X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three quarterly communications hereafter mentioned, and of the annual Grand Lodge too; because their Master and Wardens are their representatives, and are supposed to speak their mind.

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

XII. The Grand Lodge consists of, and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand

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Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places; and must have a quarterly communication about Michaelmas, Christmas, and Lady-Day, in some convenient place, as the Grand Master shall appoint, where no Brother shall be present, who is not at that time a member thereof, without a dispensation; and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

XIII. At the said quarterly communication, all matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must be admitted Masters and Fellow Craft only here, unless by a dispensation. Here also all differences, that cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided: and if any Brother thinks himself aggrieved by the decision of this Board, he may appeal to the annual Grand Lodge next ensuing, and leave his appeal in writing, with the Grand Master, or his Deputy, or the Grand Wardens.

Here also the Master or the Wardens of each particular Lodge shall bring and produce a list of such members as have been made or even admitted in their particular Lodges since the last communication of the Grand Lodge: and there shall be a book kept by the Grand Master, or his Deputy, or rather by some Brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual times and places of forming, and the names of all the members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, towards the relief only of any true Brother fallen into poverty or decay, but of none else: but every particular Lodge shall dispose of their own charity for poor Brethren, according to their own by-laws, until it be agreed by all the Lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge, at the quarterly or annual communication, in order to make a common stock of it, for the more handsome relief of poor Brethren.

They shall also appoint a Treasurer, a Brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by such a certain order signed, as the Grand Lodge shall afterwards agree to in a new regulation: but he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in everything except in chosing a Grand Master or Warden.

The Treasurer and Secretary shall have each a clerk, who must be a

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Brother and Fellow Craft, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another Brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge; but shall be no member of it.

But these offices may be farther explained by a new regulation, when the necessity and expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Free Mason, shall take the Chair, and preside as Grand Master *pro tempore;* and shall be vested with all his power and honour for the time; provided there is no Brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right take place in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore,* whose places are to be supplied by two Fellow Craft of the same Lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodge or of the Brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other Brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning Masonry, but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other Brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead *pro tempore,* can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honourably discharged his grand office, he returns to that post or station in his particular Lodge, from which he was called to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he pleases to be his Deputy *pro tempore:* but he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and

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to have their advice and concurrence: in which case, the majority of the Grand Lodge, if they cannot reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honourable office.

XX. The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his Mastership.

XXI. If the Grand Master die during his Mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his office, the Deputy, or in his absence, the senior Grand Warden, or in his absence the junior, or in his absence any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the last Grand Master to resume his office, which now in course reverts to him; or if he refuse, then the next last, and so backward: but if no former Grand Master can be found, then the Deputy shall act as Principal until another is chosen; or if there be no Deputy, then the oldest Master.

XXII. The Brethren of all the Lodges in and about London and Westminster, shall meet at an Annual Communication and Feast, in some convenient place, on St. John Baptist's Day, or else on St. John Evangelist's Day, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's Day: provided,

The majority of the Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their quarterly communication, three months before, that there shall be a Feast, and a general communication of all the Brethren: for if either the Grand Master, or the majority of the particular Masters, are against it, it must be dropped for that time.

But whether there shall be a Feast for all the Brethren, or not, yet the Grand Lodge must meet in some convenient place annually on St. John's Day; or if it be Sunday, then on the next day, in order to choose every year a new Grand Master, Deputy, and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable customs of Masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the Feast, of finding out a proper and convenient place to feast in; and of every other thing that concerns the entertainment.

But that the work may not be too burdensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master, or his Deputy, shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the Feast being

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decided amongst them by a majority of voices; except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master, or his Deputy, for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their advice and orders; or else they may take the matter wholly upon themselves, and do the best they can.

The Grand Wardens and the Stewards are to account for all the money they receive, or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand Feast, and about any emergency or accidental thing relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow Craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause: *Provided* they send no man away before they have acquainted all the Brethren within doors with the reasons thereof, to avoid mistakes; that so no true Brother may be debarred, nor a false Brother, or mere pretender, admitted. This committee must meet very early on St. John's Day, at the place, even before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more trusty Brethren to be porters, or door-keepers, who are also to be early at the place, for some good reasons; and who are to be at the command of the committee.

XXVII. The Grand Wardens, or the Stewards, shall appoint beforehand such a number of Brethren to serve at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of Lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day, but free and accepted Masons, that the communication may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master, or his Deputy, at their head, who shall retire, and form themselves. And this is done in order,

1. To receive any appeals duly lodged, as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected; and if it cannot be decided after dinner, it may be delayed, and referred to a particular committee, that shall quietly adjust it, and make report to the next quarterly communication, that brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day; that no interruption may be given to the harmony and pleasure of the Grand Feast.

3. To consult about whatever concerns the decency and decorum of the grand assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and

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important affair, that shall be brought from the particular Lodges, by their representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person, shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the Fraternity the honour of ruling them for the year ensuing: and after dinner it will be known whether he accepts of it or not: for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens, and all the Brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every Brother takes his seat at table.

XXXI. Some time after dinner the Grand Lodge is formed, not in retirement, but in the presence of all the Brethren, who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in private, before dinner, to continue for the year ensuing; then one of the Grand Lodge, deputed for that purpose, shall represent to all the Brethren his Worship's good government, &c. And turning to him, shall, in the name of the Grand Lodge, humbly request him to do the Fraternity the great honour (if nobly born, if not) the great kindness of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the Brethren shall for a few minutes have leave to declare their satisfaction, pleasure, and congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before dinner, nor the day before, desired the last Grand Master to continue in the Mastership another year; or if he, when desired, has not consented: then,

The last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted, and congratulated the new Grand Master, as above hinted, and immediately installed by the last Grand Master, according to usage.

XXXIV. But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name too; and the man, whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to usage.

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted and congratulated as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and if

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unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated, as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master: as the Wardens of private Lodges are also to be chosen by ballot in each Lodge, if the members thereof do not agree to the Master's nomination.

XXXVI. But if the Brother, whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand Feast, he cannot be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge can vouch, upon the honour of a Brother, that the said person, so nominated or chosen, will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honours, homage, and congratulation.

XXXVII. Then the Grand Master shall allow any Brother, Fellow Craft, or Apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the Fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master or his Deputy, or some Brother appointed by him, shall harangue all the Brethren, and give them good advice: and lastly, after some other transactions, that cannot be written in any language, the Brethren may go away or stay longer, as they please.

XXXIX. Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this ancient Fraternity: Provided always that the old land-marks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest Apprentice; the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these regulations, when proposed by the Grand Godge, to about one hundred and fifty Brethren, on St. John Baptist's Day, 1721.

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POSTSCRIPT.

Here follows the manner of constituting a new Lodge, as practised by his Grace the DUKE of WHARTON, the present Right Worshipful Grand Master, according to the ancient usages of Masons.

A new Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy shall act for his Worship, and shall choose some Master of a Lodge to assist him; or in case the Deputy is absent, the Grand Master shall call forth some Master of a Lodge to act as Deputy *pro tempore*.

The Candidates, or the new Master and Wardens, being yet among the Fellow Craft, the Grand Master shall ask his Deputy if he has examined them, and finds the Candidate Master well skilled in the noble science and the royal art, and duly instructed in our mysteries, &c.

And the Deputy answering in the affirmative, he shall (by the Grand Master's order) take the Candidate from among his Fellows, and present him to the Grand Master, saying: Right worshipful Grand Master, the Brethren here desire to be formed into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth.

Then the Grand Master, placing the Candidate on his left hand, having asked and obtained the unanimous consent of all the Brethren, shall say: I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, &c., with some other expressions that are proper and usual on that occasion, but not proper to be written.

Upon this the Deputy shall rehearse the Charges of a Master, and the Grand Master shall ask the Candidate, saying: Do you submit to these Charges, as Masters have done in all ages? And the Candidate signifying his cordial submission thereunto, the Grand Master shall, by certain significant ceremonies and ancient usages, install him, and present him with the Constitutions, the Lodge Book, and the instruments of his office, not all together, but one after another; and after each of them, the Grand Master, or his Deputy, shall rehearse the short and pithy Charge that is suitable to the thing presented.

After this, the members of this new Lodge, bowing all together to the Grand Master, shall return his Worship thanks, and immediately do their homage to their new Master, and signify their promise of subjection and obedience to him by the usual congratulation.

The Deputy and the Grand Wardens, and any other Brethren present, that are not members of this new Lodge, shall next congratulate the new

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Master; and he shall return his becoming acknowledgments to the Grand Master first, and to the rest in their order.

Then the Grand Master desires the new Master to enter immediately upon the exercise of his office, in choosing his Wardens: and the new Master calling forth two Fellow Craft, presents them to the Grand Master for his approbation, and to the new Lodge for their consent. And that being granted,

The senior or junior Grand Warden, or some Brother for him, shall rehearse the Charges of Wardens; and the Candidates being solemnly asked by the new Master, shall signify their submission thereunto.

Upon which the new Master, presenting them with the instruments of their office, shall, in due form, install them in their proper places; and the Brethren of that new Lodge shall signify their obedience to the new Wardens by the usual congratulation.

And this Lodge being thus completely constituted, shall be registered in the Grand Master's Book, and by his order notified to the other Lodges.

APPROBATION.

Whereas by the confusions occasioned in the Saxon, Danish, and Norman wars, the records of Masons have been much vitiated, the Free Masons of England twice thought it necessary to correct their Constitutions, Charges, and Regulations; first in the reign of King Athelstan the Saxon, and long after in the reign of King Edward IV. the Norman: and whereas the old Constitutions in England have been much interpolated, mangled, and miserably corrupted, not only with false spelling, but even with many false facts and gross errors in history and chronology, through length of time, and the ignorance of transcribers, in the dark illiterate ages, before the revival of geometry and ancient architecture, to the great offence of all the learned and judicious Brethren, whereby also the ignorant have been deceived.

And our late worthy Grand Master, his Grace the Duke of Montagu, having ordered the author to peruse, correct, and digest, into a new and better method, the History, Charges, and Regulations, of the ancient Fraternity; he has accordingly examined several copies from Italy and Scotland, and sundry parts of England, and from thence, (though in many things erroneous) and from several other ancient records of Masons; he has drawn forth the above written new Constitutions, with the Charges and General Regulations. And the author having submitted the whole to the perusal and corrections of the late and present Deputy Grand Masters, and of other learned Brethren; and also of the Masters and War-

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dens of particular Lodges at their quarterly communication: he did regularly deliver them to the late Grand Master himself, the said Duke of Montagu, for his examination, correction, and approbation; and his Grace, by the advice of several Brethren, ordered the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the press during his Mastership.

Therefore we, the present Grand Master of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand Master, the Grand Wardens, the Masters and Wardens of particular Lodges (with the consent of the Brethren and Fellows in and about the cities of London and Westminster) having also perused this performance, do join our laudable predecessors in our solemn approbation thereof, as what we believe will fully answer the end proposed; all the valuable things of the old records being retained, the errors in history and chronology corrected, the false facts and the improper words omitted, and the whole digested in a new and better method.

And we ordain, that these be received in every particular Lodge under our cognizance, as the only Constitutions of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit; and which the new Brethren should peruse before they are made.

PHILIP DUKE OF WHARTON, G. M.
J. T. DESAGULIERS, L. L. D. and F. R. S.; D. G. M.

Joshua Timson,
William Hawkins, } Grand Wardens.

And the Masters and Wardens of particular Lodges, viz.:

1. Thomas Morris, Sen., Master; John Bristow, Abraham Abbot, Wardens.
2. Richard Hail, Master; Philip Wolverston, John Doyer, Wardens.
3. John Turner, Master; Anthony Sayer, Edward Cale, Wardens.
4. Mr. George Payne, Master; Stephen Hall, M. D., Francis Sorell, Esq., Wardens.
5. Mr. Math. Birkhead, Master; Francis Baily, Nicholas Abraham, Wardens.
6. William Read, Master; John Glover, Robert Cordell, Wardens.
7. Henry Branson, Master; Henry Lug, John Townshend, Wardens.
8. Master; Jonathan Sisson, John Shipton, Wardens.
9. George Owen, M. D., Master; Eman Bowen, John Heath, Wardens.
10. Master; John Lubton, Richard Smith, Wardens.
11. Francis Earl of Dalkeith, Master; Capt. Andrew Robinson, Col. Thomas Inwood, Wardens.
12. John Beal, M. D. and F. R. S., Master; Edward Pawlet, Esq., Charles More, Esq., Wardens.
13. Thomas Morris, Jun., Master; Joseph Ridler, John Clark, Wardens.
14. Thomas Robbe, Esq., Master; Thomas Grave, Bray Lane, Wardens.
15. Mr. John Shepherd, Master; John Senex, John Bucler, Wardens.

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16. John Georges, Esq., Master; Robert Gray, Esq., Charles Grymes, Wardens.
17. James Anderson, A. M, the Author of this Book, Master; Gwinn Vaughan, Esq., Walter Greenwood, Esq., Wardens.
18. Thomas Harbin, Master; William Attley, John Saxon, Wardens.
19. Robert Capell, Master; Isaac Mansfield, William Bly, Wardens.
20. John Gorman, Master; Charles Garey, Edward Morphey, Wardens.

LONDON, this 17th day of January, 1722–3.

At the Quarterly Communication, this book, which was undertaken at the command of his Grace the DUKE of MONTAGU, our late Grand Master, having been regularly approved in manuscript by the Grand Lodge, was this day produced here in print, and approved by the Society: wherefore we do hereby order the same to be published, and recommend it for the use of the Lodges.

PHILIP DUKE OF WHARTON, G. M
J. T. DESAGULIERS, Deputy G. M.

THE END.

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MASONIC LIBRARY.

ILLUSTRATIONS OF MASONRY.

BY THE LATE

WILLIAM PRESTON, ESQ.,

PAST MASTER OF THE LODGE OF ANTIQUITY, ACTING BY IMMEMORIAL CONSTITUTION.

WITH ADDITIONS AND COPIOUS NOTES,

BY GEORGE OLIVER,

VICAR OF GLEN, P. G. C. FOR THE COUNTY OF LINCOLN, ETC.

UNIFORM AMERICAN EDITION,

REPRINTED FROM THE FIFTEENTH LONDON EDITION OF 1840.

PHILADELPHIA:
PUBLISHED MONTHLY, BY LEON HYNEMAN,
NO. 83 DOCK STREET.

1854.

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PREFACE.

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

This Tract is divided into four Books.—In the First Book, the excellency of Masonry is displayed. In the Second Book, the general plan of the subjects treated in the three Degrees is illustrated, with occasional remarks; and a brief description is given of the ancient Ceremonies of the Order. This part of the Treatise, which the author considers most essential for the instruction and improvement of his Brethren, is considerably extended in the later editions. The Third Book contains the copy of a curious old Manuscript on Masonry, with annotations, the better to explain this authentic document of antiquity. The Fourth Book is restricted to the history of Masonry from its first appearance in England, to the year 1812, (date of the 12th edition,) in which are introduced the most remarkable occurrences of the Society both at home and abroad, with some account of the principal patrons and protectors of the Fraternity at different periods. The progress of Masonry on the continent, as well as in India and America, is also traced, while the proceedings of the Brethren of Scotland particularly claim attention. Throughout the whole are interspersed several explanatory notes, containing some useful information; and a few general remarks are introduced on some of the late publications against the Society of Freemasons.

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

Dean Street, Fetter Lane, Feb. 1812.

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INTRODUCTION.

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

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

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

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

Fortunate in the acquisition of friends, and fully determined to pursue the design of effecting a general reformation, we persevered in an attempt

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to correct the irregularities which had crept into our assemblies, and exemplify at all our meetings the beauty and utility of the Masonic system.

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

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

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ILLUSTRATIONS OF MASONRY.

BOOK I.

THE EXCELLENCY OF MASONRY DISPLAYED.

SECTION I.

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

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

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

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

Beside all the pleasing prospects that everywhere surround us, and with which our senses are every moment gratified; beside the symmetry, good

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order, and proportion, which appear in all the works of creation, something farther attracts the reflecting mind, and draws its attention nearer to the Divinity;—that is, the universal harmony and affection among the different species of beings of every rank and denomination. These are the cements of the rational world, and by these alone it subsists. When they cease, Nature must be dissolved, and man, the image of his Maker, and the chief of his works, be overwhelmed in the general chaos.

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

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

SECTION II.

The advantages resulting from Friendship.

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

Friendship is traced through the circle of private connexions to the grand system of universal benevolence; which no limits can circumscribe,

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as its influence extends to every branch of the human race. Actuated by this sentiment, each individual connects his happiness with the happiness of his neighbour, and a fixed and permanent union is established among men.

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

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

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

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

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SECTION III.

Origin of Masonry, and its general Advantages.

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

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

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* The arguments for this high antiquity may be seen at length in my "Antiquities of Masonry."—*Editor.*

† The following arrangement of the human race into classes marked by the peculiarity of their religious profession, taking the population of the world at 844½ millions of souls, is thought to approximate very nearly to the truth:—Christians, 240 millions; Mahometans, 120 millions; Brahminists, 115 millions; Lamaites, 58 millions; Confucians, 5 millions; Jews, 8 millions; Fetichees, 124 millions; Buddhists, 170 millions; Nanknists, 4 millions; Zoroastrians, ½ million.—*Editor.*

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

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

SECTION IV.

Masonry considered under two Denominations.

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

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

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By the latter, we learn to rule and direct the passions, act upon the square, keep a tongue of good report, maintain secrecy, practice charity, and every other virtue that can adorn the Man.

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force.* Free Masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture (symbols the most expressive!) are selected by the Fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the institution are transmitted, unimpaired, under circumstances precarious, and even adverse, through a succession of ages.

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* This once famous temple is no more. Its destruction by the Romans, as predicted by Jesus Christ, was fulfilled in the most minute particulars; and, on the same authority, we are quite certain that it will never be rebuilt. It may not, however, be uninteresting to notice briefly the account which travellers give of the site of this celebrated Masonic pile. "Near St. Stephen's gate," says M. Maundrell, "stands an indifferent Turkish house, said to have been the spot whereon stood the palace of Pilate. From the terrace of this house you have a fair prospect of all the place whereon the temple stood—indeed the only good prospect that is allowed you of it; for there is no going between the borders of it without forfeiting your life, or, what is worse, your religion. A fitter place for an august building could not be found in the world than in this area. It lies on the top of Mount Moriah, over against Mount Olivet. One may still discover marks of the great labour that it cost to cut away the hard rock, and to level such a space upon so strong a mountain. In the middle of the area stands at present a mosque, of an octagonal figure, supposed to be built upon the same ground whereon anciently stood the Sanctum Sanctorum. It is neither eminent for its largeness nor its structure, and yet it makes a stately figure, by the sole advantage of its situation."—*Editor.*

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SECTION V.

The Government of the Fraternity.

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

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

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

SECTION VI.

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

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

It is a weakness in human nature, that men are generally more charmed with novelty, than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. Do we not find that the most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar? The

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sun rises and sets, the sea ebbs and flows, rivers glide along their channels, trees and plants vegetate, men and beasts act; yet these being perpetually open to view, pass unnoticed. The most astonishing productions of Nature, on the same account, escape observation, and excite no emotion, either in admiration of the great Cause, or of gratitude for the blessing conferred. Even Virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent, is sure to be disregarded by the giddy and the unthinking.

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

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

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* The above remarks are worthy of the serious consideration of every person who is ambitious to hold an office in Masonry. I have had much experience in the management of country Lodges, and am convinced, that the want of success, which is so often and so justly complained of, and frequently ends in the actual dissolution of the establishment, is to be attributed, in nine instances out of ten, to a deficiency in point of judgment, as well as talent, in the presiding officer. Vide Signs and Symbols, by the editor, section 11, on the government of a Lodge.—*Editor.*

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

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

SECTION VII.

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

Among the various societies of men, few, if any, are wholly exempted from censure. Friendship, however valuable in itself, and however universal may be its pretensions, has seldom operated so powerfully in general associations as to promote that sincere attachment to the welfare and prosperity of each other which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety than to the reprehensible motives which too frequently lead men to a participation of social entertainments. If to pass an idle hour, to oblige a friend, or probably to gratify an irregular indulgence, be the only inducement to mix in company, is it surprising that the important duties of society should be neglected, and that, in the quick circulation of the cheerful glass, the noblest faculties should be sometimes buried in the cup of ebriety?

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

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Masons.* Several have been prompted by motives of interest, and many introduced to gratify an idle curiosity, or to please as jolly companions. A general odium, or at least a careless indifference, must be the result of such conduct. But the evil stops not here. Persons of this description, ignorant of the true nature of the institution, probably without any real defect in their own morals, are induced to recommend others of the same cast to join the society for the same purpose. Hence the true knowledge of the art decreases with the increase of its members, and the most valuable part of the institution is turned into ridicule; while the dissipations of luxury and intemperance bury in oblivion principles which might have dignified the most exalted characters.

When we consider the variety of members of which the society of Masons is composed, and the small number who are really conversant with the tenets of the institution, we need not wonder that few should be distinguished for exemplary lives. By persons who are precipitately introduced into the mysteries of the art, without the requisite qualifications, it cannot be expected that much regard will be paid to the observance of duties which they perceive to be openly violated by their own initiation; and it is an incontrovertible truth, that, such is the unhappy bias in the disposition of some men, though the fairest and best ideas were imprinted on the mind, they are so careless of their own reputation as to disregard the most instructive lessons. We have reason to regret, that even persons who are distinguished for a knowledge in the art, are too frequently induced to violate the rules, a pretended conformity to which may have

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

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gained them applause. The hypocrisy, however, is speedily unveiled; no sooner are they liberated from the trammels, as they conceive, of a regular and virtuous department, in the temporary government of the Lodge, than, by abusing the innocent and cheerful repast, they become slaves to vice and intemperance, and not only disgrace themselves, but reflect dishonour on the Fraternity. By such indiscretions the best of institutions is brought into contempt; and the more deserving part of the community justly conceives a prejudice against the society, of which it is difficult afterwards to do away the impression.

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

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

SECTION VIII.

Charity the distinguishing Characteristic of Masons.

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

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

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

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

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

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

* "In 1739, after Pope Eugenius had issued his bull against Free Masonry, one Crudeli, a Free Mason, was imprisoned at Florence by the Inquisition, and suffered the most unmerited cruelties for maintaining the innocence of the association. When the Grand Lodge of England was informed of his miserable situation, they recollected that a foreigner, however low his rank, and however distant his abode, had a claim upon their sympathy. They transmitted to him twenty pounds for procuring the necessaries of life, and exerted every nerve for effecting his liberation." (Lawrie, p. 128.)—*Editor.*

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ief. Thus we confirm the propriety of the title we bear; and convince the world at large, that BROTHER, among Masons, is more than the name.

SECTION IX.

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

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

* It is to be regretted that, from the charitable principles of the institution, Masonic impostors are very numerous. They prowl about the country with fictitious certificates, and often succeed in deluding the Masters of Lodges and other benevolent brothers, to the injury of worthy brethren, whose tale of distress proceeds from the genuine workings of a heart oppressed with unmerited misfortune. The difficulty of distinguishing between real and assumed objects of charity may be estimated from such cases as the following, extracted from the Quarterly Communication for December, 1823. "A Report from the Board of General Purposes was read, stating that an individual, calling himself Simon Ramus, had been endeavouring to impose upon Brethren, and to obtain pecuniary assistance, under colour of a fabricated Certificate, stating him to have been a Member of the Lodge No. 353, formerly No. 280, but which Certificate had been detained from him by the Lodge No. 283, and transmitted to the Grand Lodge. And, also, that another individual calling himself Miles Martin, but supposed to be one Joseph Larkins, had in a similar manner, been endeavouring to impose upon Brethren, under colour of a Certificate from the Grand Lodge of Ireland, and a Certificate from the Lodge No. 145, at Norwich, but which certificates had been detained by the S. W. of the Lodge No. 779, and transmitted to the Grand Lodge: the Board stated, that they were induced to make this Report with a view to guard Brethren against further attempts at imposition by those individuals, although their means were, in a great measure, destroyed by the detention of the Certificates." —*Editor.*

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happy effects of our friendly associations. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend relief. Hence we give convincing proofs of wisdom and discernment; for though our benevolence, like our laws, be unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

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

SECTION X.

Friendly Admonitions.

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to the principles which it inculcates. Let not the difficulties that we have to encounter check our progress, or damp our zeal; but let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere be found. Wisdom seeks the secret shade, the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it the easier it will become.

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

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BOOK II.

GENERAL REMARKS:

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

SECTION I.

General Remarks.

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

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

Some may be more able than others, some more eminent, some more useful; but all in their different spheres, may prove advantageous to the community; and our necessities, as well as our consciences, bind us to love one another. To persons, however, whose early years have been dedicated to literary pursuits, or whose circumstances and situation in life render them independent, the offices of the Lodge ought principally to be restricted. The industrious tradesman proves himself a valuable member of society and worthy of every honour that we can confer; but the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, so as to discharge the official duties of the Lodge with propriety. And it must also be admitted, that those who accept offices and exercise authority in the Lodge ought to be men of prudence and address, enjoying the advantages of a well-cultivated mind and retentive memory. All men are not blessed with the same powers and

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talents; all men, therefore, are not equally qualified to govern. He who wishes to teach, must submit to learn; and no one can be qualified to support the higher offices of the Lodge, who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment. Masonry is wisely instituted for different ranks and degrees of men; and every brother, according to his station and ability, may be employed in the Lodge, and class with his equal. Actuated by the best principles, no disquietude is found among the professors of the art. Each lass is happy in its particular association; and when all the classes meet in general convention, one plan regulates the whole: neither arrogance nor presumption appear on the one hand, nor diffidence nor inability on the other; but every brother vies to excel in promoting that endearing happiness which constitutes the essence of civil society.

SECTION II.

The Ceremony of Opening and Closing the Lodge.

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

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

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

To conduct this ceremony with propriety, ought to be the peculiar study of all Masons, especially of those who have the honour to rule in our assemblies. To persons who are thus dignified, every eye is directed for re-

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gularity of conduct and behaviour; and by their example, other brethren, less informed, may naturally expect to derive instruction.

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

Our first care is directed to the external avenues of the Lodge; and the officers, whose province it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, it is intimated that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the Lodge is opened(1) or closed in solemn form.

At opening the Lodge, two purposes are effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due to him in their sundry stations. These, however, are not the only advantages resulting from a due observance of the ceremony;

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(1) *Charges and Regulations for the Conduct and Behaviour of Masons.*

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

On the Management of the Craft in Working.

[To be Rehearsed at opening the Lodge.]

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

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

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

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

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

Neither envy nor censure is discovered among Masons. No brother is supplanted, or put out of his work, if he be capable to finish it; for he

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a reverential awe for the Deity is inculcated, and the eye is fixed on that object from whose radiant beams alone light can be derived. Hence, in this ceremony, we are taught to adore God, and supplicate his protection on our well-meant endeavours. The Master assumes his government in due form, and under him his Wardens; who accept their trust, after the customary salutations. Then the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the Lodge,(1) a similar form takes place. Here the less im-

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who is not perfectly skilled in the original design, can never, with equal advantage to the Master, finish the work which has been begun by another.

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

Laws for the Government of the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among Masons†; you are freely to give such mutual instructions as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to a gentleman were he not a Mason; for though, as Masons, we meet as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to his honour, especially if he have deserved well of the Fraternity, who always render honour to whom it is due, and avoid ill-manners.

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

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

Charge on the Behaviour of Masons.

[To be Rehearsed at closing the Lodge.]

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

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

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

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portant duties of the Order are not passed unobserved. The necessary degree of subordination which takes place in the government of the Lodge is peculiarly marked: while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked, and extended to the whole Fraternity.(1) Each brother then faithfully locks up in his own repository the treasure which he has acquired; and pleased with his re-

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

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

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

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

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

A Prayer used at opening the Lodge.

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

A Prayer used at closing the Lodge.

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

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* This injunction may seem uncharitable; but when it is considered, that the secrets of Masonry are open to all men of probity and honour who are well recom-

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ward, retires to enjoy, and disseminate among the private circle of his friends, the fruits of his labour and industry in the Lodge.

These are faint outlines of a ceremony which universally prevails among Masons, and distinguishes all their meetings. Hence, it is arranged as a general Section in every Degree of the Order, and takes the lead in all our illustrations.

SECTION III.

Remarks on the First Lecture.

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

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

THE FIRST SECTION.

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

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mended, an illegal intruder, who would wish to obtain that to which he has no claim, and deprive the public charity of a small pittance at his admission, can deserve no better treatment.

* As we can annex to this remark no other explanation, consistently with the rules of Masonry, we must refer the more inquisitive to our regular assemblies for farther instruction.

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THE SECOND SECTION.

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

A PRAYER USED AT INITIATION.

"Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention! and grant, that this Candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother amongst us! Endue him with a competency of thy Divine wisdom; that, by the secrets of this Art, he may be the better enabled to display the beauties of godliness, to the honour of thy holy Name! *So mote it be.*"†

THE THIRD SECTION.

The Third Section, by the reciprocal communication of our marks of distinction, proves the regularity of our initiation; and inculcates those

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* The following particulars, relative to the ceremony of initiation, may be introduced here with propriety:

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

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

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

Witness my hand, this day of [A. B.]

"Witness, [C. D.]"

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

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

"W. Master and Brethren,—

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

The Candidate is then ordered to be prepared for initiation.

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

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necessary and instructive duties which dignify our character in the double capacity, of Men and Masons.

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

CHARGE AT INITIATION INTO THE FIRST DEGREE.*

Brother,—

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

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

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

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

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* The paragraphs enclosed in brackets [] may be occasionally omitted, if time will not admit of delivering the whole Charge.

† In England, the Bible: but in countries where that book is unknown, whatever is understood to contain the will or law of God. In France and Germany the Bible is of the Hebrew Text.—*Editor.*

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

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

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

A punctual attendance on the duties of the Order we earnestly enjoin; more especially in that assembly in which your name is enrolled as a member. [There, and in all regular meetings of the Fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of Masonry be properly conducted. The rules of good breeding you are never to violate, by using unbecoming language, in derogation of the name of God, or toward the corruption of good manners; neither are you to enter into any dispute about religion or politics; or behave irreverently, while the Lodge is engaged in what is serious and important.] On every occasion you are to pay a proper deference and respect to the Master and presiding Officers, and diligently apply to the work of Masonry, that you may the sooner become a proficient therein; as well for your own credit, as for the honour of the company with whom you associate.

Although your frequent appearance at our regular meetings be earnestly solicited, your necessary employments in life are not to be neglected on that account: neither are you to suffer your zeal for Masonry to exceed the bounds of discretion, or lead you into argument with persons who may

* Under the superintendence of William Williams, Esq., Barrister at Law, M. P. for Weymouth, and P. G. M. for Dorsetshire, a new edition of the *Book of Constitutions* has been prepared, and partly published, by order of the Grand Lodge, since the Act of Union took place.

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ridicule our institution; but extend your pity toward those who may be apt, through ignorance, to contemn what they never had an opportunity to comprehend. All that is required for your general observance is, that you study the liberal arts at leisure: trace science in the works of eminent masters; and improve in the disquisitions of the system, by the conversation of well-informed brethren, who will always be as ready to give, as you can be to receive instruction.

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

[From the attention you have paid to the recital of the duties of the Order, we are led to hope, that you will form a proper estimate of the value of Free Masonry, and imprint on your mind the dictates of truth, honour, and justice.*]

This section usually closes with the following

EULOGIUM.

Masonry comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its

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

Brother,—

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

As a Mason, I would first recommend to your most serious contemplation the volume of the Sacred Law: charging you to consider it as the unerring standard of

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genuine professors, which neither chance, power, nor fortune, can bestow. When its rules are strictly observed, it is a sure foundation of tranquillity amid the various disappointments of life; a friend, that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing, that will remain with all times, circumstances, and places; and to which recourse may be had, when other earthly comforts sink into disregard.

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

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truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. *To God*, by never mentioning his name, but with that awe and reverence which are due from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency, for comfort and support. *To your neighbour*, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses and soothing his afflictions; and by doing to him, as in similar cases, you would wish he should do to you. And *to yourself*, by such a prudent and well-regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to his glory, as to the welfare of your fellow-creatures.

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

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

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

Secrecy may be said to consist in an inviolable adherence to the obligation you have entered into, never improperly to reveal any of those Masonic Secrets which have now been, or may at any future time be entrusted to your keeping; and cautiously to shun all occasions which might inadvertently lead you so to do.

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

So must your *obedience* be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct de-

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

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

THE FOURTH SECTION.

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

To make daily progress in the Art, is a constant duty, and expressly required by our general laws. What end can be more noble, than the pursuit of virtue? what motive more alluring, than the practice of justice? or what instruction more beneficial, than an accurate elucidation of symbols which tend to improve and embellish the mind. Everything that strikes the eye, more immediately engages the attention, and imprints on the memory serious and solemn truths. Masons have, therefore, universally adopted the plan of inculcating the tenets of the Order by typical figures and allegorical emblems, to prevent their mysteries from descending within

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meanour whilst in the Lodge; by abstaining from every topic of religious or political discussion; by ready acquiescence in all votes and resolutions duly passed by the brethren, and by perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices.

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

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

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the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

The usages and customs of Masons have ever corresponded with those of the ancient Egyptians; to which, indeed, they bear a near affinity. Those philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound *by oath** never to reveal them. Pythagoras seems to have established his system on a similar plan; and many Orders of a more recent date have copied the example. Masonry, however, is not only the most ancient, but the most moral Institution that ever subsisted; as every character, figure, and emblem depicted in the Lodge, has a moral meaning, and tends to inculcate the practice of virtue on those who behold it.†

THE FIFTH SECTION.

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

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

THE SIXTH SECTION.

The Sixth Section, though the last in rank, is not the least considerable in importance. It strengthens those which precede; and enforces, in the

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

, *Monad*, fire, or the active principle.
, , *Duad*, the passive principle.
, , , *Triad*, the world proceeding from their union.
, , , , *Quaternary*, the liberal sciences.

This triangle, as some authors suppose, bore a reference to the triune God, whence it was termed *Trigonon mysticum*. Iamblichus gives us the words of this tremendous oath, Ου μα τον α μετερη, &c. Bythe GREAT TETRACTYS, or name IAŌ, who hath communicated the fountain of eternity to our souls," &c. (Oliver's Hist. Init. p. 124, in nota.)—*Editor*.

† This Section closes with a definition of Charity, for which see p. 233.

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most engaging manner, a due regard to character and behaviour, in public as well as in private life, in the Lodge, as well as in the general commerce of society.

This Section forcibly inculcates the most instructive lessons. *Brotherly Love*, *Relief*, and *Truth*, are themes on which we here expatiate. By the exercise of *Brotherly Love*, we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as children of the same Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion;* and conciliates true friendship among those who might otherwise have remained at a perpetual distance.—*Relief* is the next tenet of the profession; and though to relieve the distressed is a duty incumbent on all men, it is more particularly so on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships, and forms his connexions.—*Truth* is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct: influenced by this principle, hypocrisy and deceit are unknown in the Lodge, sincerity and plain-dealing distinguish us; while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

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

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

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of civil society. This virtue, in a great measure, constitutes real goodness, and is therefore represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue; lawless force might overcome the principles of equity, and social intercourse no longer exist.

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

Such is the arrangement of the Sections in the First Lecture; which, including the forms adopted in opening and closing the Lodge, comprehends the whole of the First Degree. This plan has not only the advantage of regularity to recommend it, but the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer

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SECTION IV.

Remarks on the Second Lecture.

Masonry is a progressive science, and is divided into different classes, or Degrees, for the more regular advancement in the knowledge of its mys-

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teries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our talents, we attain to a lesser or greater degree of perfection.

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

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

Such is the tendency of all the illustrations in Masonry. Reverence for the Deity, and gratitude for the blessings of Heaven, are inculcated in every degree. This is the plan of our system, and the result of our inquiries.

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

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

THE FIRST SECTION.

The First Section of the Second Degree elucidates the mode of introduction into this class; and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies which are used on that occasion. It enables him to judge of the importance of those rites, and

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convinces him of the necessity of adhering to all the established usages of the Order. Here he is entrusted with particular tests, to prove his title to the privileges of this Degree; and satisfactory reasons are given for their origin. The duties which cement, in the firmest union, well-informed brethren, are illustrated; and an opportunity is given to make such advances in the Art, as will always distinguish the talents of able Craftsmen.

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

*Charge at Initiation into the Second Degree.**

Brother

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

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

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

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

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

As a Craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture,

* The sentences inclosed in brackets [ ] may be occasionally omitted.

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under the superintendance of an experienced Master, who will guard the land-mark against encroachment. By this privilege you may improve your intellectual powers; qualify yourself to become an useful member of society; and, like a skilful Brother, strive to excel in what is good and great.

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

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

THE SECOND SECTION.

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

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

By order, in architecture, is meant a system of the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole. Order in architecture may be traced from the first formation of society. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others

* This and the following paragraph are to be omitted, if previously used in the course of the ceremony.

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across, to support a covering. The bands which connected these trees at top and bottom, are said to have suggested the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

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

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

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

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

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

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* The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of the resemblance to that pillar in its original state.

† Callimachus is said to have taken the hint of the capital of this pillar from the following remarkable circumstance:—Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with a tile placed over an acanthus root; having been left there by her nurse. As the branches grew up, they encompassed the

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

These observations are intended to induce the industrious Craftsman to pursue his researches into the rise and progress of architecture, by consulting the works of the best writers on the subject.†

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

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

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

The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation are pleasing and delightful themes, and naturally lead to the source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestrial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant that grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment! and when we trace the

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basket, till, arriving at the tile, they met with an obstruction, and bent downwards.—Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile; and the volutes, the bending leaves.

* The original orders of architecture were no more than three:—the *Doric*, *Ionic* and *Corinthian*. To these the Romans added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful than the Corinthian. The first three orders alone show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, and not to the Romans, we are indebted for what is great, judicious, and distinct, in architecture.

† How much soever I may regret the loss of the fine analysis of "the Senses" which Mr. Preston had introduced here; yet, as it forms no part of the present system of

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lines of Geometry, drawn by the Divine pencil in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which run through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the true Geometrician; who, while he adverts to the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the Great Cause that produced the whole, and which continues to govern the system.

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

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

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

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

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Masonry, it is necessarily expunged -otherwise this volume would have a tendency to mislead rather than inform.—*Editor.*

[Dr. Oliver has seen proper, as editor of "Preston's Illustrations," from which we reprint, to omit "the analysis of the senses," because it "forms no part of the present system of Masonry." His reasons may be well enough, but our readers would be in the *dark* unless, in perusing these pages they did not know, the nature and character of the analysis of "the senses" omited by the distinguished Editor. To prevent mistakes and to keep our readers posted up in all matters that we reprint in the "Library," we will publish in an appendix to the "Illustrations," Preston's exceedingly beautiful remarks on "the senses."—*Ed. Masonic Library.*]

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their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye.—Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law.

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

THE THIRD SECTION.

The Third Section of this degree has reference to the origin of the institution, and views Masonry under two denominations, Operative and Speculative. These are separately considered, and the principles on which both are founded are particularly explained. Their affinity is pointed out by allegorical figures and typical representations. Here the rise of our government, or division into classes, is examined; the disposition of our rulers, supreme and subordinate is traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists* who were employed in building the Temple of Jerusalem, with their privileges, are specified; the stipulated period for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many particulars are recited, which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition. In short, this

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* I copy from "Anderson's Book of Constitutions," the numbers and classes of all the Craftsmen who were employed about this work:

Harodim, princes, rulers, or provosts.	300
Menatzchim, expert Master Masons.	3,300
Ghiblim, stone squarers and sculptors, *Ish Chotzeb*, men of hewing, . . . *Benai*, layers or builders, ... } able Fellow crafts . .	80,000
The levy out of Israel, appointed to work in Lebanon one month in three, 10,000 every month, under the direction of the noble Adoniram, who was the Junior Grand Warden, ...	30,000
All the Free Masons employed in the work of the temple exclusive of the two Grand Wardens.	113,600

Besides the *Ish Sabbal*, or men of burden, the remains of the old Canaanites amounting to 70,000, who are not numbered among Masons. Solomon distributed the fellow crafts into separate Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, &c., and the fellow crafts took care of their succession by educating entered apprentices."—*Editor.*

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Section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive, and is well calculated to enforce the veneration due to antiquity.*

THE FOURTH SECTION.

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

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* We can afford little assistance, by writing, to the industrious Mason in this Section, as it can only be acquired by oral communication: for an explanation, however of the connection between Operative and Speculative Masonry, we refer him to the Fourth Section of Book I. page 8.

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

INVOCATION.

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

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

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

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

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

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

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

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

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

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

And the Lord answered, and said, I have hallowed the house which thou has built,

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

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

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

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

Arithmetic teaches the powers and properties of numbers; which is variously effected by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to others is already known.

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

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

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to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

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

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

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concords and discords, and enables us to find out the proportion between them by numbers.

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

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

SECTION V

Remarks on the Third Lecture.

In treating with propriety on any subject, it is necessary to observe a regular course; in the former Degrees we have recapitulated the contents of the several Sections, and should willingly pursue the same plan in this Degree, did not the variety of particulars of which it is composed render it impossible to give an abstract, without violating the rules of the Order. It may be sufficient to remark, that, in twelve Sections, of which this Lecture consists, every circumstance that respects government and system, ancient lore and deep research, curious invention and ingenious discovery, is col-

* The doctrine of the Spheres, which is included in the Science of Astronomy, is also particularly considered in this Section.

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

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lected, and accurately traced; while the mode of practising our rites, on public as well as private occasions, is satisfactorily explained. Among the brethren of this Degree, the landmarks of the Order are preserved; and from them is derived that fund of information which expert and ingenious Craftsmen only can afford, whose judgment has been matured by years and experience. To a complete knowledge of this Lecture, few attain; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence to which this Degree entitles him, receives a reward which amply compensates for all his past diligence and assiduity.

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

THE FIRST SECTION.

The ceremony of initiation into the Third Degree* is particularly specified in this branch of the Lecture, and many useful instructions are given.

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

Prayer at Initiation into the Third Degree.

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

Charge at Initiation in the Third Degree.

Brother,

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

In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of brethren and fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society, must be your constant care. With this view, therefore, you are always to recommend to inferiors, obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your behaviour, afford the best example for the conduct of others. The ancient land-marks of the Order, which are here intrusted to your

* Our American brethren use an abundance of scripture quotations in the opening and conduct of this degree, particularly that sublime observation of King Solomon recorded in Ecclesiastes xii. 1—7.—*Editor.*

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care, you are to preserve sacred and inviolable; and never suffer an infringement of our rights, or a deviation from established usage and custom.

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

THE SECOND SECTION.

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

THE THIRD SECTION.

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

THE FOURTH SECTION.

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

THE FIFTH SECTION.

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

THE SIXTH SECTION.

The Sixth Section concludes the historical traditions of the Order.

THE SEVENTH SECTION.

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

THE EIGHTH SECTION.

The Eighth Section treats of the Government of the Fraternity, and the

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* Amongst these hieroglyphics we find, the *Pot of Incense* as an emblem of a pure heart; the *Bee-hive*, as a symbol of industry; the *Hour-glass* to point out the rapidity of time, and the *Scythe* to convince us of the uncertainty of human life; the *Anchor and Ark*, to invigorate us with *hopes of* future reward; the *Sword*, of retributive Justice; the *All-seeing eye;* the *Three steps*, of Youth, Manhood, and Old Age, &c., &c.—Vide Star in the East by the Editor, p. 134.—*Editor.*

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disposition of our rulers, supreme and subordinate. It is generally rehearsed at installations.

THE NINTH SECTION.*

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

THE TENTH SECTION.

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

THE ELEVENTH SECTION.

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

THE TWELFTH SECTION.

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

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

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

On the continent the Brethren extend Masonry to twenty-one degrees, which are as follows: 1. E. A. 2. F. C. 3. M. M. 4. Mark Mason. 5. Past Master. 6. Most Excellent Master. 7. Royal Arch. 8. Knights of the Red Cross. 9. Knights Templar. 10. Knights of Malta. 11. Secret Master. 12. Perfect Master. 13. Intimate Secretary. 14. Provost and Judge. 15. Master in Israel. 66. Elected Knights. 17. Elected Grand Master. 18. Illustrious Knights. 19. Grand Master architect. 20. Knights of the Ninth Arch. 21. Perfection. But some enthusiasts, who identify the Rosicrucians, the Knights of the Swan, and the White Eagle,—the revolting degrees which are practised in the East under the denomination of Turkish Masonry, &c., &c.,&c.—augment the number to more than a hundred. All beyond the Royal Arch, however, ought to be carefully separated from genuine Masonry, as they are mostly founded on vague and uncertain traditions, which possess not the shadow of authority to recommend them to our notice.—*Editor.*

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SECTION VI.

Of the Ancient Ceremonies of the Order.

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

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

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

The petition must be recommended by the officers of some regular Lodge, and be transmitted to the Grand Secretary; unless there be a provincial Grand Master of the district or province in which the Lodge is proposed to be holden; in which case, it is to be sent to him, or to his deputy; who is to forward it, with his recommendation or opinion thereon, to the Grand Master. If the prayer of the petition* be granted, the provincial Grand Master may issue a dispensation, authorising the Brethren to meet as a Lodge, until a warrant of constitution shall be signed by the Grand Master.

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

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

* *The following is a form of the petition:*

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

We, the undersigned, being regularly registered Masons of the Lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious

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

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

Ceremony of Constitution.

On the day and hour appointed, the Grand Master and his Officers, or the Master and Officers of any private Lodge authorised by the Grand Master for that purpose, meet in a convenient room; and, when properly clothed, walk in procession to the Lodge-room; where, the usual ceremonies being observed, the Lodge, is opened by the Grand Master, or Master in the chair, in all the Degrees of the Order. After a short prayer, an ode in honour of Masonry is sung. The Grand Master, or Master in the chair, is informed by the Grand Secretary, or his *locum tenens*, 'That the Brethren then present [naming them,] being duly instructed in the mysteries of the Art, desire to be formed into the new Lodge, under the Grand Master's patronage; that a dispensation has been granted to them for the purpose; and that by virtue of this authority they had assembled as regular Masons, and duly recorded their proceedings.' The petition is read, as is also the

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to exert our best endeavours to promote and diffuse the genuine principles of the art; and, for the conveniency of our respective dwellings, and other good reasons, we are desirous of forming a new Lodge, to be named In consequence of this desire, we pray for a warrant of constitution, empowering us to meet as a regular Lodge, at on the of every month: and there to discharge the duties of Masonry, in a constitutional manner, according to the forms of the Order, and the laws of the Grand Lodge; and we have nominated, and do recommend, brother A. B. to be the first Master; Brother C. D. to be the first Senior Warden; and brother E. F. to be the first Junior Warden of the said Lodge.

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

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

* This is frequently omitted.

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dispensation, and the warrant or charter of constitution, which had been granted in consequence of it. The minutes of the new Lodge, while under dispensation, are likewise read, and, being approved, are declared to be regular, valid, and constitutional. The Grand Master, or Master in the Chair, then takes the warrant in his hand, and requests the Brethren of the new Lodge publicly to signify their approbation or disapprobation of the Officers who are nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of the Institution is delivered.

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

Ceremony of Consecration.

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

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

'In the elevated character of Grand Master, to which the suffrages of 'my brethren have raised me, I invoke the Name of the Most High, to 'whom be glory and honour! May He be with you at your beginning, 'strengthen you in the principles of our Royal Art, prosper you with all 'success, and direct your zealous efforts to the good of the Craft! By the 'divine aid, I constitute and form you, my good Brethren, Masters, and 'Fellows, into the regular Lodge of Free and Accepted Masons; and hence-'forth empower you to act in conformity to the rites of our venerable Or-'der, and the charges of our ancient Fraternity. May God be with you! *Amen.*

* The constitution roll.

† Corn, wine, and oil, are the elements of consecration.

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Flourish with drums and trumpets.

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

Ceremony of Installation.

The Grand Master* asks his deputy, 'Whether he has examined the Master nominated in the warrant, and finds him well-skilled in the noble science and Royal Art?' The Deputy, having answered in the affirmative†, by the Grand Master's order takes the candidate from among his fellows, and presents him at the pedestal; saying, 'Most worshipful Grand Master, [or worshipful Master, as it happens,] I present my worthy brother A. B. to be installed Master of the Lodge. I find him to be of good morals, of great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth; I doubt not, therefore, that he will discharge the duties of the office with fidelity.'

The Grand Master then orders a summary of the ancient charges‡ to be read by the Grand Secretary [or acting Secretary] to the Master elect.

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

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

† A private examination is always understood to precede the installation of every officer.

‡ As the curious reader may wish to know the ancient charges that were used on this occasion, we shall here insert them, *verbatim*, as they are contained in a MS. in the possession of the Lodge of Antiquity in London, written in the reign of James the Second.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

'Fourthly, That a master take no apprintice without he have occupation to occup two or three fellows at the least.

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

II. You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and ground work of Masonry.

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

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

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

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

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

'Seaventhly, That no fellow in the house or abroad answear another ungodly or reproveably without a cause.

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

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

'Tenthly, That every master and fellow shall come to the assemblie, if itt be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of masters and fellows.

'Eleventhly, That every master mason and fellow that hath trespassed against the craft shall stand to the correction of other masters and fellows to make him accord; and if they cannot accord, to go to the common law.

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

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

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

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

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

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

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

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

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

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

The new master is then conducted to an adjacent room, where he is regularly installed,† and bound to his trust in ancient form, in the presence of at least three installed Masters.

On his return to the Lodge, the new master is conducted by the [Grand] Stewards to the left hand of the Grand Master, where he is invested with the badge of his office, and the warrant of constitution is delivered over to him in form; after which the Sacred law, with the square, and compasses, the constitutions, the minute-book, the rule and line, the trowel, the chisel, the mallet, the moveable and immoveable jewels, and all the insignia of his different Offices, are separately presented to him, with suitable charges to each.‡ He is then chaired amid the acclamations of the Brethren; after which he returns his becoming acknowledgements to the Grand Master, and the acting Officers, in order. The members of the new Lodge

* At a quarterly Communication, held at Free Masons' Hall, on Wednesday, June 2d, 1813, "A Report from the Board of General Purposes was read; in which it was stated, that a complaint had been preferred against a Lodge in London, for having refused admission to some Brethren who were well known to them, alleging that, as the Lodge was about to initiate a Candidate, no visitor could be admitted until that ceremony was concluded. The several Parties having attended the Board, it appeared that the Officers of the Lodge complained against, had acted under an erroneous Opinion of the General laws, and not from any intention to infringe them or the established custom of the Craft, and they assured the Board of their anxiety at all times to conform themselves to every Regulation of the Grand Lodge, and that they should not again fall into a similar error. Whereupon, the Board Resolved, That it is the undoubted right of every Mason, who is well known, or properly vouched, to visit any Lodge during the time it is opened for general Masonic Business, observing the proper forms to be attended to on such occasions, and so that the Master may not be interrupted in the performance of his duty."—*Editor.*

† This part of the ceremony can only be orally communicated; nor can any but installed Masters be present.—*Editor.*

‡ The same ceremony and charges attend every succeeding installation.

For the accommodation of Brethren, whose distance from the metropolis may de

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then advance in procession, pay due homage to the Master,* and signify their subjection and obedience by the usual salutations in the three degrees.

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prive them of gaining the necessary instruction in this important rite, we shall here insert a few moral observations on the instruments of Masonry, which are usually presented to the Master of the Lodge at installation.

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

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

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

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

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

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

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

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

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

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

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

* "No brother shall continue in the office of Master for more than two years in succession, unless by a dispensation, which may be granted by the Grand Master, or

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

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

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

The new Master then addresses the Wardens together:

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

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the provincial Grand Master in cases of real necessity; but he may be again elected after he has been out of that office one year." (Const. Art. 4. p. 78.) The operation of this law was expounded at a quarterly communication, March 5, 1817, when, "A report from the board of General Purposes was read, stating, that a memorial had been presented to the Board, by two of the Past Masters of the Lodge, No. 82, representing that the said Lodge had, in November last, re-elected a brother to fill the chair as Master, for the current year, who had been in that office during the years 1815 and 1816, and which re-election the memorialists considered to be contrary to the law of the Grand Lodge, Article 4. p. 78, of the book of constitutions. They, therefore, submitted that such re-election ought to be declared void, and the Lodge be directed to proceed to the election of another Master. That the board having heard the arguments of several parties, after much deliberation, *Resolved, that in the opinion of the Board, the said election was legal under the law above quoted.* The Board, however, were of opinion, that the memorialists were prompted to present their memorial, by a desire only of obtaining a decision on so material a question, and in regard to which a diversity of opinions had prevailed in the Craft."—*Editor.*

* The Master and Wardens are installed as the representatives of all the Master Masons who are absent.

† When the Grand Master and his officers attend to constitute a new Lodge, the D.G.M usually invests the Master, the Grand Wardens invest the Wardens, the Grand Treasurer and Grand Secretary invest the Treasurer and Secretary, and the Grand Stewards the Stewards.

‡ Here specify its moral excellence.

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

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

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

The Deacons† are then named, and invested; on which the Master addresses them as follows:

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

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

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

The Stewards§ are next called up, and invested; upon which the following charge is delivered to them by the new Master:

'Brothers O. P. and Q. R., I appoint you Stewards of the Lodge. The duties of your office are, to introduce visitors, and see that they are properly accommodated; to collect subscriptions and other fees, and keep an exact account of the Lodge expenses. Your regular and early attendance will afford the best proof of your zeal and attachment.'

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

Brethren,—

'Such is the nature of our constitution, that as some must of necessity

* This officer is not appointed by the Master, but elected by the Lodge.

† The Deacons are the acting Deputies of the Wardens, and Representatives of all the absent Craftsmen.

‡ When the work of Masonry in the Lodge is carrying on, the column of the Senior Deacon is raised; when the Lodge is at refreshment, the column of the Junior Deacon is raised.

§ The Stewards are assistants to the Deacons, and the representatives of all the absent Entered Apprentices.

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

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

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

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

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

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

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

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

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Two Grand Tylers, with Drawn swords;
Music:
Brethren, not members of any Lodge, two and two.
The lodges, according to their numbers;
Juniors going first;
Members of Grand Stewards' Lodge;
Officers of Grand Stewards' Lodge;
Architect or Builder, with the Mallet;
Grand organist
Grand Superintendant of Works, with the plan;
Grand Director of Ceremonies;
Grand Deacons;
Grand Secretary, with Book of Constitutions, on a Cushion;
Grand Registrar, with his bag;
Grand Treasurer with his staff;
Grand Chaplain;
Past Grand Wardens;
Past Provincial Grand Masters;
Provincial Grand Masters;
Past Deputy Grand Masters;
Visitors of Distinction;
Junior Grand Warden, with Plumb;

Steward with wand. } Standard of the Grand Lodge; { Steward with wand.

Senior Grand Warden, with Level;

Steward with wand. { Volume of the Sacred Law, Square, and Compasses on a velvet cushion. } Steward with wand.

Deputy Grand Master, with Square;

Steward with wand. } Standard of the Grand Master; { Steward with wand.

Grand Sword Bearer;
MOST WORSHIPFUL GRAND MASTER;
Two Stewards with wands;
Grand Tyler with drawn sword.*

* These processions are conducted with much greater splendour on the Continent; although it is much to be doubted whether an augmented degree of pomp be more consistent with real dignity than the simple ceremonies which the wisdom of our governors has prescribed and sanctioned by the efficacy of their own example. The superior Officers of foreign Lodges wear splendid robes of silk and velvet, of the three pure colours, decorated with gold and precious stones. I copy from a ritual of Helvetian ceremonies in my possession, some other attendant circumstances, which are calculated to swell out the gorgeous magnificence of a Masonic procession. "The Great Master walks under a purple, blue and crimson canopy, with fine linen and bells. The staves of his canopy are four or eight, which are borne by Master Masons, of the oldest Lodge present. On the right hand of the Great Master is a sword-bearer,

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Having arrived within a proper distance of the spot, the procession halts, the Brethren open to the right and left, so as to leave room for the Grand Master to pass up the centre; he being preceded by his Standard, and Sword Bearer, the Grand Officers and Brethren following in succession from the rear, so as to invert the order of the procession. The Grand Master having arrived at his station, on a platform, an ode is sung or music played (as previously arranged.) The stone being prepared, and the plate with the proper inscription, the upper part of the stone is raised by an engine; the Grand Chaplain repeats a prayer; and the Grand Treasurer having, by the Grand Master's command, deposited on the plate various coins of the present reign, the cement is laid on the lower stone, and the upper one is laid down slowly, solemn music playing. Being properly placed, the Grand Master descends to the stone, proves that it is properly adjusted, by the plumb-rule, level, and square, which are successively delivered to him by the Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master; after which the Architect or Builder delivers to him the mallet, with which the Grand Master gives three knocks. The Grand Master then delivers to the architect or builder the several implements for his use. The plan and elevation of the building are presented by the Grand Superintendent of the works to the Grand Master, for his inspection; and, having approved them, he gives them to the architect for his guidance The Grand Master re-ascends the platform, music playing. An oration suitable to the occasion is delivered. Some money for the workmen is placed on the stone by the Grand Treasurer.*

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

The Ceremony observed at the Dedication of Masons' Halls.

On the day appointed for the celebration of the ceremony of Dedication, the Grand Master and his Officers, accompanied by all the Brethren who are members of the Grand Lodge, meet in a convenient room adjoining to the place where the ceremony is to be performed; and the Grand Lodge is

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and on his left hand is a sword-bearer. Before the Great Master is a standard, and behind him is a standard. All Masters of Lodges present are under blue canopies, each borne by four Master Masons of his own company. The canopies are six feet long, and three feet broad: the staves are six feet long; the frame-work is of cedar, or pine or box-wood; the covering hangs down not less than three feet on each side, and in the front likewise. In the middle of the procession is carried the Ark, covered over with the veil of blue, purple, and crimson, by four of the oldest Masons present."—*Editor.*

* If the building be for a charitable institution, a voluntary subscription is made in aid of its funds.

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opened, in ample form, in all the Degrees. The order of procession being read by the Grand Secretary, and a general charge respecting propriety of behaviour given by the Deputy Grand Master, the Lodge is adjourned, and the procession formed as follows:

Two Tylers, with drawn swords;
Music;
Members of the Grand Lodge, two and two;
A Tyler in his uniform;
Past Grand Stewards;
Grand Tyler;
Present Grand Stewards, with white rods;
Secretary of the Steward's Lodge;
Wardens of the Steward's Lodge;
Master of the Steward's Lodge;
Choristers:
One Brother carrying a gold Pitcher, containing corn;
Two Brethren, with Silver Pitchers, containing wine and oil;
Four Tylers carrying the Lodge, covered with white satin;
Architect;
Grand Sword-bearer, with sword of state;
Grand Secretary, with his bag;
Grand Treasurer, with his staff;
Bible,* Square, and Compasses, on a crimson velvet cushion; carried by the Master of a Lodge, who is supported by two Stewards;
Grand Chaplain;
Provincial Grand Masters;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
Chief Magistrate and Civil Officers of the Place;
Two large lights;
Grand Wardens;
One large light;
Deputy Grand Master;
Constitutions, carried by the Master of the oldest Lodge;
GRAND MASTER;
Two Stewards close the procession.

The ladies are then introduced, and the musicians repair to their station. On the procession reaching the Grand Master's chair, the Grand Officers are separately proclaimed according to rank, as they arrive at that station;

* Where the Bible is mentioned, it applies to whatever is considered to be the law of God.

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

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

* The Helvetian ritual, already referred to, contains some good remarks relative to the furniture of a Lodge, which may be usefully inserted in this place. "A good Lodge may be well known by its ornaments; in many Lodges all sorts of decorations are heaped together without the slightest attention to propriety. There should be no picture, statue, nor emblem of heathen deities; no bust, picture or statue of the heathen philosophers. The proper images or emblems are to be taken from the Bible, and the Bible only; as it contains the authentic records of ancient Masonry.—Paintings of figures, to represent the virtues or properties of the mind, such as Charity, &c., are in bad taste. The decorations should be Masonic emblems, intersecting triangles, ✡, square and compass, &c. These, if properly managed, can be made highly ornamental. A picture of Solomon, or Moses, would be appropriate. A marble slab containing the names of the founders of the Lodge, and the date, should be let into the north wall. Window curtains, as in rooms, there are none; but one great curtain, very thick, draws across all the windows, along a brass rod, on brass rings. There is no valance, or fringe, or other ornament. The colour of the curtain is purple, crimson, and blue, in alternate stripes; each stripe the common breadth of moreen, or other stuff furniture. The curtain is made of woollen, and not of linen. Silk may be used if worsted is not liked, but no cotton or linen; the lining is black. The Master's throne is on three steps. Behind it should be a screen, three sides of a square, and higher than his head when seated. This screen should be painted by a cunning Mason, with a death's head, intersecting triangles and ✡ in white, as the ground of the screen is black, or a dark purple. Facing the Master's throne is an organ, or a gallery for singers and musicians who are brothers; and behind the throne, at the end of the Lodge, and high up in the ceiling, should be a well-toned bell, or Indian gong."—*Editor.*

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playing solemn music, excepting only at the intervals of Dedication. The Lodge being uncovered, the first procession is made round it, and the Grand Master having reached the East, the organ is silent, and he proclaims the Hall duly dedicated to Masonry, in the name of the great Jehovah, to whom be all glory and honour; upon which the Chaplain strews corn over the Lodge. The organ plays, and the second procession is made round the Lodge; when, on the Grand Master's arrival at the East, the organ is silent, and he declares the Hall dedicated, as before, to Virtue; on which the Chaplain sprinkles wine on the Lodge. The organ plays, and the third procession is made round the Lodge; when, the Grand Master having reached the East, and the music being silent, the Hall is dedicated to Universal Benevolence; upon which the Chaplain dips his fingers in the oil, and sprinkles it over the Lodge: and at each period of Dedication the grand honours are given. A solemn invocation is then made, and an anthem sung; after which, the Lodge being covered, the Grand Master retires to his chair, and the business of Masonry is adjourned.

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

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

No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of the Lodge of which he died a Member; foreigners and sojourners excepted; nor unless he has been advanced to the Third Degree of Masonry, from which restriction there can be no exception. Fellow-crafts, or apprentices, are not entitled to the funeral obsequies.

The Master of the Lodge having received notice of a Master Mason's death, and of his request to be interred with the ceremonies of the Order,* he fixes the day and hour for the funeral, and issues his command to sum-

* By an express law of the Grand Lodge, it is enacted, 'That no regular Mason do attend any funeral, or other *public** procession, clothed with the badges and ensigns of the Order, unless a dispensation for that purpose has been obtained from the Grand

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

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

Master, or his Deputy; under the penalty of forfeiting all the rights and privileges of the Society; and of being deprived of the benefit of the general fund of charity, should he be reduced to want.'

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

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

* All the Brethren who walk in procession should observe, as much as possible, an uniformity in their dress. Decent mourning with white stockings, gloves, and aprons, is most suitable and becoming. No person should be distinguished by a jewel, who is not an officer of one of the Lodges invited to attend in form; and all the officers of such

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

THE FUNERAL SERVICE.

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

MASTER. 'What man is he that liveth, and shall not see 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 he came into the world, and naked he must return: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord!'

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

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

The Brethren answer,

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

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

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

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

'The will of God is accomplished! So be it!'

The Master then repeats the following prayer:

'Most glorious God! Author of all good, and Giver of all mercy; pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection! May the present instance of mortality remind us of our approaching fate; and draw our attention to Thee,

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lodges should be ornamented with sashes and hatbands; as also the officers of the lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

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the only refuge in time of need! and when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that, after our departure hence in peace, and in thy favour, we may be received into thine everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life! *Amen.*'

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

The different lodges rank according to seniority, the junior preceding; and each lodge forms one division. The following order is then observed.

The Tyler, with his sword;
The Stewards, with white rods;
The Brethren, out of office, two and two;
The Secretary, with a roll;
The Treasurer, with his badge of office;
The Senior and Junior Wardens, hand in hand;
The Past Master;
The Master;
The Lodge to which the deceased Brother belonged, in the following order; all the members having flowers or herbs in their hands;
The Tyler;
The Stewards;
Martial Music, [Drums muffled, and Trumpets covered;]
The Members of the Lodge;
The Secretary and Treasurer;
The Senior and Junior Wardens;
The Past Master;
The Holy Writings, on a cushion, covered with black cloth, carried by the oldest member of the Lodge;
The Master;
The Choristers, singing an anthem;
The Clergyman;

Pall Bearers. THE BODY, with the regalia placed thereon, and two swords crossed; Pall Bearers.

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

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

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

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

'What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene; view life stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks levelled, and all distinctions done away.

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

'Let the present example excite our most serious thoughts, and strengthen our resolution of amendment. Life being uncertain, and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against that great change, when all the pleasures of the world shall cease to delight, and the reflections of a virtuous conduct yield

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the only comfort and consolation. Our expectations will not then be frustrated, nor shall we be hurried, unprepared, into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

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

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

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

ANSWER. 'So mote it be.'

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

ANSWER. 'So mote it be.'

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

ANSWER. 'So mote it be.'

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

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

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

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

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

In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we are here assembled in the character of Masons, to resign his body to the earth

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whence it came, and to offer up to his memory, before the world, the last tribute of our fraternal affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order.

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

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

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

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

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BOOK III.

THE PRINCIPLES OF MASONRY EXPLAINED.

SECTION I.

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

My Lord, 6th May, 1696.

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

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

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

My Lord,
Your Lordship's most obedient,
and most humble servant,
John Locke.

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Certayne Questyons, with Answeres to the same, concerning the Mystery of MAÇONRYE; *writtene by the hande of kynge* HENRYE, *the sixthe of the name, and faithfullye copyed by me** JOHAN LEYLANDE, Antiquarius, *by the commande of his† Highnesse.*

They be as followethe.

QUEST. What mote ytt be‡?

ANSW. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werkynges: sonderlyche, the skylle of reckenynge, of waightes and metynges, and the true manere of façonnynge al thynge for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne.

QUEST. Where dyd ytt begynne?

ANSW. Ytt dydd begynne with the§ ffyrste menne yn the este, whych were before the ffyrste menne of the weste; and comyinge westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

QUEST. Who dyd brynge ytt westlye?

ANSW. The‖ Venetians, whoo beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodyte of merchaundyzynge beithe este and weste bey the redde and myddlonde sees.

QUEST. Howe comede ytt yn Engelonde?

ANSW. Peter Gower,¶ a Grecian, journeydde ffor kunnynge yn Egypte,

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

† HIS HIGHNESSE, meaning the said King Henry VIII. Our kings had not then the title of Majesty.

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

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

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

¶ Peter Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how

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and in Syria, and yn everyche londe, whereas the Venetians hadde plaunted maçonrye, and wynnynge entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna,* wacksynge and becommynge a myghtye wyseacre†, and gratelyche renowned, and her he framed a grate lodge at Groton,‡ and maked manye maçonnes, some whereoffe dyde journeye yn Fraunce and maked manye maçonnes; wherefromme, yn processe of tyme, the arte passed in Engelonde.

QUEST. Dothe Maçonnes descouer here artes unto odhers?

ANSW. Peter Gower, whenne he journeyede to lerne, was ffyrste§ made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless‖ maçonnes hauethe alweys, yn everyche tyme, from tyme to tyme, communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytye comynge to the confrerie herfromme.

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

* GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

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

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

§ Ffyrste made.] The word MADE I suppose has a particular meaning among the Masons; perhaps it signifies initiated.

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

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QUEST. Whatte artes haueth the Maçonnes techedde mankynde?

ANSW. The artes* agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygyonne.

QUEST. Howe commethe Maçonnes more teachers than odher menne?

ANSW. The hemselfe haueth allein in† arte of ffyndynge neue artes, whyche arte the ffyrste maçonnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techynge the same. Whatt oder menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

QUEST. What dothe the Maçonnes concele and hyde?

ANSW. Thay concelethe the arte of ffyndynge neue artes, and thatt ys for here owne proffytte, and preise:‡ thay concelethe the arte of kepynge secrettes,§ that soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of wunder-werckynge, and of foresayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the‖ arte of chaunges, the wey of wynnynge the facultye¶ of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle** longage of Maçonnes.

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

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

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

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

‖ Arte of chaunges.] I know not what this means, unless it be the transmutation of metals.

¶ Facultye of Abrac.] Here I am utterly in the dark.

** Universelle longage of maçonnes.] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration

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QUEST. Wylle he teche me thay same artes?

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

QUEST. Dothe all Maçonnes kunne more then odher menne?

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

QUEST. Are Maçonnes gudder men then odhers?

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

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

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

[Here endethe the questyonnes and awnsweres.]

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intelligibly to men of all nations and languages. A man who has all these arts and advantages is certainly in a condition to be envied; but we are told that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is, 'The skylle of becommynge gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, 'That the better men are, the more they love one another;' Virtue having in itself something so amiable as to charm the hearts of all that behold it.

* A GLOSSARY *of antiquated Words in the foregoing Manuscript.*

Allein, only
Alweys, always
Beithe, both
Commodyte, convenience
Confrerie, fraternity
Façonnynge, forming
Foresayinge, prophesying
Freres, brethren
Headlye, chiefly
Hem plesethe, they please
Hemselfe, themselves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Make gudde, are beneficial
Metyxges, measures
Mote, may
Myddlonde, Mediterranean
Myghte, power
Occasyonne, opportunity
Odher, other
Onelyche, only
Pernecessarye, absolutely necessary
Preise, honour
Recht, right
Reckenynge, numbers
Sonderlyche, particularly
Skylle, knowledge
Wackynge, growing
Werck, operation
Wey, way
Whereas, where
Wylde, savage
Woned, dwelt
Wynnynge, gaining
Wunderwerchynge, working miracles
Ynn, into.

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SECTION II.

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

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

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

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

Page 288. What mote ytt be?] Mr. LOCKE observes, in his annotation on this question, that the answer imports, Masonry consists of natural, mathematical, and mechanical knowledge; some part of which, he says, the Masons *pretend* to have taught mankind, and some part they still conceal. The arts which they have communicated to the world, are particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality, however, might have been included in this answer, as it constitutes a principal part of the masonic system.

Page 288. Where dyd ytt begynne?] In the annotation to the answer on this question, Mr. LOCKE seems to suggest, that Masons believed there were men in the east before Adam, which is indeed a mere conjecture.—This opinion may be countenanced by some learned authors; but Masons comprehend the true meaning of Masonry taking rise in the east and spreading to the west, without having recourse to the Preadamites. East and west are terms peculiar to their society; and, when masonically adopted, are very intelligible,* as they refer to certain forms and established

* "And behold the glory of the God of Israel came from the way of the East." .. Ezek. xliii. 2.—Vid. "Signs and Symbols," by the Editor.

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customs among themselves. From the east, it is well known, learning extended to the western world, and gradually advanced into Europe.

Page 288. Who dyd brynge ytt westlye?] The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects credit on the ingenious annotator. The explanation is just, and the elucidation accurate.

Page 288. Howe comede ytt in Engelonde?] The records of the Fraternity inform us, that Pythagoras was regularly initiated into Masonry; and being properly instructed in the mysteries of the Art, propagated the principles of the Order in other countries into which he travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220; or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. He was the son of a sculptor, and was educated under one of the greatest men of his time, Pherecydes of Syrus, who first taught the immortality of the soul. On the death of his patron, he determined to trace science to its source, and to supply himself with fresh stores in every part of the world where these could be obtained. Animated by a desire of knowledge, he travelled into Egypt, and submitted to that tedious and discouraging course of preparatory discipline, which was requisite to obtain the benefit of Egyptian initiation. When he had made himself a thorough master of all the sciences that were cultivated in the sacerdotal colleges of Thebes and Memphis, he pursued his travels through the east, conversing with the Magi and Indian Brachmans, and mixing their doctrines with those he had learnt in Egypt. He afterwards studied the laws of Minos at Crete, and those of Lycurgus at Sparta. Having spent the earlier part of his life in this useful manner, he returned to Samos well acquainted with every thing curious either in nature or art in foreign countries, improved with all the advantages proceeding from a regular and laborious course of learned education, and adorned with that knowledge of mankind which was necessary to gain the ascendant over them. Accustomed to freedom, he disliked the arbitrary government of Polycrates, then tyrant of Samos, and retired to Crotona in Italy, where he opened a school of philosophy; and, by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame and influence over Italy and Greece.* Among

* The ceremony of *opening* his lodges concluded with an exhortation to *silence and secrecy* and to keep a tongue of good report; and at *closing* many important duties were enjoined: 1. To abstain from brawls and quarrels; to defend the characters of honest companions, knowing their approved worth. 2. Not to revile or slander each other; and if unfortunately they could not applaud *to be silent*; for silence was considered a distinguishing characteristic of their profession. 3. To be cautious in the use and application of words and phrases, and carefully to abstain from using any word of malignant import in common conversation, and for such words as prison, traitor, mur-

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other projects which he used, to create respect, and gain credit to his assertions, he concealed himself in a cave, and caused it to be reported that he was dead. After some time he came abroad, and pretended that the intelligence which his friends gave him in his retreat, of the transactions of Crotona, was collected during his stay in the other world among the shades of the departed. He formed his disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into the esoteric and exoteric classes; to the former he entrusted the more sublime and secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherecydes and Thales in the other; following, in this particular, the patterns set him by the Egyptian priests, his instructors, who were not less celebrated for settling the civil than the religious economy of their nation. In imitation of them, Pythagoras gave laws to the republic of Crotona, and brought the inhabitants from a state of luxury and dissoluteness, to be eminent for order and sobriety. While he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences, and the reformer of their manners: and, since his death, (which happened about the fourth year of the 70th Olympiad, in a tumult raised against him by one Cylon,) the administration of their affairs has been generally entrusted to some of his disciples; among whom, to produce the authority of their master for any assertion was sufficient to establish the truth of it without further inquiry.

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

der, poison, rebellion, death, &c., to substitute others of milder interpretation. Vide Iamblichus passim. Cic. de Divin. l. 1. &c.—*Editor.*

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

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

Page 289. Dothe Maçonnes discouer here artes unto odhers?] Masons, in all ages, have studied the general good of mankind. Every art which is necessary for the support of authority and good government, or which could extend science, they have cheerfully communicated to the world.—Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. Thus Masons have been distinguished in various countries for disseminating learning and general knowledge, while they have always kept the privileges of their own Order sacred and inviolable among themselves.

Page 290. Whatte artes haueth the Maçonnes techedde mankynde?]—The arts which the Masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion‡ should have been ranked among the arts taught by the Fraternity: but it may be observed, that religion is the only tie which can bind men; and that where

* Theorem.] In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle. Euclid, lib. i. prop. 47.

† For a more particular account of the system of Pythagoras, I may refer the curious Mason to my History of Initiation, Lecture xi. pp. 122—129.—*Editor.*

‡ Vide Star in the East, p. 4, et passim.

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there is no religion, there can be no Masonry. Among Masons, however, it is an art, which is calculated to unite for a time opposite systems, without perverting or destroying those systems. By the influence of this art, the purposes of the institution are effectually answered, and religious animosities happily terminated.

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

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

* Vide Antiquities of Freemasonry, p. 13.

† Notwithstanding the happiest events have arisen in many periods of the history of the world, from the efforts of a wise, pious, learned, and moderate clergy, seconded by the influence and authority of religious principles, whose counsels and example have always had a commanding power, by enabling them to do good with a facility peculiar to themselves, it must be observed, with a generous concern, that those efforts have not been sufficient to extinguish the unhappy spirit of fanaticism, of whose de-

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Page 290. Howe commethe Maçonnes more teachers than odher menne ?] The answer implies that Masons, from the nature and government of their associations, have greater opportunities than other men to improve their talents, and therefore are allowed to be better qualified to instruct others.

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

Page 290. What dothe the Maçonnes concele and hyde ?] The answer imports, the art of finding new arts,* for their profit and praise; and then

plorable effects almost every age has exhibited a striking picture. Enthusiastical sects have been perpetually inventing new forms of religion in various countries, by working on the passions of the ignorant and unwary, and deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the word of God. One set of men has covered religion with a tawdry habit of type and allegory, while another has converted it into an instrument of dissention and discord. The discerning mind, however, may easily trace the unhappy consequences of departing from the divine simplicity of the Gospel, and loading its pure and heavenly doctrines with the inventions and commandments of men. The tendency of *true religion* is, to strengthen the springs of government, by purifying the motives and animating the zeal of those who govern; to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and confirming all the essential bonds and obligations of civil society The enemies of religion are the enemies of mankind; and it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and tranquility.

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

* There can be no doubt but our ecclesiastical edifices are indebted for their splendour to the exertions and fine taste of the Free Masons. All our most intelligent and best informed architects and antiquaries freely acknowledge it. Sir James Hall says, that pointed architecture was one of the *secrets* of Free Masons, and originated from an imitation of wickerwork; and that it was practised earlier in Scotland than in England. Mr. Browne of York, says, that the working principles of ecclesiastical architecture were founded on schemes analagous to the principles of the doctrine of

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

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

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

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the Trinity; and that "there is a great probability of the schemes having, in olden times, *constituted a principal secret in the sublime degree of Free Masonry*; and that the bishops, priests, and other distinguished personages of the Roman Catholic Church, were nearly the sole professors of that degree; and that they styled the principal secret of their order, the "Art of finding new arts."—(Gent. Mag. Jan. 1829.)—*Editor.*

* Vide Clem. Alex. Strom. 2. Lucian Demon.—Meurs. Eleus. c. 20. Suidas, voc. Διαγορας ο' Μηλιος, &c. Si quis arcanæ mysteria Cereris sacra vulgasset, lege morti addicebatur.—*Editor.*

† Hence, probably, originated the expression of "Under the Rose;" for the rose was the symbol of silence in ancient times. Lemnius, and others, have recorded that it was the flower of Venus, which Cupid consecrated unto Harpocrates the god of si

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as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who, as we have before observed, kept his disciples silent during five years that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest as well as the noblest art.*

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning

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lence, and was, therefore, an emblem thereof, to conceal the pranks of this mischievous little urchin, as is declared in this tetrastich:—

Est Rosa flos Veneris, cujus quo facta latescnt,
Harpocrati matris, dona dicavit amor;
Inde rosam mensis hospes suspendit amicis,
Convivæ ut sub ea dicta tacenda sciant.

Vide Brown's Vulg. Er. b. 5. c. 23.—*Editor.*

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

The senators of Rome had ordained, that, during their consultations in the senate house, each senator should be permitted to bring his son with him, who was to depart, if occasion required: but this favour was not general, being restricted only to the sons of noblemen; who, in those days, were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determination was adjourned to the following day; each member engaging, in the mean time, to keep secret the proceedings of the meeting. Among other noblemen's sons who attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendour. This youth was no less remarkable for the extent of his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, intreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. By fair speeches and intreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her stripes more severe, with a noble and heroic spirit, thus endeavoured to relieve her anxiety, without violating his fidelity:

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

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the meaning of the faculty of Abrac, I am not surprised at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost.*

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rather with cheerfulness salute two women by the name of mother. This is the 'question, Madam, and to-morrow it is to be determined.'

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

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

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

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

"The author of this superstition is said to have lived in the time of Adrian, and

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

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

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

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

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

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

"In church history, ABRAX is noted as a mystical term, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five dependent deities; it was the principle of the Gnostic hierarchy, whence sprang their multitudes of thæons. From ABRAXAS proceeded their PRIMOGENIAL MIND; from the primogenial mind, the LOGOS, or Word; from the Logos, the PHRONÆSIS, or Prudence; from the Phronæsis, SOPHIA and DYNAMIS, or Wisdom and strength; from these two proceeded PRINCIPALITIES, POWERS, and ANGELS; and from these, other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care."

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

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on Scripture, and confirmed by reason and experience. Moses tells us that the sun, moon, and stars, were placed in the firmament, to be for *signs* as well as for seasons. We find the Deity thus addressing Job, "Canst thou bind the *sweet influences of the Pleiades*, or loose the bands of Orion?" We are instructed in the Book of *Judges*, that "they fought from

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Page 290. Wylle he teche me thay same artes?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry—a good character, and an able capacity.

Page 290. Dothe all Maçonnes kunne more then odher menne?] The answer only implies, that Masons have a better opportunity than the rest of mankind to improve in useful knowledge; though a want of capacity in some, and of application in others, obstructs the progress of many.

Page 290. Are Maçonnes gudder menne then odhers?] Masons are not understood to be, collectively, more virtuous in their lives and actions than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession may make them better men than they otherwise would be.

Page 290. Dothe Maçonnes love eidher odher myghtylye as beeth sayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objections of cavillers against Masonry are amply refuted; the excellency of the Institution is displayed; and every censure against it, on account of the transgressions of its professors, entirely removed. A bad man, if his character be known,

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heaven; the *stars* in their courses fought against Sisera." The ancient philosophers were unanimous in the same opinion; and among the moderns, we may cite Lord Bacon, and several others, as giving it a sanction. Milton thus expresses himself on the subject:

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

It is well known, that inferior animals, and even birds and reptiles, have a foreknowledge of futurity; and surely Nature never intended to withhold from man those favours which she has so liberally bestowed on the raven, the cat, and the sow? No, the aches in our limbs, and the shootings of our corns, before a tempest or a shower, evince the contrary. Man, who is a microcosm, or world in miniature, unites in himself all the powers and qualities which are scattered throughout nature, and discerns from certain signs the future contingencies of his being. Finding his way through the *palpable obscure* to the *visible diurnal and nocturnal sphere*, he marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in Nature, is admirably illustrated from the sympathy between the moon and the sea; by which the waters of the ocean are, in a certain, though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there is no doubt that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals, and to man. If the moon alone rules the world of *waters*, what effects must the combination of solar, stellar, and lunar influences have upon the *land*? In short, it is universally confessed that astrology is the mother of astronomy; and though the daughter may, have rebelled against the mother, it has long been predicted and expected that the venerable authority of the parent would prevail in the end.

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can never be enrolled in our records; and should we be unwarily led to receive an improper object, then our endeavours are exerted to reform him; so that, by being a Mason, it is probable he may become a better subject to his sovereign, and a more valuable member of society, than he would have done had he not been in the way of those advantages.

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

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BOOK IV.

THE HISTORY OF MASONRY IN ENGLAND, &c.

SECTION I.

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

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

The Druids retained among them many usages similar to those of Masons;* but of what they consisted, at this remote period, we cannot with certainty discover. In conformity to the ancient practices of the Fraternity, we learn that they held their assemblies in woods and groves,† and observed the most impenetrable secrecy in their principles and opinions; a circumstance which we have reason to regret: as these, being known only to themselves, must have perished with them.

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

As study and speculation were the favourite pursuits of those philosophers, it has been suggested that they chiefly derived their system of government from Pythagoras. Many of his tenets and doctrines seem to

* A full description of the Druidical ceremonies may be found in the History of Initiation, by the Editor. [The History of Initiation to which Dr. Oliver refers, will be published in course, in the "Masonic Library."]

† These sacred groves were usually of oak, but in Arabia, some of the tribes worshipped the Acacia. "A tree," says Sale, in his preliminary discourse to the Koran sec. 1.) "called the Egyptian thorn, or acacia, was worshipped by the tribes of Ghat-

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have been adopted by them. In their private retreats, they entered into a disquisition of the origin, laws, and properties of matter, the form and magnitude of the universe, and even ventured to explore the most sublime and hidden secrets of Nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, in order that they might be more easily retained in memory; and administered an oath not to commit them to writing.

In this manner the Druids communicated their particular tenets, and concealed under the veil of mystery every branch of useful knowledge;* which tended to secure to their order universal admiration and respect; while the religious instructions propagated by them were every where received with reverence and submission. They were entrusted with the education of youth; and from their seminaries issued many curious and valuable productions. As judges of law, they determined all causes, ecclesiastical and civil; as tutors, they taught philosophy, astrology, politics, rites, and ceremonies; and as bards, in their songs they recommended the heroic deeds of great men to the imitation of posterity.

To enlarge on the usages that prevailed among those ancient philoso-

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fan, under the name of *Al Uzza*, first consecrated by one Dhalem, who built a chapel over it, called Boss, so contrived as to give a sound when any person entered. Khaled Ebn Walid being sent by Mohammed, in the eighth year of the Hejira, to destroy this idol, demolished the chapel, and cutting down this tree, or image, burnt it; he also slew the priestess, who run out with her hair dishevelled, and her hands on her head, as a suppliant. The name of this deity is derived from the root *azza*, and signifies Most Mighty."—*Editor*.

* The Druids, however, had many superstitious usages, somewhat allied to sorcery, which were practised to overawe the people, and keep them in a state of abject subjection. What the precise nature of these practices was we are not correctly informed; but some idea may be gathered from the following superstitions, still used in many parts of this kingdom, which are justly referred to Druidical origin. "Many superstitions," I quote from the Introduction to Meyrick Cardigan, "grew into importance, from the peculiarity of some ceremonies; such as cutting the mistletoe with golden hook by the presiding Druid; the gathering of the cowslip and other plants consecrated to the power of healing. The autumnal fire is still kindled in North Wales, being on the eve of the first day of November, and is attended by many ceremonies, such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion, to escape from the black, short tailed sow; then supping upon parsnips, nuts, and apples; catching up an apple, suspended by a string, with the mouth alone, and the same by an apple with a tub of water; each throwing a nut into the fire, and those that burn bright betoken prosperity to the owners through the following year, but those that burn black, and crackle, denote misfortune. On the following morning, the stones are searched for in the fire, and if any be missing they betide ill to those who threw them in. Another remnant of Druidical superstition, with which we are well acquainted, as practised all over England, is the gathering of the mistletoe at Christmas; and many others, such as dancing round the Maypole, &c., may be traced to the aberrations from their original doctrines."—*Editor*.

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phers, on which we can offer at best but probable conjectures, would be a needless waste of time; we shall therefore leave the experienced Mason to make his own reflections on the affinity of their practices to the rites established among the Fraternity,* and proceed to a disquisition of other particulars and occurrences, which are better authenticated, and of more importance.

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

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

* A careful perusal of my History of Initiation, compared with the former part of the present work, will satisfactorily determine this point.—*Editor.*

† An old MS. which was destroyed, with many others, in 1720, said to have been

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

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

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

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in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contained the following particulars:

'St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them ijs. per weeke, and iiijd. to their cheer; (1) whereas, before that time, in all the land, a Mason had but a penny a-day, and his meat, until St. Alban mended it. And he gott them a charter from the King and his counsell for to hold a general counsell, and gave itt to name Assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges.'

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

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

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SECTION IV.

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

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

Masonry continued in a declining state till the year 557; when Austin, with forty more monks, among whom the sciences had been preserved, came into England. Austin was commissioned by Pope Gregory to baptize Ethelbert, king of Kent, who appointed him his first archbishop of Canterbury. This monk, and his associates, propagated the principles of Christianity among the inhabitants of Britain; and by their influence, in little more than sixty years, all the kings of the heptarchy were converted. Masonry flourished under the patronage of Austin, and many foreigners came into England, who introduced the Gothic style of building. Austin seems to have been a zealous encourager of architecture, and appeared at the head of the Fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of Rochester in 602; St. Paul's, London, in 604; St. Peter's, Westminster, in 605; and many others.† Several palaces and castles were built under his auspices, as well as other fortifications on the borders of the kingdom, which very considerably increased the number of Masons in England.

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

* See the Book of Constitutions, edit. 1784, p. 90.

† See the Monasticon Anglicanum.

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

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

As this prince was not negligent in giving encouragement to the mechanical arts, Masonry claimed a great part of his attention. He invited, from all quarters, industrious foreigners to re-people his country, which had been desolated by the ravages of the Danes, and introduced and encouraged manufactures of all kinds among them. No inventor or improver of any ingenious art did he suffer to go unrewarded; and he appropriated a seventh part of his revenue to maintain a number of workmen, whom he constantly employed in re-building his ruined cities, castles, palaces, and monasteries. The University of Oxford was founded by him.

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

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York; where the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings

* Hume, in his History of England, relates the following particulars of this celebrated prince:

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

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were produced in Greek, Latin, and other languages, from which the Constitutions of the English Lodges are derived.*

Athelstane kept his court for some time at York, where he received several embassies from foreign princes, with rich presents of various kinds.—He was loved, honoured, and admired by all the princes of Europe, who

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

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

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

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

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

There is every reason to believe that York was deemed the original seat of masonic government in this country; as no other place has pretended to claim it; and the whole Fraternity have, at various times, universally acknowledged allegiance to the authority established there; but whether the present association in that city be entitled to

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courted his friendship and alliance. He was a mild sovereign, a kind brother, and a true friend. The only blemish which historians find in his whole reign, is the supposed murder of his Brother Edwin. This youth, who was distinguished for his virtues, having died two years before his brother, a false report was spread, of his being wrongfully put to death by him. But this is so improbable in itself, so inconsistent with the character of Athelstane, and indeed so slenderly attested, as to be undeserving a place in history.*

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

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

* The excellent writer of the life of King Athelstane (1) has given so clear and so perfect a view of this event, that the reader cannot receive greater satisfaction than in that author's own words:

"The business of Edwin's death is a point the most obscure in the story of this king; and to say the truth, not one even of our best historians hath written clearly, or with due attention, concerning it. The fact, as commonly received, is this: The king, suspecting his younger brother, Edwin, of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocency, to be put on board a leaky ship, with his armour-bearer and page. The young prince, unable to bear the severity of the weather and want of food, desperately drowned himself. Some time after, the king's cup-bearer, who had been the chief cause of this act of cruelty, hap-

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(1) Biog. Brit. vol. 1. p. 63. 1st. edit.

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

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

When Athelstane died, the Masons dispersed, and the Lodges continued in a very unsettled state till the reign of Edgar in 960; when the Fraternity were again collected by St. Dunstan, under whose auspices they were

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pened, as he was serving the king at table, to trip with one foot, but recovering himself with the other, "See," said he, pleasantly, "how brothers afford each other help;" which striking the king with the remembrance of what himself had done, in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined: and finding his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years' sharp penance, and built the two monasteries of Middleton and Michelness, to atone for this base and bloody fact. (1)

Dr. Howel, speaking of this story; treats it as if very indifferently founded, and, on that account, unworthy of credit. (2) Simeon of Durham and the Saxon Chronicle say no more than that Edwin was drowned by his brother's command in the year 933.(3) Brompton places it in the first, or, at farthest, in the second year of his reign; and he tells us the story of the rotten ship, and of his punishing the cup-bearer.(4)—William of Malmsbury, who is very circumstantial, says he only tells us what he heard; (5) but Matthew the Flower-gatherer (6) stamps the whole down as an indubitable truth. Yet these discordant dates are not to be accounted for. If he was drowned in the second he could not be alive in the tenth year of the king; the first is the more probable date, because about that time there certainly was a conspiracy against king Athelstane, in order to dethrone him, and put out his eyes; yet he did not put the author of it to death; is it likely, then, that he should order his brother to be thrown into the sea upon bare suspicion? But the reader must remember, that we cite the same historians who have told us this story to prove that Athelstane was unanimously acknowledged king, his brethren being too young to govern: one would think, then, that they could not be old enough to conspire. If we take the second date, the whole story is destroyed; the king could not do seven years' penance, for he did not live so long; and as for the tale of the cup-bearer, and his stumbling at the king's table, the same story is told of Earl Godwin, who murdered the brother of Edward the Confessor. Lastly, nothing is clearer from history, than that Athelstane was remarkably kind to his brothers and sisters, for whose sakes he lived single, and therefore his brother had less temptation to conspire against him.

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(1) Speed's Chronicle, book vii. chap. 38.
(2) Gen. Hist. p. iv. c. 2. s. 10.
(3) Simeon Dunelm, p. 154. Chron. Saxon, p. 111.
(4) Chronicon. p. 828.
(5) De Guest. R. A. lib. ii.
(6) Matth. Florileg.

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employed on some pious structures; but it does not appear that they met with any permanent encouragement.

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

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

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

During the reign of Henry II. the Grand Master of the Knights Templars superintended the Masons, and employed them in building their Temple in Fleet-street, A. D. 1155. Masonry continued under the patronage of this order till the year 1199, when John succeeded his brother Richard on the throne of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London-bridge with stone, which was afterwards finished by William Alemain in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor of the king's works, acted as his deputy. Under the auspices of these two artists, Masonry flourished in England during the remainder of this and the following reign.

SECTION III.

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

On the accession of Edward I., A. D. 1272, the care of the Masons was entrusted to Walter Giffard, Archbishop of York; Gilbert de Clare, Earl of Gloucester; and Ralph, Lord of Mount Hermer, the progenitor of the

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family of the Montagues. These architects superintended the finishing of Westminster Abbey, which had been begun in 1220, during the minority of Henry III.

The collegiate chapel of Westminster, in honour of St. Stephen, was begun to be rebuilt by king Edward; at which the Masons were employed more than two years.*

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

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

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

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

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

† An old record of the Society runs thus:

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

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

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

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

"That when the Master and Wardens meet in a Lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation

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puties under him to inspect the proceedings of the Fraternity; viz. 1. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted, A. D. 1350; 2. William a Wykeham, afterwards bishop of Winchester, who rebuilt the castle of Windsor, at the head of 400 Free Masons, A. D. 1357; 3. Robert a Barnham, who finished St. George's-hall at the head of 250 Free Masons, with other works in the castle, A. D. 1375; 4. Henry Yeuele, (called in the old records the King's Free Mason,) who built the charter-house in London; King's-hall, Cambridge; Queensborough-castle; and rebuilt St. Stephen's chapel,* West-

is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

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

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

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

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

The eastern part of this chapel serves for the House of Commons, and the western is occupied by the lobby, and adjoining rooms and offices. In the latter, there are no traces of any enrichments; but in the former are the remains of the altar, stone-seats, and other rich works. The elevation of the western front, or entrance to the chapel, presents these observations. From the ground line in the centre rise two arches, supporting the open screen. On the right of the screen is the entrance into the porch adjoining, which is the wall of the Court of Requests. On the left is a space, corresponding once, it may be presumed, with the perfect side of the screen,

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minster; and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. At this period, Lodges were numerous, and the communications of the Fraternity were held under the protection of the civil magistrate.

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

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

Henry, duke of Lancaster, taking advantage of Richard's absence in Ireland, got the parliament to depose him, and next year caused him to be murdered. Having supplanted his cousin, he mounted the throne by the name of Henry IV. and appointed Thomas Fitz-Allen, earl of Surrey, Grand Master. After the famous victory of Shrewsbury, he founded Battle-abbey and Fotheringay; and in this reign the Guildhall of London was built. The king died in 1413, and Henry V. succeeded to the crown

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On the left side of the altar is a painting of the adoration of the shepherds.—Though the group is not disposed in the most accurate style of design, yet there is something in it which highly interests the imagination; the Virgin on one side is described holding the new born infant, while Joseph is extending the swaddling clothes. The cattle behind are not ill expressed; and the devotion of the shepherds with their flocks is very appropriately delineated: the shepherd's boy blowing the double flutes to his dancing dog, and the fighting rams, seem but ill to accord with the subject; but as the painter has placed them without the stable, perhaps the inconsistency may be overlooked. There are several paintings on the right side of the altar; they appear to be figures of different kings and queens, tolerably well drawn, and in good proportion, and strongly mark the durability of the colouring of that day. On the north side of the chapel there are paintings of men in armour: beneath two of them are the names of Mercure and Eustace. In short, the whole of the architecture and enrichments, colours and gilding, are extremely fresh and well preserved. It is remarkable, that the colours are decorated with a sort of *patera*, and several of the mouldings are filled up with ornaments so minute, that those of the spandrels and ground entablature could hardly have been perceived from the chapel.

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

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

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

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

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when Henry Chicheley, Archbishop of Canterbury, obtained the direction of the Fraternity; under whose auspices Lodges and communications were frequent.

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

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

MASONS *shall not confederate in Chapters or Congregations.*

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

This act was never put in force, nor the Fraternity deterred from assembling, as usual, under archbishop Chicheley, who still continued to preside over them.† Notwithstanding this rigorous edict, the effect of prejudice

* Judge Coke gives the following opinion on this statute:

"All the statutes concerning labourers before this act, and whereunto this act doth refer, are repealed by the statute of 5 Eliz. cap. 4. *about* A. D. 1562; whereby the cause and end of making this act is taken away, and consequently the act is become of no force; *cessante ratione legis, cessat ipsa lex;* and the indictment of felony upon the statute must contain, That those chapters and congregations are to the violating and breaking of the good course and effect of the statutes of labourers; which now cannot be so alleged, because these statutes be repealed. Therefore this would be put out of the charge of justices of the peace." INSTITUTES, Part III. fol. 19.

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

† The Latin Register of William Molart, prior of Canterbury, in manuscript, page 88, entitled, "Liberatio generalis Domini Gulielmi Prioris Ecclesiæ Christi Cantuariensis, erga Festum Natalis Domini 1429," informs us, that in the year 1429, during

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and malevolence in an arbitrary set of men, Lodges were formed in different parts of the kingdom, and tranquility and felicity reigned among the Fraternity.

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

The duke of Bedford, at that time Regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, duke of Gloucester,* who was styled Protector and guardian of the kingdom. The care of the young king's person and education was entrusted to Henry Beaufort, Bishop of Winchester, the duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the sole government of affairs, he had continual disputes with his nephew the Protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Invested with power, he soon began to show his pride and haughtiness and wanted not followers and agents to augment his influence.†

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the minority of this prince, a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, *custos de la lodge lathomorum*, or warden of the Lodge of Masons; with fifteen fellow-crafts, and three entered apprentices; all of whom are particularly named.

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

† In a parliament held at Westminster, on the 17th of November, 1423, to answer a particular end, it was ordained, "That if any person, committed for grand or petty treason, should wilfully break out of prison, and escape from the same, it should be deemed petty treason, and his goods be forfeited." (1) About this time, one William King, of Womolton, in Yorkshire, servant of Sir Robert Scott, lieutenant of the Tower, pretended that he had been offered by Sir John Mortimer (cousin to the lately deceased Edward Mortimer, earl of March, the nearest in blood to the English crown, and then a prisoner in the Tower) ten pounds to buy him clothes, with forty pounds a-year, and to be made an earl, if he would assist Mortimer in making his escape; that Mortimer said, he would raise 40,000 men on his enlargement, and would strike off the heads of the rich bishop of Winchester, the duke of Gloucester, and others.—This fellow undertook to prove upon oath the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison, and of attempting his escape. He was tried; and the evidence of the King being admitted, was convicted, agreeably to the late statute, and afterwards beheaded.

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(1) Wolfe's Chronicle, published by Stowe.

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The animosity between the uncle and nephew daily increased, and the authority of parliament was obliged to interpose. On the last day of April 1425, the parliament met at Westminster. The servants and followers of the peers coming thither armed with clubs and staves, occasioned its being named THE BATT PARLIAMENT. Several laws were made, and among the rest, the act for abolishing the Society of Masons;* at least, for preventing their assemblies and congregations. Their meetings, being secret, attracted the attention of the aspiring prelate, who determined to suppress them.†

The sovereign authority being vested in the Duke of Gloucester, as Protector of the realm, the execution of the laws, and all that related to the civil magistrate, centred in him: a fortunate circumstance for the Masons at this critical junction. The Duke, knowing them to be innocent of the accusations which the Bishop of Winchester had laid against them, took them under his protection, and transferred the charge of rebellion, sedition, and treason, from them, to the bishop and his followers; who, he asserted, were the first violators of the public peace, and the most rigorous promoters of civil discord.

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

* Dr. Anderson, in the first edition of the Book of Constitutions, in a note, makes the following observations on this act:

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

† The bishop was diverted from his persecution of the Masons, by an affair in which he was more nearly concerned. On the morning of St. Simon and Jude's day, after the lord mayor of London had returned to the city from Westminster, where he had been taking the usual charges of his high office, he received a special message, while seated at dinner, from the Duke of Gloucester, requiring his immediate attendance. He immediately repaired to the palace; and being introduced into the presence, the duke commanded his lordship to see that the city was properly watched the following night; as he expected his uncle would endeavour to make himself

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The bishop, sensible that his conduct could not be justified by the laws of the land, prevailed on the king, through the intercession of the parlia-

master of it by force, unless some effectual means were adopted to stop his progress. This command was strictly obeyed; and, at nine o'clock the next morning, the Bishop of Winchester, with his servants and followers, attempting to enter the city by the bridge, were prevented by the vigilance of the citizens, who repelled them by force. This unexpected repulse enraged the haughty prelate, who immediately collected a numerous body of archers, and other men at arms, and commanded them to assault the gate with shot. The citizens directly shut up their shops, and crowded to the bridge in great numbers; when a general massacre would certainly have ensued, had it not been for the timely interposition and prudent administration of the mayor and aldermen, who happily stopt all violent measures, and prevented a great effusion of blood.

The Archbishop of Canterbury, and Peter, Duke of Coimbra, eldest son of the King of Portugal, with severel others, endeavoured to appease the fury of the two contending parties, and, if possible, to bring about a reconciliation between them; but to no purpose, as neither party would yield. They rode eight or ten miles backward and forward, using every scheme they could devise to prevent further extremities; at last they succeeded in their mediation, and brought the parties to a conformity; when it was agreed, that all hostile proceedings should drop on both sides, and the matter be referred to the award of the Duke of Bedford; on which peace was restored, and the city remained in quiet.

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

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

"By your servant to my lives end,

"HENRY WINCHESTER."

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

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

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ment, whose favour his riches had obtained, to grant letters of pardon for all offences committed by him, contrary to the statute of provisors, and other acts of præmunire; and five years afterwards procured another pardon, under the great seal, for all crimes whatever, from the creation of the world to the 26th of July, 1437.

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

Nothing could now remove the inveteracy of the cardinal against the duke; he resolved to destroy a man whose popularity might become dangerous, and whose resentment he had reason to dread. The duke having always proved a strenuous friend to the public, and, by the authority of his birth and station, having hitherto prevented absolute power from being vested in the king's person, Winchester was enabled to gain many partisans, who were easily brought to concur in the ruin of the prince.*

The bishop's answer to this accusation was, "That he never had any intention to disturb the state of the nation, or raise a rebellion; but that he sent to the Duke of Bedford, to solicit his speedy return to England, to settle all those differences which were so prejudicial to the peace of the kingdom: That though he had indeed written in the letter, *That if he tarried, we should put the land, in adventure by a field; such a brother you have here;* he did not mean it of any design of his own, but considering the seditions assemblies of Masons, carpenters, tylers, and plaisterers; who being distasted by the late act of parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which tended much to rebellion;(1) That the Duke of Gloucester did not use his endeavour, as he ought to have done in his place, to suppress such unlawful assemblies; so that he feared the king, and his good subjects, must have made a field to withstand them; to prevent which, he chiefly desired the Duke of Bedford to come over."

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

* The bishop planned the following scheme at this time to irritate the Duke of Gloucester: His duchess, the daughter of Reginald Lord Cobham, had been accused of the crime of witchcraft; and it was pretended, that a waxen figure of the king was found in her possession; which she, and her associates, Sir Roger Bolingbroke, a priest, and one Margery Jordan of Eye, melted in a magical manner, before a slow fire, with an intention of making Henry's force and vigour waste away by like insen-

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(1) The above particulars are extracted from one of Elias Ashmole's MSS. on the subject of Free Masonry.

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

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

After the death of the cardinal, the Masons continued to hold their

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sible degrees. The accusation was well calculated to affect the weak and credulous mind of the king, and gain belief in an ignorant age. The duchess was brought to trial, with her confederates, and the prisoners were pronounced guilty: the duchess was condemned to do public penance in London for three days, and to suffer perpetual imprisonment; the others were executed.

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

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

> Lord Cardinal, if thou think'st on heaven's bliss,
> Lift up thy hand, make signal of that hope.
> ——He dies, and makes no sign.
>
> Hen. VI. Act 3.

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

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

Encouraged by the example of the sovereign, and allured by an ambition to excel, many lords and gentlemen of the court were initiated into Masonry, and pursued the Art with diligence and assiduity.† The king, in person, presided over the Lodges, and nominated William Wanefleet, Bishop of Winchester, Grand Master; who built, at his own expense, Magdalene college, Oxford, and several pious houses. Eton college, near Windsor, and King's college, Cambridge, were founded in this reign, and finished under the direction of Wanefleet. Henry also founded Christ's college, Cambridge; and his queen, Margaret of Anjou, Queen's college in the same university. In short, during the life of this prince, the arts flourished, and many sagacious statesmen, consummate orators, and admired writers, were supported by royal munificence.

SECTION IV.

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

Masonry continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster; during which it fell into an almost total neglect, that continued till 1471, when it again revived under the auspices of Richard Beau-

* A record in the reign of Edward IV. runs thus: "The company of Masons, being otherwise termed Free Masons, of auntient staunding and good reckoninge, by means of affable and kind meetynge dyverse tymes, and as a lovinge brotherhode use to doe, did frequent this mutual assembly in the tyme of Henry VI. in the twelfth yeare of his most gracious reign, A. D. 1434." The same record says farther, "That the charges and laws of the Free Masons have been seen and perused by our late soveraign king Henry VI. and by the lords of his most honourable council, who have allowed them, and declared, That they be right good, and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes," &c. &c.

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

† While these transactions were carrying on in England, the Masons were countenanced and protected in Scotland by King James I. After his return from captivity, he became the patron of the learned, and a zealous encourager of Masonry. The Scottish records relate, that he honoured the Lodges with his royal presence; that he settled a yearly revenue of four pounds Scots (an English noble,) to be paid by every

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champ, Bishop of Sarum; who had been appointed Grand Master by Edward IV., and honoured with the title of Chancellor of the Garter, for repairing the castle and chapel of Windsor.

During the short reigns of Edward V. and Richard III. Masonry was on the decline; but on the accession of Henry VII., A. D. 1485, it rose again into esteem, under the patronage of the Master and Fellows of the order of St. John at Rhodes (now Malta,) who assembled their Grand Lodge in 1500, and chose Henry their protector. Under the auspices of this prince, the Fraternity once more revived their assemblies, and Masonry resumed its pristine splendour.

On the 24th of June, 1502, a Lodge of Master Masons was formed in the palace, at which the king presided in person as Grand Master; who, having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, proceeded, in ample form, to the east end of Westminster Abbey, where he laid the foundation-stone of that rich master-piece of Gothic architecture, known by the name of Henry the Seventh's Chapel.* This chapel is supported by fourteen Gothic buttresses, all beautifully ornamented, and projecting from the building in different angles; it is enlightened by a double range of windows, which throw the light into such a happy disposition, as at once to please the eye, and afford a kind of solemn gloom. These buttresses extend to the roof, and are made to strengthen it, by being crowned with Gothic arches. The entrance is from the east end of the abbey, by a flight of black marble steps, under a noble arch, leading to the body of the chapel. The gates are of brass. The stalls on each side are of oak, as are also the

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Master Mason in Scotland, to a Grand Master, chosen by the Grand Lodge, and approved by the crown, one nobly born, or an eminent clergyman, who had his deputies in cities and counties; and every new brother at entrance, paid him also a fee. His office empowered him to regulate in the Fraternity what should not come under the cognizance of law-courts. To him appealed both Mason and lord, or the builder and founder, when at variance, in order to prevent law-pleas; and in his absence, they appealed to his Deputy or Grand Warden, that resided next to the premises.

* This chapel was erected by William Bolton, prior of St. Bartholomew's, who is denominated the "Master of work," in the will of King Henry VII. Leland styles it the miracle of the world, *orbis miraculum*; and Britton (Arch. Ant. vol. 5. p, 178) adds, "However extravagant that eulogium may appear, there is probably no other edifice on the globe in which such profound geometrical skill has been displayed, mingled with such luxuriancy of ornament and such aspiring lightness of design. It would seem indeed, as though the architect had intended to give to stone the character of embroidery, and enclose his walls in the meshes of lace-work. The buttress towers are crested by ornamental domes, and enriched with niches and elegant tracery; the parapets are gracefully wrought with pierced work; the cross springers are perforated into airy forms; and the very cornices are charged, even to profusion, with armorial cognizances, and knotted foliage. The interior is yet more embellished; and at the same time, altogether unparalleled for its surrounding ranges of rich statuary, and the gorgeous elegance and peculiarly scientific construction of its vaulting."—*Editor*

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seats, and the pavement is black and white marble. The cape-stone of this building was celebrated in 1507.

Under the direction of Sir Reginald Bray, the palace of Richmond was also built, and many other stately works. Brazen-nose College, Oxford and Jesus and St. John's Colleges, Cambridge, were likewise finished in this reign.

Henry VIII. succeeded his father in 1509, and appointed Cardinal Wolsey Grand Master. This prelate built Hampton-court, Whitehall, Christchurch College, Oxford, and several other noble edifices; all of which, upon his disgrace, were forfeited to the crown, A.D. 1530. Thomas Cromwell, earl of Essex, succeeded the cardinal in the office of Grand Master; and employed the Fraternity in building St. James's Palace, Christ's Hospital, and Greenwich Castle. In 1534, the king and parliament threw off allegiance to the pope of Rome; and the king being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterwards converted into stately mansions for the nobility and gentry. Under the direction of John Touchet Lord Audley, who on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, the Fraternity were employed in building Magdalene College, Cambridge, and several other structures.

Edward VI., a minor, succeeded to the throne in 1547; and his guardian and regent, Edward Seymour, Duke of Somerset, undertook the management of the Masons, and built Somerset-house in the Strand; which on his being beheaded, was forfeited to the crown in 1552. John Poynet, Bishop of Winchester, then became the patron of the Fraternity, and presided over the Lodges till the death of the king in 1553.

The Masons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master.—Lodges were held, during this period, in different parts of England; but the General or Grand Lodge assembled at York, where the Fraternity were numerous and respectable.

The following circumstance is recorded of Elizabeth: Hearing that the Masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual Grand Lodge.* This design, however, was happily frustrated by the interposition of Sir Thomas Sackville; who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the Masons, and made so favourable a report to the queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meetings of the fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he

* This confirms the observations, in a former Note, on the existence of the Grand Lodge at York.

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resigned in favour of Francis Russell, Earl of Bedford, and Sir Thomas Gresham,* an eminent merchant, distinguished by his abilities, and great success in trade. To the former, the care of the Brethren, in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings in the south, where the Society had considerably increased, in consequence of the honourable report which had been made to the queen. Notwithstanding this new appointment of a Grand Master for the south, the General Assembly continued to meet in the city of York as heretofore, where all the records were kept; and to this assembly appeals were made on every important occasion.

SECTION V.

Progress of Masonry in the South of England, from the Reign of Elizabeth to the fire of London in 1666.

The queen, being assured that the Fraternity were composed of skilful architects and lovers of the arts, and that state-affairs were points in which

* Sir Thomas Gresham proposed to erect a building, at his own expense, in the city of London, for the service of commerce, if the citizens would purchase a proper spot for that purpose. His proposal being accepted, and some houses between Cornhill and Threadneedle-street, which had been purchased on that account, having been pulled down, on the 7th of June, 1566, the foundation-stone of the intended building was laid. The work was carried on with such expedition, that the whole was finished in November 1567. The plan of this edifice was formed upon that of the Exchange at Antwerp; being, like it, an oblong square, with a portico, supported by pillars of marble, ten on the north and south sides, and seven on the east and west; under which stood the shops, each seven feet and a half long, and five feet broad; in all 120; twenty-five on each side east and west, thirty-four and a half north, and thirty-five and a half south, each of which paid Sir Thomas 4l. 10s. a-year on an average.—There were likewise other shops fitted up at first in the vaults below; but the dampness and darkness rendered them so inconvenient that the vaults were soon let out to other uses. Upon the roof stood, at each corner, upon a pedestal, a grasshopper, which was the crest of *Sir Thomas's Arms*. This edifice, on its being first erected, was called simply the Bourse; but on the 23d of January, 1570, the queen, attended by a great number of her nobles, came from her palace of Somerset-house in the Strand, and, passing through Threadneedle-street, dined with Sir Thomas at his house in Bishopsgate-street; and after dinner her Majesty returned through Cornhill, entered the Bourse on the south side, and having viewed every part of the building, particularly the gallery which extended round the whole structure, and which was furnished with shops, filled with all sorts of the finest wares in the city, she caused the edifice to be proclaimed, in her presence, by a herald and trumpet, "The Royal Exchange;" and on this occasion, it is said, Sir Thomas appeared publicly in the character of Grand Master. The original building stood till the fire of London, in 1666, when it was destroyed, and a magnificent building erected in its place, which also was burnt to the ground on the 10th January, 1838.

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they never interfered, was perfectly reconciled to their assemblies, and Masonry made a great progress during her reign. Several Lodges were held in different parts of the kingdom, particularly in London and its environs, where the brethren increased considerably, and many great works were carried on under the auspices of Sir Thomas Gresham, from whom the Fraternity received every encouragement.

Charles Howard, Earl of Effingham, succeeded Sir Thomas in the office of Grand Master, and continued to preside over the Lodges in the south till the year 1588; when George Hastings, Earl of Huntingden, was chosen, who remained in that office till the death of the queen in 1603.

On the demise of Elizabeth, the crowns of England and Scotland were united in her successor James VI. of Scotland, who was proclaimed King of England, Scotland, and Ireland, on the 25th of March 1603. At this period, Masonry flourished in both kingdoms, and Lodges were convened under the royal patronage. Several gentlemen of fine taste, who had returned from their travels, full of laudable emulation to revive the old Roman and Grecian Masonry, brought home fragments of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London; who was put apprentice to a joiner, and had a natural taste for the art of designing. Being first renowned for his skill in landscape painting, he was patronized by the learned William Herbert, afterwards earl of Pembroke. Having made the tour of Italy at his lordship's expense, and improved under some of the best disciples of the famous Andrea Palladio, on his return to England he laid aside the pencil, and, confining his study to architecture, became the Vitruvius of Britain, and the rival of Palladio.

This celebrated artist was appointed general surveyor to king James I., under whose auspices the science of Masonry flourished. He was nominated Grand Master of England, and was deputised by his sovereign to preside over the Lodges. During his administration, several learned men were initiated into the order, and the Society considerably increased in consequence and reputation. Ingenious artists daily resorted to England, where they met with great encouragement; Lodges were instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the communications of the Fraternity were established, and the annual festivals regularly observed.

Many curious and magnificent structures were finished under the direction of this accomplished architect; and, among the rest, he was employed, by command of his sovereign, to plan a new palace at Whitehall, worthy the residence of the kings of England, which he accordingly executed; but, for want of a parliamentary fund, no more of the plan than the present Banqueting-house* was finished. In 1607, the foundation-stone of

* This building is said to contain the finest single room of its extent since the days

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this elegant piece of true Masonry was laid by king James, in presence of Grand Master Jones, and his Wardens, William Herbert, earl of Pembroke, and Nicholas Stone, Esq., Master Mason of England, who were attended by many brothers, clothed in form, and other eminent persons, who had been invited on the occasion. The ceremony was conducted with great pomp and splendour, and a purse of broad pieces of gold laid upon the stone, to enable the Masons to regale.

Inigo Jones continued in the office of Grand Master till 1618, when he was succeeded by the Earl of Pembroke; under whose auspices many eminent, wealthy, and learned men were initiated, and the mysteries of the Order held in high estimation.

On the death of king James, in 1625, Charles ascended the throne. The Earl of Pembroke presided over the Fraternity till 1630, when he resigned in favour of Henry Danvers, Earl of Danby; who was succeeded, in 1633, by Thomas Howard, Earl of Arundel, the progenitor of the Norfolk family. In 1635, Francis Russell, Earl of Bedford, accepted the government of the Society; but Inigo Jones having with indefatigable assiduity continued to patronize the Lodges during his lordship's administration, he was re-elected the following year, and continued in office till his death, in 1646.*

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of Augustus, and was intended for the reception of ambassadors, and other audiences of state. The whole is a regular and stately building, of three stories; the lowest has a rustic wall, with small square windows, and by its strength happily serves as a basis for the orders. Upon this is raised the Ionic, with columns and pilasters; and between the columns are well-proportioned windows, with arched and pointed pediments: over these, is placed the proper entablature; on which is raised a second series of the Corinthian order, consisting of columns and pilasters, like the other, column being placed over column, and pilaster over pilaster. From the capitals are carried festoons, which meet with masks and other ornaments in the middle. This series is also crowned with its proper entablature, on which is raised the balustrade, with attic pedestals between, which crown the work. The whole is finely proportioned, and happily executed. The projection of the columns from the wall, has a fine effect in the entablatures; which being brought forward in the same proportion, yields that happy diversity of light and shade so essential to true architecture. The internal decorations are also striking. The ceiling of the grand room, in particular, which is now used as a chapel, is richly painted by the celebrated Sir Peter Paul Rubens, who was ambassador in England in the time of Charles I. The subject is, the entrance, inauguration, and coronation of King James, represented by Pagan emblems; and it is justly esteemed one of the most capital performances of this eminent master. It has been pronounced one of the finest ceilings in the world.

* That Lodges continued regularly to assemble at this time, appears from the Dairy of the learned antiquary Elias Ashmole, where he says: "I was made a Free Mason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the Fellow Crafts, (all of whom are specified,) on 16th October, 1646." In another place of his Diary he says: "On March the 10th, 1682, about 5 hor. post merid., I received a summons to appear at a

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The taste of this celebrated architect was displayed in many curious and elegant structures, both in London and the country; particularly in design-

Lodge, to be held the next day, at Masons' Hall in London—March 11. Accordingly I went, and about noon were admitted into the fellowship of Free Masons, Sir William Wilson, knt., Captain Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wise. I was the Senior fellow among them, it being thirty-five years since I was admitted. There were present, beside myself, the fellows after named: Mr. Thomas Wise, Master of the Masons' Company this present year, Mr. Thomas Shorthose, and seven more old Free Masons. We all dined at the Half-moon Tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

An old record of the Society describes a coat of arms much the same with that of the London company of freemen Masons: whence it is generally believed that this company is a branch of that ancient Fraternity; and in former times, no man, it also appears, was made free of that company, until he was initiated in some lodge of free and accepted Masons, as a necessary qualification. This practice still prevails in Scotland among the operative Masons.

The writer of Mr. Ashmole's Life, who was not a Mason, before his History of Berkshire, p. 6, gives the following account of Masonry:

"He (Mr. Ashmole) was elected a Brother of the Company of Free Masons; a favour esteemed so singular by the Members, that kings themselves have not disdained to enter themselves of this Society. From these are derived the adopted Masons, accepted Masons, or Free Masons; who are known to one another all over the world, by certain *signals* and *watch words* known to them alone. They have several Lodges in different countries for their reception; and when any of them fall into decay, the Brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secresy, which has had better fate than all other oaths, and has ever been most religiously observed: nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make the least discovery."

In some of Mr. Ashmole's manuscripts, there are many valuable collections relating to the history of the Free Masons, as may be gathered from the letters of Dr. Knipe, of Christ's church, Oxford, to the publisher of Ashmole's Life; the following extracts from which will authenticate and illustrate many facts in this history:

"As to the ancient Society of Free Masons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The Sovereigns of that Order have not disdained our fellowship, and there have been times when Emperors were also Free Masons. What from Mr. Ashmole's collection I could gather was, that the report of our Society taking rise from a bull granted by the pope in the reign of Henry VI. to some Italian architects to travel over all Europe to erect chapels, was ill-founded. Such a bull there was, and those architects were Masons; but this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections.

"St. Alban, the proto-martyr, established Masonry, here, and from his time it flour-

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ing the magnificent row of Great Queen-street, and the west side of Lincoln's Inn Fields, with Lindsey-house in the centre; the late Chirurgeons'-hall and theatre, now Barbers'-hall, in Monkwell-street; Shaftesbury-house, late the London Lying-in Hospital for Married Women, in Aldersgate-street; Bedford-house, in Bloomsbury-square, which is now taken down to make room for the new buildings in the improvement of the Duke of Bedford's town estate; Berkeley-house, Piccadilly, lately burnt, and rebuilt, now in the possession of the Duke of Devonshire; and York-stairs, on the bank of the Thames, &c. Beside these, he designed Gunnersbury-house, near Brentford: Wilton-house, in Wiltshire; Castle-Abbey, in Northamptonshire; Stoke-park; part of the quadrangle at St. John's, Oxford; Charlton-house, and Cobham-hall, in Kent; Coles-hill, in Berkshire; and the Grange, in Hampshire.

The breaking out of the civil wars obstructed the progress of Masonry in England for some time; but after the Restoration it began to revive under the patronage of Charles II., who had been received into the Order during his exile.*

On the 27th December, 1663, a general assembly was held, at which Henry Jermyn, Earl of St. Alban's, was elected Grand Master; who appointed Sir John Denham, knt. his deputy, and Mr. (afterwards Sir) Christopher Wren,† and John Webb, his Wardens. Several useful regula-

ished, more or less, according, as the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the Masons a charter. Under our Norman princes they frequently received extraordinary marks of royal favour.—There is no doubt to be made, that the skill of Masons, which was always transcendently great, even in the most barbarous times; their wonderful kindness and attachment to each other, how different soever in condition; and their inviolable fidelity in keeping religiously their secrets; must have exposed them, in ignorant, troublesome, and superstitious times, to a vast variety of adventures, according to the different state of parties, and other alterations in government. By the way, it may be noted, that the Masons were always loyal, which exposed them to great severities when power wore the appearance of justice, and those who committed treason punished true men as traitors. Thus, in the 3d year of Henry VI. an act passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies; yet this act was afterwards [virtually] repealed; and even before that, King Henry and several lords of his court become fellows of the Craft.

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

† He was the only son of Dr. Christopher Wren, dean of Windsor, and was born in 1632. His genius for arts and sciences appeared early. At the age of thirteen, he invented a new astronomical instrument, by the name of *Pan-organum*, and wrote a treatise on the origin of rivers. He invented a new pneumatic engine, and a peculiar instrument of use in gnomonics, to solve this problem, viz. "On a known plane, in a known elevation, to describe such lines with the expedite turning of rundles to certain divisions, as by the shadow the style may show the equal hours of the day." In

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tions* were made at this assembly, for the better government of the Lodges, and the greatest harmony prevailed among the brethren at their various meetings.

Thomas Savage, earl of Rivers, having succeeded the Earl of St. Alban's in the office of Grand Master in June, 1666, Sir Christopher Wren was appointed deputy under his lordship; in which office he distinguished himself more than any of his predecessors in promoting the prosperity of the few Lodges that occasionally met at this time, particularly the old

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1646, at the age of fourteen, he was admitted a gentleman commoner in Wadham college, Oxon, where he greatly improved under the instructions and friendship of Dr. Wilkins and Dr. Seth Ward, who were gentlemen of great learning, and afterwards promoted by king Charles II. to the mitre. His other numerous juvenile productions in mathematics prove him to be a scholar of the highest eminence. He assisted Dr. Scarborough in anatomical preparations, and experiments upon the muscles of the human body; whence are dated the first introduction of geometrical and mechanical speculations in anatomy. He wrote discourses on the longitude; on the variations of the magnetical needle; *de re nautica veterum;* how to find the velocity of a ship in sailing; of the improvement of galleys; and how to recover wrecks. Beside these, he treated on the convenient way of using artillery on ship-board; how to build on deep water; how to build a mole into the sea, without *Puzzolan* dust, or cisterns; and of the improvement of river navigation, by the joining of rivers. In short, the works of this excellent genius appear to be rather the united efforts of a whole century, than the production of one man.

* Among other regulations made at this assembly were the following:

1. That no person, of what degree soever, be made or accepted a Free Mason unless in a regular Lodge, whereof one to be a Master or a Warden in that limit or division where such Lodge is kept, and another to be a craftsmen in the trade of Free Masonry.

2. That no person hereafter shall be accepted a Free Mason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

3. That no person hereafter who shall be accepted a Free Mason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept. And the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

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

5. That for the future the said Fraternity of Free Masons shall be regulated and governed by one Grand Master, and as many Wardens as the said Society shall think fit to appoint at every annual general assembly.

6. That no person shall be accepted, unless he be twenty-one years old, or more.

Several records of the Society of this and the proceeding reign, were lost at the Revolution; and not a few were too hastily burnt in our own times by some scrupulous brothers, from a fear of making discoveries prejudicial to the interests of the Order.

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Lodge of St. Paul's,* now the Lodge of Antiquity, which he patronised upwards of eighteen years. The honours which this celebrated character afterwards received in the Society, are evident proofs of the attachment of the Fraternity towards him.

SECTION IV.

The History of Masonry in England from the Fire of London† to the Accession of George I.

The year 1666 afforded a singular and awful occasion for the utmost exertion of Masonic abilities. The city of London, which had been visited in the preceding year by the plague, to whose ravages, it is computed, above 100,000 of its inhabitants fell a sacrifice,‡ had scarcely recovered from the alarm of that dreadful contagion, when a general conflagration reduced the greatest part of the city within the walls to ashes. This dreadful fire broke out on the 2d of September, at the house of a baker in Pudding-lane, a wooden building, pitched on the outside, as were also all the rest of the houses in that narrow lane. The house being filled with fagots and brushwood, soon added to the rapidity of the flames, which raged with such fury as to spread four ways at once.

Jonas Moore and Ralph Gatrix, who were appointed surveyors on this occasion to examine the ruins, reported, that the fire over-ran 373 acres within the walls, and burnt 13,000 houses, 89 parish churches, besides chapels, leaving only 11 parishes standing. The Royal Exchange, Customhouse, Guildhall, Blackwell-hall, St. Paul's cathedral, Bridewell, the two compters, fifty-two city companies' halls, and three city gates, were all demolished. The damage was computed at 10,000,000*l.* sterling.§

* It appears from the records of the Lodge of Antiquity, that Mr. Wren at this time attended the meetings regularly: and that, during his presidency, he presented to that Lodge three mahogany candlesticks, which are still preserved, and highly prized, as a *memento* of the esteem of the honourable donor.

† For many of the particulars contained in this section, I am indebted to Mr. Noorthouck's edition of the Book of Constitutions, published in 1784; which, much to the honour of that gentleman, is executed in a masterly manner, and interspersed with several judicial remarks.

‡ The streets were at this time narrow, crooked, and incommodious; the houses built chiefly of wood, close, dark, and ill-contrived; with several stories projecting beyond each other as they rose, over the contracted streets. Thus the free circulation of air was obstructed, the people breathed a stagnant and unwholesome element, replete with foul effluvia, sufficient of itself to generate putrid disorders. From this circumstance, the inhabitants were continually exposed to contagious disorders, and the buildings to the ravages of fire.

§ Anderson's History of Commerce, vol. ii. p. 130.

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After so sudden and extensive a calamity, it became necessary to adopt some regulations to guard against any such catastrophe in future. It was therefore determined, that in all the new buildings to be erected, stone and brick should be substituted in the room of timber. The King and the Grand Master immediately ordered Deputy Wren to draw up the plan of a new city, with broad and regular streets. He was also appointed surveyor-general and principal architect for rebuilding the city, the cathedral of St. Paul, and all the parochial churches enacted by parliament, in lieu of those that were destroyed, with other public structures. This gentleman, conceiving the charge too important for a single person, selected Mr. Robert Hook, professor of Geometry in Gresham-college, to assist him; who was immediately employed in measuring, adjusting, and setting out the ground of the private streets to the several proprietors. Dr. Wren's model and plan were laid before the King and the House of Commons, and the practicability of the whole scheme, without the infringement of property, clearly demonstrated: it unfortunately happened, however, that the greater part of the citizens were absolutely averse to alter their old possessions, and to recede from building their houses again on the old foundations. Many were unwilling to give up their properties into the hands of public trustees, till they should receive an equivalent of more advantage; while others expressed distrust. All means were tried to convince the citizens, that by removing all the church-yards, gardens, &c., to the outskirts of the city, sufficient room would be given to augment the streets, and properly to dispose of the churches, halls, and other public buildings, to the perfect satisfaction of every proprietor; but the representation of all these improvements had no weight. The citizens chose to have their old city again, under all its disadvantages, rather than a new one, the principles of which they were unwilling to understand, and considered as innovations. Thus an opportunity was lost, of making the new city the most magnificent, as well as the most commodious for health and trade, of any in Europe. The architect, cramped in the execution of his plan, was obliged to abridge his scheme, and exert his utmost labour, skill, and ingenuity, to model the city in the manner in which it has since appeared.

On the 23d of October 1667, the King in person levelled in form the foundation-stone of the new Royal Exchange, now allowed to be the finest in Europe; and on the 28th of September 1669, it was opened by the lord mayor and aldermen. Round the inside of the square, above the arcades, and between the windows, are the statues of the sovereigns of England.—In the centre of the square, is erected the King's statue to the life, in a Cæsarean habit of white marble, executed in a masterly manner by Mr. Gibbons, then Grand Warden of the Society.

In 1668, the Custom-house for the port of London, situated on the south side of Thames-street, was built, adorned with an upper and lower order of

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architecture. In the latter, are stone columns and an entablement of the Tuscan order; and in the former, are pilasters, entablature, and five pediments of the Ionic order. The wings are elevated on columns, forming piazzas; and the length of the building is 189 feet; its breadth in the middle, 27; and at the west end, 60 feet.*

This year also, Deputy Wren and his Warden Webb finished the *Theatrum Sheldonium* at Oxford, designed and executed at the private expense of Gilbert Sheldon, Archbishop of Canterbury, an excellent architect, and able designer. On the 9th of July 1669, the cape-stone of this elegant building was celebrated with joy and festivity by the craftsmen, and an elegant oration delivered on the occasion by Dr. South.

Deputy Wren, at the same time, built, at the expense of the university, that other master-piece of architecture, the pretty museum, near this theatre.

In 1671, Dr. Wren began to build that great fluted column called the Monument, in memory of the burning and rebuilding of the city of London. This stupendous pillar was finished in 1677.

"It is 24 feet higher than Trajan's pillar at Rome, and built of Portland stone, of the Doric order. Its altitude, from the ground, is 202 feet; the greatest diameter of the shaft or body of the column, 15 feet; the ground plinth, or bottom of the pedestal, 28 feet square; and the pedestal, 40 feet high. Over the capital, is an iron balcony, encompassing a cone 32 feet high, supporting a blazing urn of gilt brass. Within is a large staircase of black marble, containing 345 steps, each step ten inches and a half broad, and six inches thick. The west side of the pedestal is adorned with curious emblems, by the masterly hand of Mr. Cibber, father to the late poet-laureate Colley Cibber; in which eleven principal figures are done *in alto*, and the rest *in basso relievo*. That to which the eye is particularly directed, is a female, representing the *City of London*, sitting in a languishing posture, on a heap of ruins. Behind her, is *Time*, gradually raising her up; and at her side, a woman, representing *Providence*, gently touching her with one hand, while, with a winged sceptre in the other, she directs her to regard two goddesses in the clouds; one with a cornucopia, denoting Plenty; the other, with a palm branch, the emblem of Peace. At her feet is a bee-hive, to show that, by industry and application, the greatest misfortunes may be overcome. Behind *Time*, are the *Citizens*, exulting at his endeavours to restore her; and beneath, in the midst of the ruins, is a *dragon*, the supporter of the city arms, who endeavours to preserve them with his paw. At the north end, is a view of the *City in flames*, the inhabitants in consternation, with their arms extended upward, crying for assistance. Opposite the city, on an elevated pavement, stands the *King*, in

* This building was destroyed by fire a few years ago, and an elegant structure erected in its stead.—*Editor.*

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a Roman habit, with a laurel on his head, and a truncheon in his hand; who, on approaching her, commands three of his attendants to descend to her relief. The first represents the *Sciences*, with a winged head, and circle of naked boys dancing thereon, and holding Nature in her hand, with her numerous breasts, ready to give assistance to all. The second is *Architecture*, with a plan in one hand, and a square and pair of compasses in the other. The third is *Liberty*, waving a hat in the air, and showing her joy at the pleasing prospect of the City's speedy recovery. Behind the King, stands his brother the *Duke of York*, with a garland in one hand, to crown the rising city, and a sword in the other for her defence. The two figures behind them, are *Justice* and *Fortitude;* the former with a coronet, and the latter with a reined lion; while under the pavement, in a vault, appears *Envy* knawing a heart. In the upper part of the back-ground, the re-construction of the city is represented by scaffolds and unfinished houses, with builders at work on them. The north and south sides of the pedestal have each a Latin inscription, one describing the desolation of the city, the other its restoration. The east side of the pedestal has an inscription, expressing the time in which the pillar was begun, continued, and brought to perfection. In one line, continued round the base, are these words: "This pillar was set up in perpetual remembrance of the most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the Popish faction, in the beginning of September, in the year of our Lord 1666, in order to the carrying on their horrid plot for extirpating the Protestant religion, and old English liberty, and introducing popery and slavery." On the Duke of York's accession to the crown, this inscription was erased; but was again restored soon after the Revolution.

The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul's cathedral claimed particular attention. Dr. Wren drew several designs to discover what would be most acceptable to the general taste; and finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best style of Greek and Roman architecture, and caused a large model of it to be made in wood; but the bishops deciding that it was not sufficiently in the cathedral style, the surveyor was ordered to amend it, and he then produced the scheme of the present structure, which was honoured with the king's approbation.—The original model, however, which was only of the Corinthian order, like St. Peter's at Rome, is still kept in an apartment of the cathedral as a real curiosity.

In 1673, the foundation-stone of this magnificent cathedral, designed by Deputy Wren, was laid in solemn form by the King* attended by Grand

* The mallet with which the King levelled this foundation-stone was delivered by Sir Christopher Wren to the old Lodge of St. Paul, now the Lodge of Antiquity, where it is still preserved as a great curiosity.

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Master Rivers, his architects and craftsmen, in the presence of the nobility and gentry, the lord mayor and aldermen, the bishops and clergy, &c.—During the whole time this structure was building, Dr. Wren acted as master of the work and surveyor, and was ably assisted by his Wardens, Mr. Edward Strong and his son.

St. Paul's cathedral is planned in the form of a long cross; the walls are wrought in rustic, and strengthened, as well as adorned, by two rows of coupled pilasters, one over the other; the lower Corinthian, and the upper Composite. The spaces between the arches of the windows, and the architecture of the lower order, as well as those above, are filled with a variety of enrichments.

The west front is graced with a most magnificent portico, a noble pediment, and two stately turrets. There is a grand flight of steps of black marble that extend the whole length of the portico, which consists of twelve lofty Corinthian columns below, and eight of the Composite order above; these are all coupled and fluted. The upper series support a noble pediment, crowned with its acroteria; and in this pediment is an elegant representation in bas-relief of the conversion of St. Paul, executed by Mr. Bird, artist whose name, on account of this piece alone, is worthy of being transmitted to posterity. The figures are well executed; the magnificent figure of St. Paul, on the apex of the pediment, with St. Peter on his right, and St. James on his left, produce a fine effect. The four Evangelists, with their proper emblems, on the front of the towers, are judiciously disposed, and skilfully finished; St. Matthew is distinguished by an angel; St. Mark, by a lion; St. Luke, by an ox; and St. John, by an eagle.

To the north portico, there is an ascent by twelve circular steps of black marble, and its dome is supported by six grand Corinthian columns. Upon the dome is a well-proportioned urn, finely ornamented with festoons; over the urn is a pediment, supported by pilasters in the wall, in the face of which are carved the royal arms, with the regalia supported by angels.—Statues of five of the apostles are placed on the top, at proper distances.

The south portico answers to the north, and, like that, is supported by six noble Corinthian columns; but as the ground is considerably lower on this side of the church than the other, the ascent is by a flight of twenty-five steps. This portico has also a pediment above, in which is a phœnix rising out of the flames, with the motto, RESURGAM,* underneath it; as

* A curious accident is said to have given rise to this device, which was particularly observed by the architect as a favourable omen. When Dr. Wren was marking out the dimensions of the building, and had fixed on the centre of the great dome, a common labourer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the Masons. The stone which the man brought happened to be a piece of a gravestone, with nothing remaining of the inscription but this single word, in large capitals, RESURGAM; and this circumstance left an impression on Dr. Wren's mind, that could never afterwards be erased.

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an emblem of rebuilding the church. On this side of the building are likewise five statues, which correspond with those on the apex of the north pediment.

At the east end of the church is a sweep, or circular projection, for the altar, finely ornamented with the orders, and with sculpture; particularly a noble piece in honour of King William III.

The dome, which rises in the centre of the whole, is superlatively grand. Twenty feet above the roof of the church is a circular range of thirty-two columns, with niches placed exactly against others within. These are terminated by their entablature, which supports a handsome gallery, adorned with a bulustrade. Above these columns is a range of pilasters, with windows between; and from the entablature of these, the diameter decreases very considerably; and two feet above that, it is again contracted. From this part the external sweep of the dome begins, and the arches meet at 52 feet above. On the summit of the dome, is an elegant balcony, and from its centre rises the lantern, adorned with Corinthian columns. The whole is terminated by a ball, on which stands a cross, both of which are elegantly gilt.

This noble fabric is surrounded, at a proper distance, by a dwarf-stone wall, on which is placed the most magnificent balustrade of cast iron perhaps in the universe, four feet six inches in height, exclusive of the wall. In this enclosure are seven beautiful iron gates, which, together with the balustres, in number about 2500, weigh 200 tons and 85 pounds.

In the centre of the area of the grand west front, on a pedestal of excellent workmanship, stands a statue of Queen Anne, formed of white marble, with proper decorations. The figures on the base represent *Britannia*, with the spear; *Gallia*, with the crown in her lap; *Hibernia*, with her harp; and *America*, with her bow. These, and the colossal statues with which the church is adorned, were executed by the ingenious Mr. Hill.

A strict regard to the situation of this cathedral, due east and west, has given it an oblique appearance with respect to Ludgate-street in front; so that the great front gate in the surrounding iron rails, being made to regard the street in front, rather than the church to which it belongs, the statue of Queen Anne, which is exactly in the middle of the west front, is thrown on one side the straight approach from the gate to the church, and gives an idea of the whole edifice being awry.

Under the grand portico, at the west end, are three doors, ornamented at the top with bas-relief. The middle door, which is by far the largest, is cased with white marble, and over it is a fine piece of basso-relievo, in which St. Paul is represented preaching to the Bereans. On entering the door, the mind is struck by the extent of the vista. An arcade, supported by lofty and massy pillars on each hand, divides the church into the body and two aisles; and the view is terminated by the altar at the extremity of

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the choir; subject, nevertheless, to the intervention of the organ standing across, which forms a heavy obstruction. The pillars are adorned with columns and pilasters of the Corinthian and Composite orders; and the arches of the roof are enriched with shields, festoons, chaplets, and other ornaments. In the aisle, on one hand, is the consistory; and, opposite, on the other, the morning-prayer chapel. These have very beautiful screens of carved wainscot, which are much admired.

Over the centre, where the great aisles cross each other, is the grand cupola, or dome, the vast concave of which inspires a pleasing awe. Under its centre is fixed, in the floor, a brass plate, round which the pavement is beautifully variegated; but the figures into which it is formed, can no where be so well seen as from the whispering-gallery above. Here the spectator has at once a full view of the organ, richly ornamented with carved work, and the entrance to the choir directly under it. The two aisles on the sides of the choir, as well as the choir itself, are inclosed with very fine iron rails and gates.

The altar-piece is adorned with four noble fluted pilasters, painted and veined with gold, in imitation of *lapis lazuli*, and their capitals are double gilt. In the intercolumniations below are nine marble panels, and above are six windows, in the two series. The floor of the whole church is paved with marble; and within the rails of the altar with porphyry, polished, and laid in several geometrical figures.

In the great cupola, which is 108 feet in diameter, the architect seems to have imitated the Pantheon at Rome, excepting that the upper order is there only umbratile, and distinguished by different coloured marbles; while, in St. Paul's, it is extant out of the wall. The Pantheon is no higher within than its diameter; St. Peter's is two diameters; the former shows its concave too low, the latter too high; St. Paul's is proportioned between both, and therefore shows its concave every way, and is very lightsome by the windows of the upper order. These strike down the light through the great colannade that encircles the dome without, and serve for the abutment, which is brick of the thickness of two bricks; but as it rises every way five feet high, it has a course of excellent brick of 18 inches long, banding through the whole thickness; and, to make it still more secure, it is surrounded with a vast chain of iron, strongly linked together at every ten feet. The chain is let into a channel, cut into the bandage of Portland stone, and defended from the weather by filling the groove with lead. The concave was turned upon a centre, which was judged necessary to keep the work true; but the centre was laid without any standards below for support. Every story of the scaffolding being circular, and the ends of all the ledgers meeting at so many rings, and truly wrought, it supported itself.

As the old church of St. Paul had a lofty spire, Dr. Wren was obliged to give his building an altitude that might secure it from suffering by the

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comparison. To do this, he made the dome without much higher than within, by raising a strong brick cone over the internal cupola, so constructed as to support an elegant stone lantern on the apex. This brick cone is supported by a cupola, formed of timber, and covered with lead: between which and the cone are easy stairs, up to the lantern. Here the spectator may view contrivances that are truly astonishing. The outward cupola is only ribbed, which the architect thought less Gothic than to stick it full of such little lights as are in the cupola of St. Peter's, that could not without difficulty be mended, and, if neglected, might soon damage the timbers.—As the architect was sensible that paintings are liable to decay, he intended to have beautified the inside of the cupola with mosaic work; which, without the least fading of colours, would be as durable as the building itself: but in this he was over-ruled, though he had undertaken to procure four of the most eminent artists in that profession from Italy, for that purpose. This part, therefore, is now decorated by the pencil of Sir James Thornhill, who has represented the principal passage of St. Paul's life, in eight compartments. These paintings are all seen to advantage by means of a circular opening, through which the light is transmitted with admirable effect from the lantern above; but they are now cracked, and sadly decayed.

Divine service was performed in the choir of this cathedral for the first time on the thanksgiving day for the peace of Ryswick, Dec. 2, 1697;* and the last stone on the top of the lantern laid by Mr. Christoper Wren, the son of the architect, in 1710.

This noble fabric, lofty enough to be discerned at sea eastward, and at Windsor to the west, was begun and completed in the space of 35 years, by one architect, the great Sir Christopher Wren; one principal Mason, Mr. Strong; and under one bishop of London, Dr. Henry Compton: whereas St. Peter's at Rome was 155 years in building, under twelve successive architects, assisted by the police and interest of the Roman see, and attended by the best artists in sculpture, statuary, painting, and mosaic work.

The various parts of this superb edifice I have been thus particular in describing, as it reflects honour on the ingenious architect who built it, and as there is not an instance on record of any work of equal magnitude having ever been completed by one man.

While the cathedral of St. Paul's was carrying on as a national undertaking, the citizens did not neglect their own immediate concerns, but restored such of their halls and gates as had been destroyed. In April 1675, was laid the foundation-stone of the late Bethlehem-hospital for lunatics, in Moorfields. This was a magnificent building, 540 feet long, and 40 broad, besides the two wings, which were not added until several years

* Howell's Medulla Hist. Aug.

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afterwards. The middle and ends of the edifice projected a little, and were adorned with pilasters, entablatures, foliages, &c., which, rising above the rest of the building, had each a flat roof, with a handsome balustrade of stone. In the centre was an elegant turret, adorned with a clock, gilt ball, and vane. The whole building was brick and stone, inclosed by a handsome wall, 680 feet long, of the same materials. In the centre of the wall was a large pair of iron gates; and on the piers on which these were hung, were two images, in a reclining posture, one representing *raving*, the other *melancholy, madness*. The expression of these figures is admirable; and they were the workmanship of Mr. Cibber, the father of the laureat before mentioned. This building is now destroyed.*

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

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

Allhallows, Bread-street, finished 1694; and the steeple completed 1697.
Allhallows the Great, Thames-street, 1683.
Allhallows, Lombard-street. 1694.
St. Alban, Wood-street, 1685.
St. Anne and Agnes, St. Anne's-lane, Aldersgate-street, 1680.
St. Andrew's Wardrobe, Puddledock-hill, 1692.
St. Andrew's, Holborn, 1687.
St. Anthon's Watling-street, 1682.
St. Augustin's, Watling-street, 1683; and the steeple finished 1695.
St. Bartholomew's, Royal Exchange, 1679.
St. Benedict's Gracechurch-street, 1685.
St. Benedict's Threadneedle-street, 1673.
St. Bennet's, Paul's Wharf, Thames-street, 1683.
St. Bride's, Fleet-street, 1680; and farther adorned in 1699.
Christ-church, Newgate-street, 1687.
St. Christopher's, Threadneedle-street, (since taken down to make room for the Bank, repaired in 1696.
St. Clement Danes, in the Strand, taken down 1680, and rebuilt by Sir Christopher Wren, 1682.
St. Clement's, East Cheap, St. Clement's-lane, 1686.
St. Dionis Back, Lime-street, 1674.
St. Dunstan's in the East, Tower-street, repaired in 1698.
St. Edmond's the King, Lombard-street, rebuilt in 1674.
St. George, Botolph-lane, 1674.

* A new edifice, for the same purpose, has been erected in St. George's Fields — *Editor.*

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St. James, Garlick-hill, 1683.
St. James, Westminster, 1675.
St. Lawrence Jewry, Cateaton-street, 1677.
St. Magnus, London-bridge, 1676; and the steeple in 1705.
St. Margaret, Lothbury, 1690.
St. Margaret Pattens, Little Tower-street, 1687.
St. Martin's, Ludgate, 1684.
St. Mary Abchurch, Abchurch-lane, 1686.
St. Mary's at hill, St. Mary's hill, 1672.
St. Mary's, Aldermary, Bow-lane, 1672.
St. Mary Magdalen, Old Fish-street, 1685.
St. Mary Somerst, Queenhithe, Thames-street, 1683.
St. Mary-le-bow, Cheapside, 1683. This church was built on the wall of a very ancient one in the early time of the Roman colony; the roof is arched, and supported with ten Corinthian columns; but the principal ornament is the steeple, which is deemed an admirable piece of architecture, not to be paralleled by that of any other parochial church. It rises from the ground a square tower, plain at bottom, and is carried up to a considerable height in this shape, but with more ornament as it advances. The principal decoration of the lower part is the door-case; a loftly, noble arch, faced with a bold and well-wrought rustic, raised on a plain solid course from the foundation. Within the arch, is a portal of the Doric order, with well-proportioned columns; the frieze is ornamented with triglyphs, and with sculpture in the metopes. There are some other slight ornaments in this part, which is terminated by an elegant cornice, over which rises a plain course, from which the dial projects. Above this, in each face, there is an arched window, with Ionic pilasters at the sides. The entablature of the order is well wrought: it has the swelling frieze, and supports on the cornice an elegant balustrade, with Attic pillars over Ionic columns. These sustain elegant scrolls, on which are placed urns with flames, and from this part the steeple rises circular.—There is a plain course to the height of half the scrolls, and upon this is raised an elegant circular series of Corinthian columns. These support a second balustrade with scrolls; and above there is placed another series of columns of the Composite order; while, from the entablature, rises a set of scrolls supporting the spire, which is placed on balls, and terminated by a globe, on which is fixed a vane.
St. Mary Woolnoth's, Lombard-street, repaired in 1677.
St. Mary, Aldermanbury, rebuilt 1677.
St. Mathew, Friday street, 1685.
St. Michael, Basinghall-street, 1679.
St. Michael Royal, College-hill, 1694.
St. Michael, Queenhithe, Trinity-lane, 1677.
St. Michael, Wood-street, 1675.

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St. Michael, Crooked-lane, 1688.
St. Michael, Cornhill, 1672.
St. Mildred, Bread-street, 1683.
St. Mildred, Poultry, 1676.
St. Nicholas Cole-abbey, Old Fish-street, 1677.
St. Olave's Old Jewry, 1673.
St. Peter's, Cornhill, 1681.
St. Sepulchre's Snow-hill, 1670.
St. Stephen's Coleman-street, 1676.
St. Stephen's, Walbrook, behind the Mansion-house, 1676. Many encomiums have been bestowed on this church for its interior beauties. The dome is finely proportioned to the church, and divided into small compartments, decorated with great elegance, and crowned with a lantern: the roof is also divided into compartments, and supported by noble Corinthian columns raised on their pedestals. This church has three aisles and a cross aisle, is 75 feet long, 36 broad, 34 high, and 58 to the lantern. It is famous all over Europe, and justly reputed the master-piece of Sir Christopher Wren. There is not a beauty of which the plan would admit, that is not to be found here, in its greatest perfection.
St. Swithin's, Cannon-street, 1673.
St. Vedast, Foster lane, 1697.

While these churches, and other public buildings, were going forward under the direction of Sir Christopher Wren, King Charles did not confine his improvements to England alone, but commanded Sir William Bruce, Bart., Grand Master of Scotland, to rebuild the palace of Holyrood House, at Edinburgh, which was accordingly executed by that architect in the best Augustan style.

During the prosecution of the great works above described, the private business of the society was not neglected: Lodges were held at different places, and many new ones constituted, to which the best architects resorted.

In 1674, the Earl of Rivers resigned the office of Grand Master, and was succeeded by George Villiers, Duke of Buckingham. He left the care of the Brethren to his wardens, and Sir Christopher Wren, who still continued to act as deputy. In 1679, the duke resigned in favour of Henry Bennet, Earl of Arlington. Though this nobleman was too deeply engaged in state affairs to attend to the duties of Masonry, the Lodges continued to meet regularly under his sanction, and many respectable gentlemen joined the Fraternity.

On the death of the king, in 1685, James II. succeeded to the throne, during whose reign the Fraternity were much neglected. The Earl of Arlington dying this year, the Lodges met in communication, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and

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Mr. Edward Strong* his wardens. Masonry continued in a declining state for many years, and a few Lodges only occasionally met at different places.

At the Revolution the Society was so much reduced in the South of England, that no more than seven regular Lodges met in London and its suburbs, of which two only were worthy of notice; the old Lodge of St. Paul's, over which Sir Christopher had presided during the building of that structure; and a Lodge at St. Thomas's Hospital, Southwark, over which Sir Robert Clayton, then Lord Mayor of London, presided during the rebuilding of that hospital.†

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

At a general assembly and feast of the Masons, in 1697, many noble and eminent brethren were present, and among the rest, Charles Duke of Richmond and Lenox, who was at that time Master of the Lodge at Chichester. His Grace was proposed and elected Grand Master for the following year; and having engaged Sir Christopher Wren to act as his deputy, he appointed Edward Strong, senior, and Edward Strong, junior, his wardens. His Grace continued in office only one year, and was succeeded by Sir Christopher, who continued at the head of the Fraternity till the death of the King in 1702.

During the following reign, Masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the Lodges decreased, and the annual festivals were entirely neglected.‡ The old Lodge of St. Paul, and a few others, continued to meet regularly, but consisted of few members.§ To increase their numbers, a proposition was made, and afterwards agreed to, That the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the order. In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem.

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

† See the Book of Constitutions, 1738, p. 106, 107.

‡ Book of Constitutions, 1738, p 108. § Ibid.

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was annexed a conditional clause,* which the Grand Master for the time being, his successors, and the Master of every Lodge to be hereafter constituted, were bound to preserve inviolate in all time coming. To commemorate this circumstance, it has been customary since that time, for the Master of the oldest Lodge to attend every Grand Installation: and taking precedence of all present, the Grand Master only excepted, to deliver the book of the original Constitutions to the newly installed Grand Master, on his engaging to support the Ancient Charges and general regulations.

By this prudent precaution of our ancient Brethren, the original Constitutions were established as the basis of all future Masonic jurisdiction in the South of England; and the ancient landmarks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future invaders. The four old Lodges, in consequence of the above compact, in which they considered themselves as a distinct party, continued to act by their original authority; and, so far from surrendering any of their rights, had them frequently ratified and confirmed by the whole Fraternity in Grand Lodge assembled, who always acknowledged their independent and immemorial power to practise the rites of Masonry. No regulations of the Society which might hereafter take place could, therefore, operate with respect to those Lodges, if such regulations were contrary to, or subversive of, the original Constitutions, by which only they were governed; and while their proceedings were conformable to those Constitutions, no power known in Masonry could legally deprive them of any right or privilege which they had ever enjoyed.

The necessity of fixing the original Constitutions as the standard by which all future laws in the Society are to be regulated, was so clearly understood and defined by the whole Fraternity at this time, that it was estab-

* The conditional clause runs thus:—"Every *annual* Grand Lodge has an *inherent* power and authority to make *new* regulations, or to alter *these*, for the *real benefit* of this *ancient* Fraternity; *provided always*, THAT THE OLD LAND-MARKS BE CAREFULLY PRESERVED: and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of *all* the Brethren before dinner, in writing, *even of the youngest apprentice*; the approbation and consent of the *majority* of *all* the Brethren present, being absolutely necessary to make the same binding and obligatory."

This remarkable clause, with thirty-eight regulations preceding it, all of which are printed in the first edition of the Book of Constitutions, were approved, and confirmed by one hundred and fifty Brethren, at an annual assembly and feast held at Stationers'-hall on St. John the Baptist's day, 1721, (1) and in their presence subscribed by the Master and Wardens of the four old Lodges on the one part: and by Philip, Duke of Wharton, then Grand Master; Theophilus Desaguliers, M. D. and F. R. S., Deputy Grand Master; Joshua Timson, and William Hawkins, Grand Wardens; and the Masters and Wardens of sixteen Lodges, which had been constituted between 1717 and 1721, on the other part.

(1) See the first edition of the Book of Constitutions, p. 58.

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lished as an unerring rule, at every installation, public and private, for many years afterwards, to make the Grand Master, and the Masters and Wardens of every Lodge, engage to support the original Constitutions; to the observance of which also, every Mason was bound at his initiation.—Whoever acknowledges the universality of Masonry to be its highest glory, must admit the propriety of this conduct; for were no standard fixed for the government of the Society, Masonry might be exposed to perpetual variations, which would effectually destroy all the good effects that have hitherto resulted from its universality and extended progress.*

During the administration of Mr. Sayer, the Society made little pro-

* When the earlier editions of this book were printed, the author was not sufficiently acquainted with this part of the history of Masonry in England. The above particulars have been carefully extracted from old records and authentic manuscripts, and are, in many points, confirmed by the old books of the Lodge of Antiquity, as well as the first and second editions of the Book of Constitutions.

The following account of the four old Lodges may prove acceptable to many readers.

1. The old Lodge of St. Paul, now named the Lodge of Antiquity, formerly held at the Goose and Gridiron in St. Paul's Church-yard, is still extant (in 1820,) and regularly meets at the Free Masons' Tavern in Great Queen-street, Lincoln's-Inn-Fields, on the fourth Wednesday of January, February, March, May, June, October, and November, every year. The Lodge is in a very flourishing state; and under the direction of his Royal Highness the Duke of Sussex, M. W. G. M., now possesses some valuable records and curious ancient relics.

2. The old Lodge, No. 2, formerly held at the Crown in Parker's-lane, Drury-lane, has been extinct above fifty years, by the death of its members.

3. The old Lodge, No. 3, formerly held at the Apple-tree Tavern, in Charles-street, Covent Garden, has been dissolved many years. By the list of Lodges inserted in the Book of Constitutions printed in 1738, it appears, that, in February 1722–3, this Lodge was removed to the Queen's Head, in Knave's Acre, on account of some difference among its members, and that the members who met there came under a *new* constitution; though, says the Book of Constitutions, *they wanted it not*, and ranked as No. 10, in the list. Thus they inconsiderately renounced their former rank under an immemorial constitution.

4. The Lodge, No. 4, formerly held at the Rummer and Grapes Tavern, in Channel-row, Westminster, was thence removed to the Horn Tavern in New Palace Yard, where it continued to meet regularly till within these few years; when, finding themselves in a declining state, the members agreed to incorporate with a new and flourishing Lodge under the constitution of the Grand Lodge, intitled *The Somerset-house Lodge*, which immediately assumed their rank.

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

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gress. Several Brethren joined the old Lodges; but there appear to have been only two new Lodges constituted under his auspices.

Mr. Sayer was succeeded, in 1718, by George Payne, Esq.; who was very assiduous in recommending a strict observance of the Communications. He collected many valuable manuscripts on the subject of Masonry; and, being determined to spare no pains to make himself acquainted with the original government of the Craft, he earnestly desired that the Brethren would bring to the Grand Lodge any old writings or records concerning the Fraternity, to shew the usages of ancient times. In consequence of this general intimation, several old copies of the Gothic Constitutions were produced, arranged, and digested.

On the 24th of June 1719, another assembly and feast was held at the Goose and Gridiron before-mentioned; when Dr. Desaguliers was unanimously elected Grand Master. At this feast the old, regular, and peculiar toasts or healths of the Free Masons were introduced; and from this time we may date the rise of Free Masonry on its present plan in the South of England. The Lodges, which had considerably increased by the vigilance of the Grand Master, were visited by many old Masons, who had long neglected the Craft; several noblemen were initiated, and a number of new Lodges constituted.

At an assembly and feast, held at the Goose and Gridiron on the 24th June 1720, George Payne, Esq., was re-elected Grand Master, and under his mild and vigilant administration, the Lodges continued to flourish.

This year, at some of the private Lodges, to the irreparable loss of the Fraternity, several valuable manuscripts, concerning the Lodges, regulations, charges, secrets, and usages of Masons (particularly one written by Mr. Nicholas Stone, the warden under Inigo Jones,) were too hastily burnt by some scrupulous Brethren, who were alarmed at the intended publication of the Masonic Constitutions.

At a Quarterly Communication held this year at the Goose and Gridiron, on the festival of St. John the Evangelist, it was agreed, That in future, the new Grand Master shall be named and proposed to the Grand Lodge some time before the feast;* and, if approved, and present, he shall be saluted as Grand Master elect; and that every Grand Master when he is installed, shall have the sole power of appointing his deputy and wardens, according to ancient custom.

At a Grand Lodge, held in ample form on Lady-day, 1721, Brother Payne proposed for his successor, John Duke of Montagu, at that time Master of a Lodge. His Grace, being present, received the compliments of the Grand Lodge. The Brethren expressed great joy at the prospect of

* By an old record of the Lodge of Antiquity it appears, that the new Grand Master was always proposed and presented for approbation in that Lodge, before his election in the Grand Lodge.

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being once more patronised by the nobility; and unanimously agreed, that the next assembly and feast should be held at Stationers'-hall; and that a proper number of stewards should be appointed to provide the entertainment. Mr. Josiah Villenau, an upholder in the Borough, however, generously undertook the whole management of the business, and received the thanks of the Society for his attention.

While Masonry was spreading its influence over the Southern part of the kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart., the Grand Master, several Lodges met, and many worthy Brethren were initiated in York and its neighbourhood. Sir George being succeeded by the Right Hon. Robert Benson, lord mayor of York, many meetings of the Fraternity were held at different times in that city; and the grand feast during his mastership is said to have been very brilliant. Sir William Robinson, Bart., succeeded Mr. Benson in the office of Grand Master, and the Fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart., who governed the Society with great credit. At the expiration of his mastership, Sir George Tempest was elected, a second time, Grand Master; and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble, in York, under the direction of Charles Fairfax, Esq., Sir Walter Hawkesworth, Bart., Edward Bell, Esq., Charles Bathurst, Esq., Edward Thomson, Esq. M. P., John Johnson, M. D., and John Marsden Esq.; all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

From this account, which is authenticated by the books of the Grand Lodge in York, it appears, that the revival of Masonry in the South of England did not interfere with the proceedings of the Fraternity in the North. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private Lodges flourished in both parts of the kingdom under their separate jurisdiction. The only distinction which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claim, viz., *The Grand Lodge of all England;* while the Grand Lodge in the South passes only under the denomination of *The Grand Lodge of England.* The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. Till within these few years, however, the authority of the Grand Lodge in York has never been challenged; on the contrary, every Mason in the kingdom has always held it in the highest veneration, and considered himself bound by the charges which originally sprung from that

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assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry has been regularly established; and from the prevalence and universality of the idea, that, in the City of York, Masonry was first authorised by charter, the Masons of England have received tribute from the first states in Europe.*

SECTION VIII.

History of Masonry from its Revival in the South of England till the Death of King George I.

The reputation of the Society being now established, many noblemen and gentlemen of the first rank desired to be received into the Lodges, which increased considerably during the administration of Mr. Payne. The duties of Masonry were found to be a pleasing relaxation from the fatigue of business; and in the Lodge, uninfluenced by politics or party, a happy union was effected among the most respectable characters of the kingdom.

On the 24th of June, 1721, Grand Master Payne and his Wardens, with the former grand officers, and the Masters and Wardens of twelve Lodges, met the Grand Master elect at the Queen's Arms Tavern, in St. Paul's Church-yard,† where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into Masonry at the request of the Duke of Montagu;

* It is much to be regretted, that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North and those in the South are now in a manner unknown to each other.—Notwithstanding the pitch of eminence and splendour at which the Grand Lodge in London has arrived, neither the Lodges of Scotland nor Ireland court its correspondence. This unfortunate circumstance has been attributed to the introduction of a few modern innovations among the Lodges in the South. To remove this prejudice, the Grand Lodge resolved to resume the original practices of the Society, and instituted a Lodge of Promulgation, for the more regular diffusion of the Art. They also established a friendly intercourse with the Grand Lodge of Scotland. As to the coolness which has subsisted between the Grand Lodge in York and the Grand Lodge in London, another reason is assigned. A few Brethren at York having, on some trival occasion, seceded from their ancient Lodge, they applied to London for a warrant of constitution; and, without inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge to be restored to favour, these Brethren were encouraged in their revolt; and permitted, under the banner of the Grand Lodge in London, to open a new Lodge in the city of York itself. This unguarded act justly offended the Grand Lodge of York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair.

† The old Lodge of St. Paul's now the Lodge of Antiquity, having been removed thither.

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and, among the rest, Philip Lord Stanhope, afterwards Earl of Chesterfield. From the Queen's Arms the Grand Lodge marched in procession, in their clothing, to Stationers'-hall, in Ludgate-street, where they were joyfully received by one hundred and fifty Brethren, properly clothed.—The Grand Master, having made the first procession round the hall, took an affectionate leave of his Brethren; and being returned to his place, the Duke of Montagu was proclaimed his successor for the ensuing year. The general regulations which had been compiled by Mr. Payne in 1721,† and compared with the ancient records and immemorial usages of the Fraternity, were read, and met with general approbation; after which Dr. Desaguliers delivered an elegant oration on Masonry.

Soon after his Election the Grand Master gave convincing proofs of his zeal and attention, by commanding Dr. Desaguliers and James Anderson, A. M., men of genius and education, to revise, arrange, and digest the Gothic Constitutions, old charges, and general regulations. This task they faithfully executed; and at the ensuing Grand Lodge, held at the Queen's Arms, St. Paul's Church-yard, on the 27th of December, 1721, being the festival of St. John the Evangelist, the same was presented for approbation. A committee of fourteen learned Brothers was appointed to examine the manuscript, and make their report. On this occasion several very instructive lectures were delivered, and much useful information given by a few old Masons.

At a Grand Lodge held at the Fountain Tavern in the Strand, in ample form, on the 25th of March, 1722, the committee reported, that they had perused the manuscript, containing the history, charges, regulations, &c. of Masonry; and, after some amendments, had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and within less than two years the Book of Constitutions appeared in print, under the following title: "The Book of Constitutions of the Free Masons; containing the History, Charges, Regulations, &c., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges." London, 1723.

In January, 1722–3, the Duke of Montagu resigned the office of Grand Master in favour of the Duke of Wharton, who was very ambitious to attain it. His resignation proceeded from the motive of reconciling the Brethren to this nobleman, who had incurred their displeasure, by having convened, in opposition to the resolutions of the Grand Lodge on the 25th of March, an irregular assembly of Masons at Stationers'-hall, on the festival of St. John the Baptist, in order to get himself elected Grand Master. The Duke of Wharton, sensible of the impropriety of his conduct, publicly acknowledged his error; and, promising in future a strict conformity and obedience to the resolutions of the Society, he was, with the

† See the Book of Constitutions printed in 1723.

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general consent of the Brethren, approved as Grand Master elect for the ensuing year. His Grace was regularly invested and installed on the 17th of January, 1722-3, by the Duke of Montagu, and congratulated by upwards of twenty-five Lodges, who were present in the Grand Lodge on that occasion. The diligence and attention of the Duke of Wharton to the duties of his new office soon recovered and established his reputation in the Society; and under his patronage Masonry made a considerable progress in the South of England. During his presidency, the office of Grand Secretary was first established, and William Cowper, Esq., appointed, who executed the duties of that department several years.

The Duke of Buccleugh succeeded the Duke of Wharton in 1723. Being absent on the annual festival, he was installed by proxy at Merchant-tailors'-hall, in presence of four hundred Masons. This nobleman was no less attached to Masonry than his predecessor.

In the following year his Grace was succeeded by the Duke of Richmond, under whose administration the Committee of Charity* was instituted.† Lord Paisley, afterwards Earl of Abercorn, having been active

* Now called the Lodge of Benevolence.—*Editor.*

† The Duke of Buccleugh first proposed the scheme of raising a general fund for distressed Masons. Lord Paisley, Dr. Desaguliers, Colonel Houghton, and a few other brethren, supported the Duke's proposition; and the Grand Lodge appointed a committee to consider of the most effectual means of carrying the scheme into execution. The report of the committee was transmitted to the Lodges, and afterwards approved by the Grand Lodge. The disposal of the charity was first vested in seven Brethren; but this number being found too small, nine more were added. It was afterwards resolved, that twelve Masters of contributing Lodges, in rotation, with the Grand officers, should form the Committee; and by another regulation since made, it has been determined, that all Past and present Grand Officers, with the Master of all regular Lodges which shall have contributed within twelve months to the charity, shall be members of the Committee.

The Committee meets four times in the year, by virtue of a summons from the Grand Master or his Deputy. The petitions of the Brethren who apply for charity are considered at these meetings; and if the petitioner be found a deserving object, he is immediately relieved with five pounds: if the circumstances of his case are of a peculiar nature, his petition is refered to the next Communication, where he is relieved with any sum the Committee may have specified, not exceeding twenty guineas at one time. By these means the distressed have always found ready relief from this general charity, which is solely supported by the voluntary contributions of different Lodges out of their private funds, without being burdensome on any member of the Society.

Thus the Committee of Charity has been established among the Free and Accepted Masons in London; and though the sums annually expended to relieve distressed Brethren, have, for several years past, amounted to many thousand pounds, there still remains a considerable sum in reserve, which is continually accumulating by fresh contributions.

All complaints and informations are considered at the Committee of Charity, from which a report is made to the next Grand Lodge, where it is generally approved.

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in promoting this new establishment, was elected Grand Master in the end of the year 1725. Being in the country at the time, his lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his Deputy, was very attentive to the duties of his office, by visiting the Lodges, and diligently promoting Masonry. On his lordship's return to town, the Earl of Inchiquin was proposed to succeed him, and was elected in February, 1726. The Society now flourished in town and country; and under the patronage of this nobleman the Art was propagated with considerable success. This period was rendered remarkable, by the Brethren of Wales first uniting under the banner of the Grand Lodge in London. In Wales are found some venerable remains of ancient Masonry, and many stately ruins of castles, executed in the Gothic style, which evidently demonstrate that in former times the Fraternity must have met with great encouragement in that part of the island. Soon after this union, the office of Provincial Grand Master* was instituted, and the first deputation granted by Earl Inchiquin, on the 10th of May, 1727, to Hugh Warburton, Esq., for North Wales; and on the 24th of June following, to Sir Edward Mansell, Bart., for South Wales. The Lodges in the country now began to increase, and deputations were granted to several gentlemen, to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad where Lodges had been constituted by English Masons; and during the Earl of Inchiquin's mastership, a warrant was issued for opening a new Lodge at Gibraltar.

Among the noble edifices which were finished during the presidency of this nobleman, was that excellent structure, the church of St. Martin in the Fields; the foundation-stone of which, it being a royal parish church,

* A Provincial Grand Master is the immediate representative of the Grand Master in the district over which he is limited to preside; and being invested with the power and honour of a Deputy Grand Master in his province, may constitute Lodges therein, if the consent of the Masters and Wardens of three Lodges already constituted within his district have been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks in all public assemblies immediately after Past Deputy Grand Masters. He must, in person, or by Deputy, attend the quarterly meeting of the Masters and Wardens of the Lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular state of the Lodges under his jurisdiction. The provincial Regalia is as follows: *P. G. M.*, The compasses and square, with a five-pointed star in the centre. *D. P. G. M.*, The square. *All other P. G. Officers*, Jewels of the same description as those worn by the officers of the Grand Lodge. The Jewels of the P. G. M. and other P. G. Officers are to be placed within a circle, on which the name of the province is to be engraven. All Past Officers, the jewel of their respective offices on a blue enamelled oval medal. All these jewels to be gold or gilt; and the collars to be garter blue, four inches broad. The aprons, a white lambskin, 14 to 16 inches wide, 12 to 14 deep, lined with garter blue; edging 2 inches wide, ornamented with gold, and blue strings, and may have the emblems of their officers in gold or blue in the centre. (Const. of Regalia.)—*Editor.*

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was laid, in the king's name, on the 29th of March, 1721, by Brother Gibb, the architect, in presence of the Lord Almoner, the surveyor-general and a large company of the Brethren.

SECTION IX.

History of Masonry in England During the Reign of King George II.

The first Grand Lodge after the accession of George II., to the throne, was held at the Devil Tavern, Temple-bar, on the 24th of June, 1727; at which were present, the Earl of Inchiquin, Grand Master, his officers, and the Masters and Wardens of forty Lodges. At this meeting, it was resolved to extend the privileges of voting in Grand Lodge to Past Grand Wardens;* that privilege having been heretofore restricted to Past Grand Masters, by a resolution of 21st November, 1724; and to Past Deputies, by another resolution of 28th February, 1726.

The Grand Master having been obliged to take a journey into Ireland before the expiration of his office, his lordship transmitted a letter to William Cowper, Esq., his Deputy, requesting him to convene a Grand Lodge for the purpose of nominating Lord Colerane Grand Master for the ensuing year. A Grand Lodge was accordingly convened on the 19th of December 1727; when his lordship was regularly proposed Grand Master elect, and, being unanimously approved, on the 27th of the same month, was duly invested with the ensigns of his high office at a grand feast at Mercers'-hall, in the presence of a numerous company of the Brethren. His lordship attended two Communications during his Mastership, and seemed to pay considerable attention to the duties of his office. He constituted several new Lodges, and granted a deputation to hold a Lodge in St. Bernard-street, Madrid. At the last Grand Lodge under his lordship's auspices, Dr. Desaguliers moved, that the ancient office of Stewards might be revived, to assist the Grand Wardens in preparing the feast; when it was agreed that their appointment should be annual, and the number restricted to twelve.

Lord Kingston succeeded Lord Colerane, and was invested with the ensigns of his high office on the 27th of December, 1728, at a grand feast held at Mercers'-hall. His lordship's zeal and attachment to the Fraternity were very conspicuous, not only by his regular attendance on the Com-

* This privilege was certainly a peculiar favour; for the Grand Lodge, by the old Constitutions, could consist only of the Masters and Wardens of regular Lodges, with the Grand Master and his Wardens at their head; and it had been customary even for these Officers, at their annual election, and on other particular occasions, to withdraw, and leave the Masters and Wardens of the Lodges to consult together, that no undue influences might warp their opinion.

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munications; but by a generous present to the Grand Lodge, of a curious pedestal, a rich cushion, with gold knobs and fringes, a velvet bag, and a new jewel set in gold for the use of the Secretary. During his lordship's administration, the Society flourished at home and abroad. Many Lodges were constituted; and, among the rest, a deputation was granted to George Pomfret, Esq., authorising him to open a new Lodge at Bengal. This gentleman first introduced Masonry into the English settlements in India, where it has since made such rapid progress, that within these few years, upwards of fifty Lodges have been constituted there, eleven of which are now held in Bengal. The annual remittances to the charity and public funds of the Society, from this and the other factories of the East India Company, amount to a considerable sum.

At a Grand Lodge held at the Devil Tavern, on the 27th of December, 1729, Nathaniel Blackerby, Esq., the Deputy Grand Master, being in the chair, in the absence of Lord Kingston, produced a letter from his lordship, authorising him to propose the Duke of Norfolk to be Grand Master for the ensuing year. This nomination meeting with general consent, the usual compliments were paid to his Grace, who, being present, was saluted Grand Master elect; and at an assembly and feast at Merchant-tailors'-hall, on the 29th of January following, he was duly invested and installed, according to ancient form, in the presence of a numerous and brilliant company of Masons. His absence in Italy, soon after his election, prevented him from attending more than one Communication during his Mastership; but the business of the Society was diligently executed by Mr. Blackerby, his Deputy, on whom the whole management devolved. Among other signal proofs of his Grace's attachment to the Society, he transmitted from Venice to England the following noble presents, for the use of the Grand Lodge: 1. Twenty pounds to the charity. 2. A large folio book of the finest writing paper, for the records of the Grand Lodge, richly bound in Turkey, and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin inscription of the family titles, with the arms of Masonry elegantly emblazoned. 3. A sword of state for the Grand Master; being the old trusty sword of Gustavus Adolphus, King of Sweden, which was next worn by his brave successor in war, Bernard, Duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk, in silver, on the scabbard. For these presents his Grace was voted the public thanks of the Society.

It is not surprising that Masonry should flourish under so respectable a banner. His Grace appointed a Provincial Grand Master over the Lodges in the circle of Lower Saxony, and established by deputation a Provincial Grand Lodge at New Jersey, in America. A provincial patent was also made out under his auspices for Bengal. From this period we may date the commencement of the consequence and reputation of the Society in

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Europe; as daily applications were made for constituting new Lodges, and the most respectable characters of the age desired their names to be enrolled in our records.

The Duke of Norfolk was succeeded by Lord Lovel, afterwards Earl of Leicester, who was installed at Mercers'-hall, on the 29th of March, 1731. His lordship, being at the time much indisposed with an ague, was obliged to withdraw soon after his installation. Lord Colerane, however, acted as proxy during the feast. On the 14th of May, the first Grand Lodge after Lord Lovel's election was held at the Rose Tavern in Mary-le-bone; when it was voted, that in future all Past Grand Masters, and their Deputies, shall be admitted members of the Quarterly Committees of Charity, and that every Committee shall have power to vote five pounds for the relief of any distressed Mason; but no larger sum, without the consent of the Grand Lodge in Communication being first had and obtained. This resolution is still in force.*

During the presidency of Lord Lovel, the nobility made a point of honouring the Grand Lodge with their presence. The Dukes of Norfolk and Richmond, the Earl, of Inchiquin, and Lords Colerane and Montagu, with several other persons of distinction, generally attended; and though the subscriptions from the Lodges were inconsiderable, the Society was enabled to relieve many worthy objects with small sums. As an encouragement to gentlemen to accept the office of Steward, it was ordered, that in future each Steward should have the privilege of nominating his successor at every annual grand feast.

The most remarkable event of Lord Lovel's administration was, the initiation of Francis, Duke of Lorraine, Grand Duke of Tuscany, afterwards Emperor of Germany. By virtue of a deputation from his lordship, a Lodge was held at the Hague, where his Highness was received into the First Two Degrees of the Order. At this Lodge, Philip Stanhope, Earl of Chesterfield, then ambassador, there, presided; ——Strickland, Esq., acted as Deputy, and Mr. Benjamin Hadley, with a Dutch Brother, as Wardens. His Highness coming to England the same year, was advanced to the Third Degree, at an occasional lodge convened for the purpose, at Houghton-hall, in Norfolk, the seat of Sir Robert Walpole; as was also Thomas Pelham, Duke of Newcastle.

The Society being now in a very flourishing state, deputations were granted from England for establishing Lodges in Russia and Spain.

Lord Viscount Montagu was installed Grand Master, at an assembly and feast at Merchant-tailors'-hall, on the 19th of April, 1732. Among the distinguished personages present on that occasion were, the Dukes of Montagu and Richmond; the Earl of Strathmore; and Lords Colerane, Teynham, and Carpenter; Sir Francis Drake and Sir William Keith, barts., and

* See the note in p. 353.

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above four hundred other Brethren. At this meeting it was first proposed to have a country feast, and agreed that the Brethren should dine together at Hampstead on the 24th of June, for which purpose cards of invitation were sent to several of the Nobility. On the day appointed, the Grand Master and his Officers, the Dukes of Norfolk and Richmond, the Earl of Strathmore, Lords Carpenter and Teynham, and above a hundred other Brethren, met at the Spikes, at Hampstead, where an elegant dinner was provided. Soon after dinner, the Grand Master resigned the chair to Lord Teynham, and from that time till the expiration of his office never attended another meeting of the Society. His lordship granted a deputation for constituting a Lodge at Valenciennes, in French Flanders, and another for opening a new Lodge at the Hotel de Bussy, in Paris. Several other Lodges were also constituted under his lordship's auspices;* but the Society was particularly indebted to Thomas Batson, Esq., the Deputy Grand Master, who was very attentive to the duties of his office, and carefully superintended the government of the Craft.

The Earl of Strathmore succeeded Lord Montagu in the office of Grand Master, and, being in Scotland at the time, was installed by proxy at an assembly at Mercers'-hall on the 7th of June, 1738. On the 13th of December a Grand Lodge was held at the Devil Tavern, at which his Lordship and his officers, the Earl of Crawford, Sir Robert Mansel, a number of Past Grand Officers, and the Masters and Wardens of fifty-three Lodges, were present. Several regulations were confirmed at this meeting respecting the Committee of Charity; and it was determined, that all complaints in future to be brought before the Grand Lodge, should be previously examined by the Committee, and thence referred to the next Communication.

The history of the Society at this period affords few remarkable instances to record. Some considerable donations were collected, and distributed among distressed Masons, to encourage the settlement of a new colony, which had been just established at Georgia, in America. Lord Strathmore showed every attention to the duties of his office, and regularly at-

* "Free Masons' Lodges in America date their origin from this period. Upon the application of a number of Brethren, residing in Boston, a warrant was granted by Lord Viscount Montagu, Grand Master of Masons in England, dated the 30th of April, 1733, appointing the R. W. Henry Price Grand Master in North America, with full power and authority to appoint his Deputy, and other Masonic officers necessary for forming a Grand Lodge; and also to constitute Lodges of Free and Accepted Masons, as often as occasion should require. In consequence of this commission, the Grand Master opened a Grand Lodge at Boston, on the 30th of July, 1733, in due form, and appointed Andrew Belcher, D.G.M., and Thomas Kenelly and John Quann, Grand Wardens. The Grand Lodge being thus organized under the designation of St. John's Grand Lodge, proceeded to grant warrants for instituting regular Lodges in various parts of America, &c." (Webb's Monitor, p. 288.)—*Editor.*

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tended the meetings of the Grand Lodge: under his auspices the Society flourished at home and abroad, and many handsome presents were received from the East Indies. Eleven German Masons applied for authority to open a new Lodge at Hamburg, under the patronage of the Grand Lodge of England, for which purpose his lordship was pleased to grant a deputation; and soon after, several other Lodges were constituted in Holland under the English banner.

The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercers'-hall on the 30th of March, 1734. Public affairs attracting his lordship's attention, the Communications during his administration were neglected. After eleven months' vacation, however, a Grand Lodge was convened, at which his lordship attended, and apologised for his long absence. To atone for past omission, he commanded two Communications to be held in little more than six weeks. The Dukes of Richmond and Buccleugh, the Earl of Balcarras, Lord Weymouth, and other eminent persons, honoured the Grand Lodge with their presence during the Earl of Crawford's presidency.

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

Among the new regulations which took place under the administration of Lord Crawford, was the following: That if any Lodge within the bills of mortality shall cease to meet during twelve calendar months, the said Lodge shall be erased from the list; and if reinstated, shall lose its former rank. Some additional privileges were granted to the Stewards, in consequence of an application for that purpose; and to encourage gentlemen to serve the office, it was agreed, that, in future, all Grand Officers, the Grand Master excepted, shall be elected out of that body. A few resolutions also passed respecting illegal conventions of Masons, at which it was reported many persons had been initiated into Masonry on small and unworthy considerations.

The Earl of Crawford seems to have made another encroachment on the jurisdiction of the Grand Lodge in the city of York, by constituting two Lodges within their district; and by granting, without their consent, three deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York highly resented, and ever after seems to have viewed the proceedings of the Brethren in the South with a jealous eye, as all friendly intercourse ceased, and the York Masons from that moment considered their interests distinct from the Masons under the Grand Lodge of London.*

* In confirmation of the above fact, I shall here insert a paragraph, copied from the Book of Constitutions, published in 1738. After inserting a list of Provincial Grand

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Lord Weymouth succeeded the Earl of Crawford in the office of Grand Master, and was installed at Mercers'-hall on the 17th of April, 1735, in presence of the Dukes of Richmond and Athol; the Earls of Crawford, Winchelsea, Balcarras, Wemys, and Loudon; the Marquis of Beaumont; Lords Cathcart and Vere Bertie; Sir Cecil Wray and Sir Edward Mansel, Barts., and a splendid company of other Brethren. Several Lodges were constituted during Lord Weymouth's presidency: and, among the rest, the Stewards' Lodge. His lordship granted a deputation to hold a Lodge at the seat of the Duke of Richmond, at Aubigny, in France; and, under his patronage, Masonry extended considerably in foreign countries. He also issued warrants to open a new Lodge at Lisbon, and another at Savannah, in Georgia; and, by his special appointment, provincial patents were made out for South America, and Gambay, in West Africa.

Lord Weymouth never honoured any of the Communications with his presence during his presidency; but his omission was the less noticed, on account of the vigilance and attention of his Deputy, John Ward, Esq., afterwards Lord Viscount Dudley and Ward, who applied with the utmost diligence to promote the interests and prosperity of the Society.

One circumstance occurred while Lord Weymouth was Grand Master, of which it may be necessary to take notice. The twelve Stewards, with Sir Robert Lawley, Master of the Stewards' Lodge, at their head, appeared, for the first time, in their new badges at a Grand Lodge held at the Devil Tavern on the 11th of December, 1735. On this occasion they were not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many Lodges objected to the measure as an encroachment on the privilege of every other Lodge which had been previously constituted. When the motion was put for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed before the sentiments of the Brethren could be collected on the subject. Of late years the punctilio has been waved, and the twelve Stewards are now permitted to vote in every Communication as individuals.*

Masters appointed for different places abroad, it is thus expressed: "All these foreign Lodges are under the patronage of our Grand Master of England; but the old Lodge at York city, and the Lodges of Scotland, Ireland, France, and Italy, affecting independency, are under their own *Grand* Masters: though they have the same constitutions, charges, regulations, &c. for substance, with their Brethren of England, and are equally zealous for the Augustan style, and the secrets of the ancient and honourable Fraternity." Book of Constitutions, 1738, p. 196.

* It was not till the year 1770 that this privilege was strictly warranted; when at a Grand Lodge, on the 7th of February, at the Crown and Anchor Tavern in the Strand, the following resolution passed: "As the right of the Members of the Stewards' Lodge in general to attend the Committee of Charity appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of

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The Earl of London succeeded Lord Weymouth, and was installed Grand Master at Fishmongers'-hall on the 15th of April, 1756. The Duke of Richmond; the Earls of Albemarle and Crawford; Lords Harcourt, Erskine, and Southwell; Mr. Anstis, garter king-at-arms, Mr. Brady, lion king-at-arms, and a numerous company of other Brethren, were present on this occasion. His lordship constituted several Lodges, and granted three provincial deputations, during his presidency, viz., one for New England, another for South Carolina, and a third for Cape Coast Castle in Africa.

The Earl of Darnley was elected Grand Master, and duly installed at Fishmongers'-hall on the 28th of April, 1757, in presence of the Duke of Richmond, the Earls of Crawford and Wemys, Lord Gray, and many other respectable Brethren. The most remarkable event of his lordship's administration was, the initiation of the late Frederic Prince of Wales, his late Majesty's father, at an occasional Lodge convened for the purpose at the palace of Kew, over which Dr. Desaguliers presided as Master. Lord Baltimore, Col. Lumley, the Hon. Major Madden, and several other Brethren, were present. His Royal Highness was advanced to the Second Degree at the same Lodge; and at another Lodge, convened at the same place soon after, was raised to the Degree of a Master Mason.

There cannot be a better proof of the flourishing state of the Society at this time, than by adverting to the respectable appearance of the Brethren in Grand Lodge, at which the Grand Master never failed to attend. Upwards of sixty Lodges were represented at every Communication during Lord Darnley's administration; and more provincial patents were issued by him, than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the Coast of Africa, New York, and the Islands of America.*

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opinion, *That they have no general right to attend;* but it is hereby resolved, That the Stewards' Lodge be allowed the privilege of sending a number of Brethren, equal to any other four Lodges, to every future Committee of Charity; and that, as the Master of each private Lodge only has a right to attend, to make a proper distinction between the Stewards' Lodge and the other Lodges, that the Master and three other Members of that Lodge be permitted to attend at every succeeding Committee on behalf of the said Lodge." This resolution, however, was declared not to be intended to deprive any Lodge, which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge, of taking precedence of all the other Lodges, the two eldest not excepted.

* At this time the authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new election by the Lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

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The Marquis of Carnarvon, afterwards Duke of Chandos, succeeded Lord Darnley in the office of Grand Master, and was duly invested and installed at an assembly and feast held at Fishmongers'-hall on the 27th of April, 1738.* At this assembly, the Duke of Richmond, the Earls of Inchiquin, Loudon and Kintore; Lords Colerane, and Gray; and a numerous company of other Brethren, were present. The Marquis showed every attention to the Society during his presidency, and, in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary; the device, two cross pens in a knot; the knot and points of the pens being curiously enamelled. Two Deputations for the office of Provincial Grand Master were granted by his lordship, one for the Carribee Islands, and the other for the West Riding of Yorkshire. This latter appointment was considered as a third encroachment on the jurisdiction of the Grand Lodge at York, and so widened the original breach between the Brethren in the North and the South of England, that from henceforward all correspondence between the Grand Lodges totally ceased.

On the 15th of August, 1738, Frederic the Great, afterwards King of Prussia, was initiated into Masonry in a Lodge at Brunswick, under the Scots constitution, being at that time Prince Royal. So highly did he approve of the institution, that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin,† and for that purpose obtained

* "In the year 1738, a formidable bull was thundered from the Conclave, not only against Free Masons themselves, but against all those who promoted or favoured their cause—who gave them the smallest countenance or advice—or who were, in any respect, connected with a set of men, who, in the opinion of his Holiness, were enemies to the tranquility of the state, and hostile to the spiritual interest of souls. Notwithstanding the severity of this bull, which threatens excommunication to every offender, no particular charge, either of a moral or political nature, is brought against a single individual of the order. It is merely stated, that the Fraternity had spread far and wide, and were daily increasing; that, they admitted men of every religion into their society, and that they bound their members by an oath, to preserve, with inviolable secrecy, the mysteries of their order. These circumstances, indeed, were sufficient grounds for exciting the church of Rome to oppose a system so contrary to their superstitious and contracted views in religion and government. This bull was followed by an edict, dated 14th January, 1739, containing sentiments equally bigotted, and enactments equally severe. The servitude of the galleys, the tortures of the rack, and a fine of 1,000 crowns in gold, were threatened to persons of every description, who were daring enough to breathe the infectious air of a Masonic assembly." Lawrie, p. 122.—*Editor.*

† His Majesty's attachment to the Society soon induced him to establish several new regulations for the advantage of the Fraternity; and among others, he ordained, 1. That no person should be made a Mason, unless his character was unimpeachable, and his manner of living and profession respectable. 2. That every member should pay 25 rix-dollars (or 4l. 3s.) for the First Degree; 50 rix-dollars (or 8l. 6s.) on his being passed into the Second Degree; and 100 rix-dollars on his being raised a Master Mason. 3. That he should remain at least three months in each Degree; and

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a patent from Edinburgh. In this Lodge many of the German princes were initiated, who afterwards filled the office of Grand Master, with much honour to themselves, and advantage to the Craft. Thus was Masonry regularly established in Prussia, and under that sanction it has flourished ever since.

No other remarkable occurrence is recorded to have happened during the administration of the Marquis of Carnarvon, except a proposition for establishing a plan to appropriate a portion of the charity to place out the sons of Masons apprentices; which, after a long debate in Grand Lodge, was rejected.*

Some disagreeable altercations arose in the Society about this period. A number of dissatisfied Brethren, having separated themselves from the regular Lodges, held meetings in different places, for the purpose of initiating persons into Masonry, contrary to the laws of the Grand Lodge.—These seceding Brethren, taking advantage of the breach which had been made in the friendly intercourse between the Grand Lodges of London and York, on being censured for their conduct, immediately assumed at their irregular meetings, without authority, the character of York Masons.—Measures were adopted to check them, which stopped their progress for some time; but, taking advantage of the general murmur spread abroad on account of some innovations that had been introduced, and which seemed to authorise an omission of, and a variation in, the ancient ceremonies, they rose again into notice. This imprudent measure of the regular Lodges offended many old Masons; but, through the mediation of John Ward, Esq., afterwards Lord Viscount Dudley and Ward, matters were accommodated, and the Brethren seemingly reconciled. This, however, proved only a temporary suspension of hostilities; for the flame soon broke out anew, and gave rise to commotions, which afterwards materially interrupted the peace of the Society.

Lord Raymond succeeded the Marquis of Carnarvon in May 1739; and under his lordship's auspices the Lodges were numerous and respectable.—Notwithstanding the flourishing state of the Society, however, irregularities continued to prevail: and several worthy Brethren, still adverse to the encroachments on the established system of the institution, seemed to be highly disgusted at the proceedings of the regular Lodges. Complaints were preferred at every succeeding Committee, and the Communications were fully employed in adjusting differences and reconciling animosities.—More secessions taking place, it became necessary to pass votes of censure on the most refractory, and enact laws to discourage irregular associations

that every sum received should be divided by the Grand Treasurer into three parts; one to defray the expenses of the Lodge; another to be applied to the relief of distressed Brethren; and the third to be allotted to the poor in general.

* Of late years, however, an institution has been established for educating and clothing the sons of Free Masons in London.

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of the Fraternity. This brought the power of the Grand Lodge in question; and, in opposition to the laws which had been established in that assembly, Lodges were formed without any legal warrant, and persons initiated into Masonry, for small and unworthy considerations. To disappoint the views of these deluded Brethren, and to distinguish the persons initiated by them, the Grand Lodge readily acquiesced in the imprudent measures which the regular Masons had adopted, measures which even the urgency of the case could not warrant. Though this had the intended effect, it gave rise to a new subterfuge. The Brethren who had seceded from the regular Lodges immediately announced independency, and assumed the appellation of *ancient* Masons. They propagated an opinion, that the ancient tenets and practices of Masonry were preserved by them: and that the regular Lodges, being composed of *modern* Masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment. To counteract the regulations of the Grand Lodge, they instituted a *new* Grand Lodge in London, professedly on the *ancient* system; and, contrary to their duty as Masons, under that assumed banner constituted several new Lodges, in opposition to the regular established authority.—These irregular proceedings they pretend to justify under the feigned sanction of the *Ancient York Constitution;* and many gentlemen of reputation, being deceived by this artifice, were introduced among them, so that their Lodges daily increased. Without authority from the Grand Lodge in York, or from any other established power in Masonry, these refractory Brethren persevered in the measures they had adopted, formed committees, held communications, and even appointed annual feasts. Under the false appellation of the York banner, they gained the countenance of the Scotch and Irish Masons; who, placing implicit confidence in the representations made to them, heartily joined in condemning the measures of the regular Lodges in London, as tending, in their opinion, to introduce novelties into the Society, and to subvert the original plan of the institution. The irregular Masons in London having thus acquired a nominal establishment, noblemen of both kingdoms, unacquainted with the origin of the separation, honoured them with their patronage, and some respectable names and Lodges were added to their list.

During the presidency of Lord Raymond, no considerable addition was made to the list of Lodges, nor were the Communications often honoured with the company of the nobility. His lordship granted only one deputation for a Provincial Grand Master during his presidency; viz. for Savoy and Piedmont.

The Earl of Kintore succeeded Lord Raymond in April, 1740; and, in imitation of his predecessor, continued to discourage irregularities. His lordship appointed several provincials, particularly one for Russia; one for Hamburgh and the Circle of Lower Saxony; one for the West Riding of

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York, in the room of William Horton, Esq., deceased; and one for the island of Barbadoes.

The Earl of Morton was elected on the 19th of March following, and installed with great solemnity the same day at Haberdashers'-hall, in presence of a respectable company of the nobility, foreign ambassadors, and others. Several seasonable laws were passed during his lordship's mastership, and some regulations made concerning processions and other ceremonies. His lordship presented a staff of office to the Treasurer, of neat workmanship, blue and tipt with gold; and the Grand Lodge resolved, that this officer should be annually elected, and, with the Secretary and Sword-bearer, be permitted to rank in future as a member of the Grand Lodge.—A large cornelian seal, with the arms of Masonry, set in gold, was presented to the Society, at this time, by brother William Vaughan, the Senior Grand Warden; who was appointed by his lordship Provincial Grand Master for North Wales.

Lord Ward succeeded the Earl of Morton in April 1742. His lordship being well acquainted with the nature and government of the Society, having served every office, from the Secretary in a private Lodge to that of Grand Master, lost no time in applying effectual remedies to reconcile the animosities which prevailed; he recommended to his officers, vigilance and zeal in their different departments; and, by his own conduct, set a noble example how the dignity of the Society ought to be supported. Many Lodges, which were in a declining state, by his advice, coalesced with others in better circumstances; some, which had been negligent in their attendance on the Communications, after proper admonitions were restored to favour; and others, which persevered in their contumacy, were erased from the list. Thus his lordship manifested a sincere regard for the interest of the Society, while his lenity and forbearance were universally admired.

The unanimity and harmony of the Lodges seemed to be perfectly restored under his lordship's administration. The Free Masons at Antigua, built a large hall in that island for their meetings, and applied to the Grand Lodge for liberty to be styled the Great Lodge of St. John's in Antigua, which favour was granted to them in April, 1744.

Lord Ward continued two years at the head of the Fraternity; during which time he constituted many Lodges, and appointed several Provincial Grand Masters; viz., one for Lancaster, one for North America, and three for the island of Jamaica. He was succeeded by the Earl of Strathmore; during whose administration, he being absent the whole time, the care and management of the Society devolved on the other Grand Officers, who carefully studied the general good of the Fraternity. His lordship appointed a Provincial Grand Master for the island of Bermuda.

Lord Cranstoun was elected Grand Master in April, 1745, and presided

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over the Fraternity with great reputation two years. Under his auspices Masonry flourished, several new Lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisbourg. By a resolution of the Grand Lodge at this time it was ordered, that public processions on feast-days should be discontinued; occasioned by some mock processions, which a few disgusted Brethren had formed, in order to burlesque those public appearances.

Lord Byron succeeded Lord Cranstoun, and was installed at Drapers'-hall on the 30th of April, 1747. The laws of the Committee of Charity were, by his lordship's order, revised, printed, and distributed among the Lodges; and a handsome contribution to the general charity was received from the Lodge at Gibraltar. During five years that his lordship presided over the Fraternity, no diligence was spared to preserve the privileges of the Order inviolate, to redress grievances, and to relieve distress. When business required his lordship's attendance in the country, Fotherly Baker, Esq., his Deputy, and Secretary Revis, were particularly attentive to the business of the Society. The former was distinguished by his knowledge of the laws and regulations; the latter, by his long and faithful services. Under the auspices of Lord Byron, provincial patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th of March, 1752, Lord Carysfort accepted the office of Grand Master. The good effects of his lordship's application to the real interests of the Fraternity soon became visible, by the great increase of the public fund. No Grand Officer ever took more pains to preserve, or was more attentive to recommend, order and decorum. He was ready, on every occasion, to visit the Lodges in person, and to promote harmony among the members. Dr Manningham, his Deputy, was no less vigilant in the execution of his duty: he constantly visited the Lodges in his lordship's absence, and used every endeavour to cement union among the Brethren.

The whole proceedings of this active officer were conducted with prudence; and his candour and affability gained him universal esteem. The Grand Master's attachment to the Society was so obvious, that the Brethren, in testimony of their gratitude for his lordship's great services, re-elected him on the 3d of April, 1753; and during his presidency, provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark, and Mann: also for Cornwall and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

At this time the Society in Scotland appears to have been in a very flourishing state. Under the auspices of George Drummond, Esq., the Grand Master of the Masons in that kingdom, the Lodges had considerably increased in numbers. This gentleman had thrice served the office of Lord Provost of Edinburgh; and being at the head of the senate in that city, he was anxious to promote every scheme which could add to the consequence and splendour of the metropolis of his native country. With this

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view he planned, and afterwards completed, that elegant range of Buildings called the New Exchange of Edinburgh, the foundation-stone of which he laid on the 13th of September, 1753, as Grand Master. An event so remarkable in the annals of Masonry justly merits attention, and cannot fail to render an account of a ceremony so splendid, and conducted with so much regularity, interesting to every Brother who has the honour of the Society at heart.

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

At three o'clock in the afternoon, the several Lodges, with their Masters at their head, met at Mary's chapel, in Niddry's Wind; and at half-past three, the procession began to move from the chapel in the following order, the city guard covering the rear:

1. Operative Masons not belonging to any Lodge present.
2. A band of French horns.
3. The Lodges present, arranged as follows:

The Military Lodge belonging to General Johnson's regiment.
The Thistle Lodge,
The Scots' Lodge in Canongate.
Holyrood-house Lodge.
Vernon Kilwinning Lodge.
Canongate from Leith Lodge.
Dalkeith Lodge.
Lodge of Journeymen Masons.
Canongate and Leith, Leith and Canongate Lodge.
Leith Kilwinning Lodge.
Canongate Kilwinning Lodge.
Mary's Chapel Lodge.

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All the Brethren properly clothed, and the Masters and Wardens in the jewels of their respective Lodges, with their badges of dignity, formed the last rank of each Lodge.

4. Gentlemen Masons belonging to foreign Lodges.
5. A band of Hautboys.
6. The Golden Compasses, carried by an operative Mason.
7. Three Grand Stewards with rods.
8. The Grand Secretary, Grand Treasurer, and Grand Clerk.
9. Three Grand Stewards, with rods.
10. The Golden Square, Level, and Plumb, carried by three operative Masons.
11. A band of French horns.
12. Three Grand Stewards, with rods.
13. The Grand Wardens.
14. The Cornucopia, and Golden Mallet, carried by an officer of the Grand Lodge, and an operative Mason.
15. The Grand Master, supported by a Past Grand Master, and the present Substitute.

The procession was closed with a body of operative Masons; and the whole Brethren, amounting exactly to 672, walked uncovered,

At the head of Niddry's Wind the cavalcade was received by 150 of the military, and a company of grenadiers, drawn up in two lines, under arms, who escorted the procession; one half of the grenadiers marched in front, and the other half in the rear, with bayonets fixed. As the procession passed the city guard, a company was drawn out, with the proper officers at their head, who saluted the Grand Master with military honours, drums beating, and music playing. When the procession reached the Parliament Close, the troops formed a line, as did also the Masons within that line.—The Grand Master and the officers of the Grand Lodge then made a stop at the north-west corner of the Close, and dispatched a message to the Council-house, to acquaint the magistrates that the Brethren were ready to receive them; on which the lord provost, magistrates, and council, in their robes preceded by the city officers, with the sword and mace, accompanied by several of the gentlemen in the direction of the intended buildings, proceeded through the lines formed by the soldiers and the Masons; when the Grand Master, properly supported as before, preceded by his officers, and having his jewels borne before him, marched to the place where the ceremony was to be performed, and passed through the triumphal arch erected for the occasion, the Lodges following according to seniority. On the west side of the place where the stone was to be laid, was erected a theatre, covered with tapestry and decked with flowers, for the lord provost, magistrates, council, and attendants; on the east was erected another theatre for the Grand Master and his officers, on which was set a chair for

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the Grand Master. Before the chair was a table covered with tapestry, on which were placed two silver vessels, filled with wine and oil; the golden jewels; and the cornucopia, which had been carried in the procession.—The Masters, Wardens, and Brethren of the several Lodges were then arranged in galleries properly fitted up for the occasion.

The ceremony of laying the stone now commenced. By order of the Substitute Grand Master, the stone was slung into a tackle, and, after three regular stops, let down gradually to the ground; during which the Masonic anthem was sung, accompanied by the music, all the Brethren joining in the chorus. The Grand Master, supported as before, preceded by his officers, and the operative Masons carrying the jewels, then descended from the theatre to the spot where the stone lay, and passed through a line formed by the officers of the Grand Lodge. The Substitute Grand Master deposited in the stone, in cavities made for the purpose, three medals with the following devices: On one side was the effigies of the Grand Master, in profile, vested with the ribbon officially worn by him; and in front, a view of the Royal Infirmary, with the following inscription:

G. Drummond, Architect, Scot.
Svmmvs Magis Edin. ter Cos.

GEORGE DRUMMOND, of the Society of Free Masons in Scotland, Grand Master, thrice Provost of Edinburgh. On the reverse was a perspective view of the Exchange, on which was inscribed in the circle, VERBI EXORNANDÆ CIVIVMQVE COMMODITATI, For adorning the City, and the conveniency of its inhabitants; and underneath,

Fori novi Edinbvrgensis
Posito Lapide primo
Ordo per Scotiam architectonicus
Excudi jussit,
xiii. Septembris 1753.

The first stone of the New Exchange of Edinburgh being laid, the brotherhood of Masons through Scotland ordered this to be struck, 13th September, 1753.

The other medals contained the effigies as above; and on the reverse the Masons' Arms, inclosed within the collar of St. Andrew, with the following inscription:

IN THE LORD IS ALL OUR TRUST.

The former Grand Master and the Substitute retiring, two operative Ma-

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sons came in their place, and assisted the Grand Master to turn over the stone, and lay it in its proper bed, with the inscription* undermost.

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

* The following is the inscription on the stone:

Georgius Drummondus
In Architectonica Scotiæ Repub.
Curio Maximus
Urbis Edinburgi ter Consul
Adstantibus Architectonicis CCC.
Præsentibus multis regni magnatibus
Senatu etiam populoque Edinensi
Et hominum ordinis cujusque
Magna stipante frequentia
Cunctisque plaudentibus
Ad Edinensium commoditatem
Et decus publicum
Ædificiorum novorum Principium
Lapidem hunc posuit
Gulielmo Alexandro Cos.
Idibus Septembr. A. D. MDCCLIII.
Ære Architectonicæ VMDCCLII.
Imperiique Georgii II. Britanniarum Regis
Anno XXVII.

Translated:

GEORGE DRUMMOND, of the Society of Free Masons in Scotland, Grand Master, thrice Provost of Edinburgh, three hundred brother Masons attending, in presence of many persons of distinction, the Magistrates and Citizens, of Edinburgh, and of people of every rank an innumerable Multitude, and all applauding, for the conveniency of the inhabitants of Edinburgh, and the public ornament, as the beginning of the new

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

The Grand Master then addressed the lord provost, magistrates, and council, in an appropriate speech; in which he thanked them for the honour which they had done him in witnessing the act of laying the foundation-stone of the intended structure, and expressed his earnest wish, that they and their successors might be happy instruments to forward the great and good work which was now begun, and offered so fair a prospect of success; and he sincerely hoped, that it might add, not only to the ornament and advantage of the city of Edinburgh, but be the means of insuring to them lasting honour, and transmitting their memories to the latest posterity. He next addressed the undertakers of the work on the importance of the trust reposed in them, and recommended diligence and industry to all the workmen who might be employed under them.

The magistrates then took their leave, and the Brethren resumed the procession to the palace of Holyrood-house, escorted by the military as before, amidst an immense crowd of spectators. On arriving at the palace, the Grand Master, in the name of himself and his Brethren, returned his most grateful acknowledgments to the commanding officer of the troops for the assistance which he had given. The Brethren then entered the inner court of the palace, and formed a square, to receive the Grand Master and his officers with all due honour; who, followed by the Lodges according to seniority, proceeded to the great gallery, where an elegant entertainment was provided, and the greatest harmony prevailed. At nine o'clock in the evening the company broke up.

Such was the regularity observed throughout the ceremony of the day,

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Buildings, laid this Stone, WILLIAM ALEXANDER being Provost, on the 13th September, 1753, of the Æra of Masonry, 5753, and of the reign of GEORGE II. King of Great Britain, the 27th year.

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that, notwithstanding the crowds of people who were collected on the occasion, the whole was concluded without a single accident.*

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

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

No preceding Grand Master granted so many provincial deputations as the Marquis of Carnarvon. On the 7th of October 1755, his lordship appointed a Provincial Grand Master for Durham, and soon after a very respectable Lodge was constituted at Sunderland under his lordship's auspices. In less than two years the following patents were issued by his lordship; 1. For South Carolina; 2. For South Wales; 3. For Antigua; 4. For all North America, where no former provincial was appointed; 5. For Barbadoes, and all other his Majesty's islands, to the windward of Guadaloupe; 6. For St. Eustatius, Cuba, and St. Martin's, Dutch Carribee islands in America; 7. For Sicily, and the adjacent islands; 8. For all his Majesty's dominions in Germany, with the power to choose their successors; and 9. For the County Palatine of Chester, and the City and County of

* I have been thus minute in the above detail, not only that an event of such importance to the Society might be recorded, but that it might serve as an example worthy of imitation in ceremonies of a similar kind on a future occasion.

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Chester. The greater part of these appointments appear to have been mere honorary grants in favour of individuals, few of them having been attended with any real advantage to the Society.

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

These were the principal proceedings of the Fraternity during the reign of George II., who, on the 5th of October, 1760, expired at his palace at Kensington, in the 77th year of his age, and the 34th of his reign.

This period seems to have been the golden æra of Masonry in England; the sciences were cultivated and improved, the royal art was diligently propagated, and true architecture clearly understood; the Fraternity were honoured and esteemed; the Lodges patronised by exalted characters; and charity, humanity, and benevolence, appeared to be the distinguishing characteristics of Masons.

SECTION X.

History of Masonry in the South of England from the Accession of George III. to the end of the year 1779.

On the 6th of October, 1760, his late Majesty George III. was proclaimed. No prince ever ascended the throne, whose private virtues and amiable character had so justly endeared him to his people. To see a native of England the sovereign of these realms, afforded the most glorious prospect of fixing our happy constitution in church and state on the firmest base. Under such a patron, the polite arts could not fail of meeting with every encouragement; and to the honour of his Majesty it is to be observed, that, after his accession to the throne, by his royal munificence no pains were spared to explore distant regions in pursuit of useful knowledge, and to diffuse science throughout every part of his dominions.

Masonry now flourished at home and abroad under the English Constitution; and Lord Aberdour continued at the head of the Fraternity five years, during which time the public festivals and quarter communications were regularly held. His lordship equalled any of his predecessors in the number of appointments to the office of Provincial Grand Master, having granted the following deputations; 1. for Antigua and the Leeward Caribee islands; 2. For the town of Norwich and county of Norfolk; 3. For the Bahama Islands, in the room of the governor deceased; 4. For

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Hamburgh and Lower Saxony; 5. For Guadaloupe; 6. For Lancaster; 7. For the province of Georgia; 8. For Canada; 9. For Andalucia, and places adjacent; 10. For Bermuda; 11. For Carolina; 12. For Musquito shore; and 13. For East India. The second of these appointments, viz, for Norwich, is one by which the Society has been materially benefited. By the diligence and attention of the late Edward Bacon, Esq., to whom the patent was first granted, the Lodges in Norwich and Norfolk considerably increased, and Masonry was regularly conducted in that province under his inspection for many years.

Lord Aberdour held the office of Grand Master till the 3d of May, 1762, when he was succeeded by Earl Ferrers, during whose presidency nothing remarkable occurred. The Society seems at this time to have lost much of its consequence; the general assemblies and communications not having been honoured with the presence of the nobility as formerly, and many Lodges being erased from the list for non-attendance on the duties of the Grand Lodge.* By the diligence and attention, however, of the late General John Salter, then Deputy Grand Master, the business of the Society was carried on with regularity, and the fund of charity considerably increased. Provincial patents were made out during Earl Ferrers' presidency; 1. For Jamaica; 2. For East India, where no particular provincial was before appointed; 3. For Cornwall; 4. For Armenia; 5. For Westphalia; 6. For Bombay; 7. For the Dukedom of Brunswick; 8. For the Grenadas, St. Vincent, Dominica, Tobago, &c; and 9. For Canada. From these appointments no considerable emoluments have resulted to the Society, excepting from the third and sixth; George Bell for Cornwall; and James Todd for Bombay. Both these gentlemen were particularly attentive to the duties of their respective offices; especially the former, to whom the Society is in a great measure indebted for the flourishing state of Masonry in Cornwall.

On the 8th of May 1764, at an assembly and feast at Vintner's-hall, Lord Blaney was elected Grand Master. Lord Ferrers invested John Revis, Esq., late Deputy Grand Master, as proxy for his lordship, who continued in office two years; during which time, he being chiefly in Ireland, the business of the Society was faithfully executed by his Deputy, General Salter, an active and vigilant officer. The scheme of opening a subscription for the purchase of furniture for the Grand Lodge was agitated about this time, and some money collected for the purpose; but the design dropped for want of encouragement. A new edition of the Book of Constitutions was ordered to be printed under the inspection of a committee, with a con-

* After this period, new Constitutions had been too easily granted, and Lodges multiplied beyond proportion. A proper check, however, is now put to this practice; the legislature having prohibited, by a late Act of Parliament, the constituting of any new Lodges.

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tinuation of the proceedings of the Society since the publication of the last edition.

During Lord Blaney's presidency, the dukes of Gloucester and Cumberland, his Majesty's brothers, were initiated into the Order; the former at an occasional Lodge assembled at the Horn Tavern, Westminster, on the 16th of February, 1766, at which his lordship presided in person; the latter at an occasional Lodge assembled at the Thatched House Tavern, in St. James's-street, under the direction of General Salter.

Th following deputations for the office of Provincial Grand Master were granted by Lord Blaney: 1. For Barbadoes; 2. For Upper Saxony; 3. For Stockholm; 4. For Virginia; 5. For Bengal; 6. For Italy; 7. For the Upper and Lower Rhine, and the circle of Franconia; 8. For Antigua; 9. For the Electorate of Saxony; 10. For Madras, and its dependencies; 11. For Hampshire; and 12. For Montserrat. The fifth, tenth, and eleventh of these appointments, have been faithfully executed. By the indefatigable assiduity of that truly Masonic luminary, the late Thomas Dunckerley, Esq., in whose favour the appointment for Hampshire was first made out, Masonry made considerable progress in that province, as well as in many other counties in England. Soon after his appointment to this office, he accepted the superintendence of the Lodges in Dorsetshire, Essex, Gloucestershire, Somersetshire, and Herefordshire.* The revival of the Bengal and Madras appointments has been also attended with considerable advantage to the Society, as is evident by the late liberal remittances from the East Indies.

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

The Duke of Beaufort succeeded Lord Blaney in the office of Grand Master, and was installed by proxy at Merchant Tailors'-hall on the 27th of April, 1767; and under his patronage the Society flourished.

In the beginning of 1768, two letters were received from the Grand Lodge of France, expressing a desire of opening a regular correspondence

* In grateful testimony of the zealous and indefatigable exertions of this gentleman, for many years, to promote the honour and interest of the Society, the Grand Lodge resolved, that he should rank as a Past Senior Grand Warden, and in all processions take place next the present Senior Grand Warden for the time being. In November, 1795, he died at Portsmouth.

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with the Grand Lodge of England. This was cheerfully agreed to; and a Book of Constitutions, with a list of the Lodges under the Constitution of England, and the form of a deputation, elegantly bound, were ordered to be sent as a present to the Grand Lodge of France.

Several regulations for the future government of the Society were also made out about this time; particularly one respecting the office of Provincial Grand Master. At a Grand Lodge, held at the Crown and Anchor Tavern in the Strand, on the 29th of April, 1768, it was resolved, that ten guineas should be paid to the fund of charity, on the appointment of every Provincial Grand Master who had not served the office of Grand Steward.

The most remarkable occurrence during the administration of the Duke of Beaufort was, the plan of an incorporation of the Society by royal charter. At a Grand Lodge, held at the Crown and Anchor Tavern on the 28th of October, 1768, a report was made from the Committee of Charity, held on the 21st of that month, at the Horn Tavern in Fleet-street, of the Grand Master's intentions to have the Society incorporated, if it met with the approbation of the Brethren; the advantages of the measure were fully explained, and a plan for carrying it into immediate effect was submitted to the consideration of the Committee. This plan being approved in the Grand Lodge, thanks were voted to the Grand Master for his attention to the interests and prosperity of the Society. The Hon. Charles Dillon, the Deputy Grand Master, informed the Brethren, that he had submitted to the Committee a plan for raising a fund to build a hall, and purchase jewels, furniture, &c., for the Grand Lodge, independent of the general fund of charity; a measure which, he apprehended, would be a proper prelude to the Incorporation, should it be the wish of the Society to obtain a charter. This plan being also maturely investigated, several amendments were made, and the whole referred to the next Grand Lodge for confirmation. In the mean time it was resolved, that the plan should be printed, and transmitted to every Lodge on record.* The Duke of Beaufort, finding that the Society approved of the Incorporation, contributed his best endeavours to carry the design into execution: at first he was opposed by a few Brethren, who misconceived his good intentions; but the majority of the Society persevering in the measure, a copy of the intended charter was printed, and ordered to be dispersed among the Lodges.† From

* This plan consisted chiefly of certain fees to be paid by the Grand Officers annually, by new Lodges at their Constitution, and by Brethren at initiation into Masonry, or admission into Lodges as members, &c.

† Before the Society had come to any determined resolution on the business, the members of a respectable Lodge, then held at the Half-Moon Tavern, Cheapside, entered a caveat in the attorney-general's office against the incorporation; and this circumstance being reported to the Grand Lodge, an impeachment was laid against the officers of that Lodge, for unwarrantably exposing the private resolutions of the

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the return of the different Lodges it appeared, that one hundred and sixty-eight had voted for the Incorporation, and only forty-three against it; upon which a motion was made in Grand Lodge, on the 28th of April, 1769, that the Society should be incorporated, and it was carried in the affirmative by a great majority.

At a Grand Lodge, held at the Crown and Anchor Tavern, on the 27th of October, 1769, it was resolved, That the sum of 1,800*l.*, then standing in the names of Rowland Berkeley, Esq., the Grand Treasurer, and Mr. Arthur Beardmore and Mr. Richard Nevison, his sureties, in the three per cent. bank consolidated annuities, in trust for the Society, be transferred into the names of the present Grand officers; and at an Extraordinary Grand Lodge, on the 29th of November following, the Society was informed, that Mr. Beardmore had refused to join in the transfer; upon which it was resolved, that letters should be sent, in the name of the Society, signed by the acting Grand Officers, to Lord Blaney, the Past Grand Master, and to his Deputy and Wardens, to whom the Grand Treasurer and his sureties had given bond, requesting their concurrence in the resolutions of the Grand Lodge on the 29th of October last. Mr. Beardmore, however, dying soon after, the desire of the Grand Lodge was complied with by Mr. Nevison, his executor, and the transfer regularly made.

The Duke of Beaufort constituted several new Lodges, and granted the following provincial deputations during his presidency: 1. For South Carolina; 2. Jamaica; 3. Barbadoes; 4. Naples and Sicily; 5. The Empire of Russia; and 6. The Austrian Netherlands. The increase of foreign Lodges occasioned the institution of a new officer, a Provincial Grand Master for foreign Lodges in general; and his Grace accordingly nominated a gentleman for that office. He also appointed Provincial Grand Masters for Kent, Suffolk, Lancashire, and Cumberland. Another new appointment likewise took place during his Grace's administration, viz., the office of General Inspector or Provincial Grand Master for Lodges within the bills of mortality; but the majority of the Lodges in London disapproving the appointment, the authority was soon after withdrawn.

At a Grand Lodge, held at the Crown and Anchor Tavern, on the 25th of April, 1770, the Provincial Grand Master for foreign Lodges acquainted the Society, that he had lately received a letter from Charles Baron de Boetzelaer, Grand Master of the National Grand Lodge of the United Provinces of Holland and their dependencies, requesting to be acknowledged

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Grand Lodge. On the business being brought before the Grand Lodge, it was determined, that the members of the said Lodge had been guilty of a great offence, in presuming to oppose the resolutions of the Grand Lodge, and frustrate the intentions of the Society. A motion was therefore made, that the Lodge should be erased from the list; but, on the Master acknowledging the fault, and, in the name of himself and his Brethren, making a proper apology, the motion was withdrawn, and the offence forgiven.

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as such by the Grand Lodge of England, whose superiority he confessed; and promising, that if the Grand Lodge of England would agree in future not to constitute any new Lodge within his jurisdiction, the Grand Lodge of Holland would observe the same restriction with respect to all parts of the world where Lodges were already established under the patronage of England. Upon these terms, he requested that a firm and friendly alliance might be established between the Officers of both Grand Lodges, an annual correspondence kept up, and each Grand Lodge regularly made acquainted once in every year with the most material transactions of the other. On this report being made, the Grand Lodge agreed, that such an alliance or compact should be entered into, and executed, agreeably to Baron de Boetzelaer's request.

In 1771, a bill was brought into parliament by the Hon. Charles Dillon, the Deputy Grand Master, for incorporating the Society by act of parliament; but on the second reading of the bill, it having been opposed by Mr. Onslow, at the desire of several Brethren who had petitioned the house against it, Mr. Dillon moved to postpone the consideration of it, *sine die*; and thus the design of an Incorporation fell to the ground.

Lord Petre succeeded the Duke of Beaufort on the 4th of May, 1772; when several regulations were made for better securing the property belonging to the Society. A considerable sum having been subscribed for the purpose of building a hall, a committee was appointed to superintend the management of that business. Every measure was adopted to enforce the laws for raising a new fund to carry the designs of the Society into execution, and no pains were spared by the committee to complete the purpose of their appointment. By their report to the Grand Lodge on the 27th of April, 1774, it appeared, that they had contracted for the purchase of a plot of ground and premises, consisting of two large commodious dwelling-houses and a large garden, situated in Great Queen-street, Lincoln's-Inn-Fields, late in the possession of Philip Carteret Webb, Esq., deceased, the particulars of which were specified in a plan then delivered; that the real value appeared to be 3,205*l.* at the least, but that 3,180*l.* was the sum contracted to be paid for the premises; that the front-house might produce 90*l. per annum*, and the back-house would furnish commodious committee-rooms, offices, kitchens, &c.; and that the garden was sufficiently large to contain a complete hall for the use of the Society, the expense of which was calculated not to exceed 3,000*l.** This report having met with general

* Notwithstanding this estimate, it appears by the Grand Treasurer's accounts, that in 1792 above 20,000*l.* had been expended on this building; and that exclusive of an annuity of 250*l.* on account of a tontine, there then remained due from the hall-fund to sundry tradesmen, a considerable debt, the greatest part of which has since been paid off. The tavern has been rebuilt, and enlarged, within these few years, which has increased the expense to 30.000*l.*

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approbation, Lord Petre, the Dukes of Beaufort and Chandos, Earl Ferrers, and Lord Viscount Dudley and Ward, were appointed Trustees for the Society; and the conveyance of the premises which had been purchased, was made out in their names.

On the 22d of February, 1775,* the hall-committee reported to the Grand Lodge, that a plan had been proposed and approved for raising 5,000*l.* to complete the designs of the Society, by granting annuities for lives, with benefit of survivorship; a plan now known under the name of *Tontine*. It was accordingly resolved, That there should be one hundred lives at 50*l.* each; that the whole premises belonging to the Society in Great Queen-street, with the hall to be built thereon, should be vested in trustees, as a security to the subscribers, who should be paid 5*l.* per cent. for their money advanced, the whole interest amounting to 250*l.* *per annum*; that this interest should be divided among the subscribers, and the survivors or survivor of them; and, upon the death of the last survivor, the whole to determine for the benefit of the Society. The Grand Lodge approving the plan, the subscription immediately commenced, and in less than three months it was complete; upon which the trustees of the Society conveyed the estate to the trustees of the Tontine, in pursuance of a resolution of the Grand Lodge entered into for that purpose.

On the 1st of May 1775, the foundation stone† of the new hall was laid

* "At the battle of Bunker's Hill, on the 17th June, this year, Masonry in America met with a heavy loss in the death of Grand Master Warren, who was slain contending for the liberties of his country. Soon after the evacuation of Boston by the British army, and previous to any regular communication, the Brethren, influenced by a pious regard to the memory of the late Grand Master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter.—They accordingly repaired to the place, and, by direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon removing the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered in a mangled condition, but were easily identified by means of an artificial tooth; and being decently raised, were conveyed to the state-house in Boston; from whence, by a large and respectable number of brethren, with the late grand officers, attending in procession, they were carried to the stone chapel, where an animated eulogium was delivered by Brother Perez Morton. The body was then deposited in the silent vault, without a sculptured stone to mark the spot; but as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance, and will survive marble monuments, or local inscriptions." (Webb's Monitor, p. 292.) I have been induced to insert an account of this transaction, as it redounds so much to the honour and fraternal piety of our American Brethren.—*Editor.*

† Within the foundation-stone was deposited a plate, with the following inscription:

Anno regni Georgii tertii Quindecimo,
Salutis humanæ, MDCCLXXV. Mensis Maii

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in solemn form, in the presence of a numerous company of the Brethren. After the ceremony, the company proceeded in carriages to Leathersellers'-hall, where an elegant entertainment was provided on the occasion; and at this meeting the office of Grand Chaplain was first instituted.

The building of the hall went on so rapidly, that it was finished in little more than twelve months. On the 28d of May, 1776, it was opened, and dedicated, in solemn form, to Masonry, Virtue, and Universal Charity and Benevolence, in the presence of a brilliant assembly of the Brethren. A new Ode, written and set to music on the occasion, was performed, before a number of ladies, who honoured the Society with their company on that day. An Exordium on Masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. In commemoration of an event so pleasing to the Society, it was agreed, that the anniversary of this ceremony should be ever after regularly kept.

Thus was completed, under the auspices of a nobleman, whose amiable character as a man, and zeal as a Mason, may be equalled, but cannot be surpassed, that elegant and highly finished room in Great Queen-street in which the annual assembly and quarterly communications of the Fraternity are held; and to the accomplishment of which many Lodges, as well

Die Primo,
Hunc primum Lapidem,
Aulæ Latomorum,
(Anglice, Free and Accepted Masons)
Posuerit
Honoratissimus Rob. Edv. Dom. Petre, Baro.
n 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,
Cui insuper Nomini Summum Angliæ Conventum
Præesse Fecerat
Universa fratrum Per orbem multitudo,
E coelo Descendit.
ΓΝΩΘΙ ΣΕΑΤΤΟΝ

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as private individuals, have liberally subscribed. It is to be regretted, that the finances of the Society will not admit of its being solely reserved for Masonic purposes.

The hall is as elegant and highly-finished a room as the metropolis can show. The entrance into it is from the Committee-room, through a small gallery, on the right of which is a commodious flight of steps leading to the under-croft, or ground apartments, and on the left a small room appropriated for the reception of wines on grand festivals: above this is a large music gallery, capable of containing three hundred spectators, exclusive of the band of music, supported by pillars and pilasters of the Composite order. The length of this building within the walls is 92 feet; it is 43 feet broad, and upwards of 60 feet high. At the upper end of the hall there is a place allotted for the Grand Officers and their attendants, when the Grand Lodge meets, which takes up about one-fourth of the whole length, and which is higher than the rest by two steps; at the extremity of which is a very beautiful alcove of a semi-circular form, in which is fixed a fine organ. On the right and left of this elevated place are two galleries, supported by beautiful fluted pillars of the Corinthian order, either for music, or to admit ladies to the sight of such ceremonies as the laws of the Society will permit. The remaining part of the hall is for the use of the Grand Stewards, and Brethren in general, when the Grand Lodge assembles. The pilasters on each side of the hall are fluted, and otherwise most beautifully decorated. Between these pilasters there are places appropriated for the reception of full-length paintings of the Grand Masters, &c.* Above them are places for such historical paintings as have some affinity to the royal art, or are expressive of the virtues of Free Masonry. All the other intermediate spaces are elegantly decorated with the most beautiful emblematical, symbolical, and hieroglyphical figures and representations of the mysteries of the royal art.

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

The roof of this magnificent hall is, in all probability, the highest finished piece of workmanship in Europe; having gained universal applause from all beholders, and has raised the character of the architect (Richard Cox) beyond expression. In the centre of this roof a most splendid sun

* Those at present fixed, are, the Prince of Wales, the earl of Moira, the late Dukes of Cumberland and Manchester, the late Lord Petre, the late Duke of Kent, the Duke of Sussex, and the Duke of Athol.

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is represented in burnished gold, surrounded by the twelve signs of the Zodiac, with their respective characters; viz. Aries ♈. Taurus, ♉. Gemini, ♊. Cancer, ♋. Leo. ♌. Virgo, ♍. Libra, ♎. Scorpio, ♏. Sagittarius, ♐. Capricorn, ♑. Aquarius, ♒. and Pisces. ♓.*

Whenever the Grand Lodge assembles, this hall is further ornamented with five brilliant and rich cut-glass chandeliers, the most magnificent of which hangs above that part of the hall allotted to the Grand officers; the other four are distributed in pairs, at equal distances. These lustres, with a sufficient number of sconces, in which only wax lights burn, illuminate the hall with a great brilliancy.†

The Brethren of St. John's Lodge in Newcastle, animated by the example set them in the metropolis, opened a subscription among themselves for the purpose of building, in the Low Frair Chair, in that town, a new hall for their meetings; and, on the 23d of September, 1776, the foundation-stone‡ of that building was laid by Mr. Francis Peacock, then Master of the Lodge. This edifice was speedily completed, furnished, and dedicated; but we learn that it has been since sold, and appropriated to other purposes.

* The Mithratic cavern in Persia, where the Initiations were performed, was adorned a similar manner, to represent the Mundane system; save that the three objects of their idolatrous worship, the Sun, the Bull, and the Lion, were larger and more conspicuous than the rest. (Vide Hist. Init. Lect. vi.) The emblematic meaning of the sun is well known to the enlightened and inquisitive Free Mason; and as the real sun is situated in the centre of the universe, so is this emblematic sun fixed in the centre of real Masonry. We all know that the sun is the fountain of light, the source of the seasons, the cause of the vicissitudes of day and night, the parent of vegetation, and the friend of man; but the scientific Free Mason only knows the reason why the sun is thus placed in the centre of this beautiful hall.

† The tavern is a most commodious suite of rooms; and, under its present conductor, possesses that large portion of the public favour to which his civility liberality, diligence, and attention, most justly entitle him.

‡ Underneath this stone was placed a copper plate, with the following inscription:

Ædificii Hvivs
In mvtvam Amicitiam Stabiliendam
Pro Svmmi Natvræ Nvminis
Architecti Regnatoris Veneratione
Pro veri Invéstigatione
Morvm scientiæ artivmq bonarvm
Ingenvo cvltv
Hvmani Generis Beneficio
Solativm Tempestivvm Præbendo
Conventvi Fraterno Sacri
Franciscvs Peacock Præfect. Honorand.
Fvndamenta Posvit
In Calend. Octob.
An. Sal. Hvm. MDCCLXXVI.
An. Consort. MMMMMDCCLXXVI.

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The flourishing state of the Society in England attracting the attention of Masons in Germany, they solicited our friendship and alliance. The Grand Lodge at Berlin, under the patronage of the Prince of Hesse Darmstadt, requested a friendly union and correspondence with their Brethren of England; which was agreed to, on the Grand Lodge of Germany engaging to remit an annual donation to the fund of charity.

The business of the Society having now considerably increased, it was resolved, that the Grand Secretary should be permitted in future to employ a deputy, or assistant, at an annual salary proportioned to his labour.

On the 14th of February, 1776, the Grand Lodge resolved, That in future all Past Grand Officers should be permitted to wear a particular gold jewel, the ground enamelled blue; and each officer to be distinguished by the jewel which he wore while in office; with this difference, that such honorary jewel should be fixed within a circle, or oval; on the borders of which were to be inscribed his name, and the year in which he served the office. This jewel was intended to be worn in Grand Lodge, pendant to a broad blue riband; and, on other occasions, to be fixed to the breast by a narrow blue riband.*

Many regulations respecting the government of the Fraternity were established during Lord Petre's administration. The meetings of irregular Masons again attracting notice, on the 10th of April, 1777, the following law was enacted: "That the persons who assemble in London, and elsewhere, in the character of Masons, calling themselves *Ancient Masons*, and at present said to be under the patronage of the Duke of Athol, are not to be countenanced, or acknowledged, by any regular Lodge or Mason, under the constitution of England: nor shall any regular Mason be present at any of their conventions, to give a sanction to their proceedings, under the penalty of forfeiting the privileges of the Society: nor shall any person initiated at any of their irregular meetings, be admitted into any Lodge without being re-made.† That this censure shall not be extended to any Lodge, or Mason made, in Scotland or Ireland, under the constitution of either of these kingdoms; or to any Lodge, or Mason made abroad, under

* How far the introduction of new ornaments is reconcileable to the original practices of the Society, I will not presume to determine; but it is the opinion of many old Masons, that multiplying honorary distinctions among Masons, lessens the value and importance of the real jewels by which the acting officers of the Lodge are distinguished.

† This censure only extends to those irregular Lodges in London, which seceded from the rest of the Fraternity in 1738, and set up an independent government, in open defiance of the established authority of the kingdom, and the general rules of the institution. See p. 363—364. It cannot apply to the Grand Lodge in York city, or any Lodges under that truly ancient and respectable banner; as the independence and regular proceedings of that assembly have been fully admitted and authenticated by the Grand Lodge in London, in the Book of Constitutions printed under their sanction in 1738.

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the patronage of any foreign Grand Lodge in alliance with the Grand Lodge of England; but that such Lodge and Masons shall be deemed regular and constitutional."

An Appendix to the Book of Constitutions, containing all the principal proceedings of the Society since the publication of the last edition, was ordered to be printed; also a new annual publication, intitled *The Free Mason's Calendar;* and the profits arising from the sale of both were to be regularly brought to account in the charity fund. To preserve the consequence of the Society, the following law was also enacted at this time:—That the fees for constitutions, initiations, &c., be advanced; that no person be initiated into Masonry in any Lodge under the constitution of England for a less sum than two guineas;* and that the name, age, addition or profession, and place of residence, of every person so initiated, and of every admitted member of a regular Lodge since the 29th of October, 1768, be registered; under the penalty of such Mason made, or member admitted, being deprived of the privileges of the Society.

The Masons in Sunderland having considerably increased during his lordship's administration, an elegant hall was built in that town for their meetings.† On the 16th of July, 1778, this hall was dedicated in solemn form before a numerous company of Brethren; on which occasion a very animated oration on Masonry was delivered in the presence of above 120 ladies. On the 19th of November 1782, this hall was destroyed by fire, and many valuable books and papers were burnt. The zeal of the Brethren, however, induced them the following year to build another hall, named Phœnix-hall, of which the foundation-stone was laid in great pomp on the 5th of April, 1784; and in the following year it was finished, and dedicated in solemn form.

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

† The following directions, respecting the building of Lodges, are contained in the book of Helvetian Ceremonies, already often cited, and I believe are strictly attended to in Germany and France:

"The proper time for beginning to build a Lodge, is from the 15th of April to the 15th of May. Some think the 18th of April is the most Masonic day. Masons should build their Lodges within a court of high walls; but that not being easily acquired, its windows should be high from the ground; the bottoms of the windows should not be less than five cubits high, measuring from the superfices of the floor within. The foundation-stone is in the corner of the Ammonites. The proper height of a Lodge is eighteen cubits; the length and breadth are not determined. The hall is for the great congregations. The names of Lodges are sometimes ill chosen. The Apollo, the Minerva, the Vesta, &c., are heathen names, inspiring ideas of idolatry and superstition, and can have nothing to do with Masonry. The names of great Masons of old may be chosen; and the builders would do well to find out what great man or bishop built the nearest Cathedral, and name the Lodge after him; for this is certain, that every Cathedral was built by the ancient Society of Free and Accepted Masons."—*Editor.*

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Lord Petre granted provincial deputations for Madras and Virginia; also for Hants, Sussex, and Surrey. During his lordship's presidency, some Lodges were erased from the list for nonconformity to the laws, but many new ones were added; so that, under his banner, the Society became truly respectable.

On the first of May, 1777, Lord Petre was succeeded by the Duke of Manchester; during whose administration the tranquility of the Society was interrupted by some private dissensions. An unfortunate dispute having arisen among the members of the Lodge of Antiquity, on account of some proceedings of the Brethren of that Lodge on the festival of St. John the Evangelist, after his grace's election, the complaint was introduced into the Grand Lodge, where it occupied the attention of every committee and communication for twelve months. It originated from the Master, Wardens, and some of the members, in consequence of a resolution of the Lodge, having attended divine service at St. Dunstan's church in Fleet-street, in the clothing of the Order, and walked back to the Mitre Tavern in their regalia, not having obtained a dispensation for the purpose. The Grand Lodge determined the measure to be a violation of the general regulations respecting public processions; and various opinions being formed, several Brethren were highly dissatisfied.

Another circumstance tended still farther to widen this breach. The Lodge of Antiquity having expelled three of its members for misbehaviour, the Grand Lodge interfered, and, as was thought, without proper investigation, ordered them to be reinstated. With this order the Lodge refused to comply, the members conceiving themselves competent and sole judges in the choice of their own private members. The privileges of the Lodge of Antiquity, acting by immemorial constitution, began to be set up, in opposition to the supposed uncontrollable authority of the Grand Lodge established by themselves in 1717; and in the investigation of this point, the original cause of the dispute was totally forgotten. Matters were now carried to the extreme on both sides, resolutions precipitately entered into and edicts inadvertently issued; memorials and remonstrances were presented in vain, and at last a rupture ensued. The Lodge of Antiquity, on, one hand, supported its immemorial privileges; appointed committees to examine records; applied to the old Lodge in York city, and to the Lodges in Scotland and Ireland, for advice; entered a protest against, and peremptorily refused to comply with, the resolutions of the Grand Lodge; discontinued the attendance of the Master and Wardens at the committees of charity and quarterly communications as its representatives; published a manifesto in its vindication; notified its separation from the Grand Lodge; and avowed an alliance with the Grand Lodge of all England held in the city of York, and every Lodge and Mason who wished to act in conformity to the original constitutions. The Grand Lodge, on the other hand, en-

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forced its edicts, and extended protection to the few Brethren whose cause it had espoused, by permitting them to assemble as a regular Lodge without any warrant, under the denomination of the Lodge of Antiquity itself, and suffering them to appear by their representatives at the Grand Lodge as the real Lodge of Antiquity, from which they had been excluded, and which still continued to act by its own immemorial constitution; anathemas were issued, and several worthy Brethren expelled the Society, for refusing to surrender the property of the Lodge to persons who had been regularly expelled from it; while printed letters were circulated, with the Grand Treasurer's accounts, derogatory to the dignity of the Society. This produced a schism, which subsisted for the space of ten years.

To justify the proceedings of the Grand Lodge, the following resolution of the Committee of Charity, held in February, 1779, was printed and dispersed among the Lodges:—

"*Resolved*, That every Private Lodge derives its authority from the Grand Lodge, and that no authority but the Grand Lodge can withdraw or take away that power. That though the majority of a Lodge may determine to quit the Society, the constitution, or power of assembling, remains with, and is vested in, the rest of the members who may be desirous of continuing their allegiance; and that if all the members withdraw themselves, the constitution is extinct, and the authority reverts to the Grand Lodge."

This resolution, it was argued, might operate with respect to any Lodge which derived its constitution from the Grand Lodge, but could not apply to one which derived its authority from another channel, long before the establishment of the Grand Lodge, and which authority had never been superseded, but repeatedly admitted and acknowledged. Had it appeared upon record, that after the establishment of the Grand Lodge, this original authority had been surrendered, forfeited, or exchanged for a warrant from the Grand Lodge, the Lodge of Antiquity must have admitted the resolution of the Grand Lodge in its full force; but as no such circumstance appeared on record, the members of the Lodge of Antiquity were justified in considering their immemorial constitution sacred, while they chose to exist as a Lodge, and act in obedience to the ancient constitutions.

Considering the subject in this point of view, it evidently appears, that the resolutions of the Grand Lodge could have no effect on the Lodge of Antiquity, after the publication of the manifesto which avowed its separation; nor while the members of that Lodge continued to meet regularly as heretofore, and to promote the laudable purposes of Masonry on their old independent foundation. The Lodge of Antiquity, it was asserted, could not be dissolved while the majority of its members kept together, and acted in conformity to the original constitutions; and no edict of the Grand Lodge, or its committees, could deprive the members of that Lodge

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of a right which had been admitted to be vested in themselves, collectively, from time immemorial, a right which had not been derived from, or ever ceded to, any Grand Lodge whatever.

To understand more clearly the nature of that constitution by which the Lodge of Antiquity is upheld, we must have recourse to the usages and customs which prevailed among Masons at the end of the 17th and beginning of the 18th century. The Fraternity then had a discretionary power to meet as Masons, in certain numbers, according to their degrees, with the approbation of the Master of the work where any public building was carrying on, as often as they found it necessary so to do; and when so met, to receive into the Order brothers and fellows, and practise the rights of Masonry. The idea of investing Masters and Wardens of Lodges in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain Brethren to meet as Masons at certain houses, on the observance of certain conditions, had then no existence.—The fraternity were under no such restrictions The Ancient Charges were the only standard for the regulation of conduct, and no law was known in the Society which those charges did not inculcate. To the award of the Fraternity at large, in general meeting assembled, once or twice in a year, all Brethren were subject, and the authority of the Grand Master never extended beyond the bounds of that general meeting. Every private assembly, or Lodge, was under the direction of its particular Master, chosen for the occasion, whose authority terminated with the meeting. When a Lodge was fixed at any particular place for a certain time, an attestation from the Brethren present, entered on record, was a sufficient proof of its regular constitution; and this practice prevailed for many years after the revival of Masonry in the south of England. By this authority, which never proceeded from the Grand Lodge, unfettered by any other restrictions than the constitutions of Masonry, the Lodge of Antiquity has always acted, and still continues to act.

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

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Although I have considerably abridged my observations on this unfortunate dispute in the latter editions of this treatise, I still think it proper to record my sentiments on the subject, in justice to the gentlemen with whom I have long associated; and to convince my Brethren, that our reunion with the Society has not induced me to vary a well-grounded opinion, or deviate from the strict line of consistency which I have hitherto pursued.

SECTION XI.

History of the most remarkable Events in the Society from 1779 *to* 1791, *inclusive.*

Amid these disagreeable altercations, intelligence arrived of the rapid progress of the Society in India, and that many new Lodges had been constituted, which were amply supported by the first characters in the East. Omdit-ul-Omrah Bahauder, eldest son of the nabob of the Carnatic, had been initiated into Masonry in the Lodge at Trichinopoly, near Madras; and had expressed the highest veneration for the Institution. This news having been transmitted to England officially, the Grand Lodge determined to send a congratulatory letter to his highness on the occasion, accompanied with a blue apron elegantly decorated, and a copy of the Book of Constitutions superbly bound. To Sir John Day, Advocate-general of Bengal, the execution of this commission was entrusted.* In the beginning of 1780, an answer was received from his highness, acknowledging the receipt of the present, and expressing the warmest attachment and benevolence to his Brethren in England. This letter, which is written in the Persian language, was enclosed in an elegant cover of cloth of gold, and addressed *To the Grand Master and Grand Lodge of England.*

This flattering mark of attention from so distinguished a personage abroad, was peculiarly grateful to the Grand Lodge; who immediately resolved, that an answer should be prepared and transmitted to his highness, expressing the high opinion which the Brethren in England entertained of his merits, and requesting the continuance of his friendship and protection to the Masonic institutions in the East. The thanks of the Grand Lodge were voted to Sir John Day; and a translation of his highness's letter was ordered to be copied on vellum, and, with the original, elegantly framed and glazed, hung up in the hall at every public meeting of the Society. The first testimony which Omdit-ul-Omrah gave of his regard to the institution, was by the initiation of his brother Omur-ul-Omrah, who

* At the grand feast in 1792, Sir John was honoured with a blue apron and the rank of a Grand Officer, as a compliment for his meritorious services on this occasion.

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seems to be equally active with himself in promoting the welfare of the Society.

As this letter is replete with genuine good sense and warm benevolence, we shall here insert the translation for the gratification of our brethren:

To the right worshipful his Grace the Duke of Manchester, Grand Master of the illustrious and benevolent Society of Free and Accepted Masons under the constitution of England, and the Grand Lodge thereof.

"Much honoured SIR and BRETHREN,

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

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

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

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

"I shall avail myself of a proper opportunity, to convince your grace, and the rest of the Brethren, that Omdit-ul-Omrah is not an unfeeling Brother, or heedless of the precepts he has imbibed; and, that, while he testifies his love and esteem for his Brethren by strengthening the bonds of humanity, he means to minister to the wants of the distressed.

"May the common Father of All, the one Omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years, prays your highly honoured and affectionate brother.

"OMDIT-UL-OMRAH BAHAUDER."

Another event has also taken place at Madras, which must be very satisfactory to the Brethren of England. The divisions and secessions which originated in London in 1738, having unfortunately reached India, by the intervention of Brigadier General Horne, who had been appointed, by patent from the Duke of Cumberland, Provincial Grand Master on the coast

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of Coromandel, an union of the Brethren in that part of the world has been effected; and the Lodge, No. 152, styling themselves Ancient York Masons, has joined a regular Lodge under his auspices, and voluntarily surrendered the irregular warrant under which they had formerly acted.—This desirable object being accomplished, and the wishes of the Brethren fulfilled, the General requested their assistance to form a Grand Lodge; when the following Officers were appointed, and installed in due form:

Brigadier Gen. Horne, Prov. Grand Master.
Ter. Gahagan, Esq., Deputy Grand Master.
Joseph Du Pre Porcher, Esq., Acting Grand Master.
Lieut. Col. Ross, Grand Architect.
Lieut. Col. J. Campbell, Sen. Grand Warden.
—— Hamilton, Esq., Junior Grand Warden.
James Grierson, Esq., Grand Secretary.
James Amos, Esq., Grand Treasurer.
Lieutenant-Colonel Moorhouse and Colonel L. Lucas, Esqrs., Grand Stewards.
Major Maule, Grand Orator.
Charles Bromley, Esq., Grand Sword-Bearer.

The Grand Lodge having been regularly established, a proposal was made that a new Lodge should be formed at Madras, under the name of Perfect Unanimity, No. 1. This was unanimously agreed to; and the Provincial Grand Master, giving notice that he should perform the ceremony of consecration on Saturday the 7th of October, 1787, in commemoration of the union which had been so amicably formed that day, requested the proper officers to attend on the occasion. Accordingly, on the morning of the day appointed, upwards of fifty Brethren assembled at the house on Choultry Plain, in which the public rooms were held, and at half-past eleven o'clock the ceremony commenced. After the preparatory business had been gone through in Grand Lodge, a procession was formed and marched three times around the Lodge; after which the business of consecration commenced, and was completed in a manner suitable to the solemnity of the occasion. Several old Masons, who were present, declared that they never saw a ceremony conducted with more dignity and propriety.

Here follows the Order of the Procession:

Two Tylers, with drawn swords.
Music.
Brothers Elphinstone and Moorhouse, Grand Stewards, with white wands
Brother Gillespie, as youngest apprentice, carrying the rough stone.
Apprentices, two and two.
Fellow crafts, two and two.
Master Masons, two and two.

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Brothers Latham and Robson, as Secretary and Treasurer of the new Lodge.

Past-Master.

Brother Taner, carrying a silver pitcher with corn.

Brothers Gomond and Goree, carrying pitchers containing wine and oil.

Brothers Home and Horsiman, carrying two great lights.

Choristers.

Brother Ross, Grand Architect, carrying the polished stone.

Brother Donaldson, (36th regiment) as Grand Sword-bearer carrying the sword of State.

Brother Grierson, Grand Secretary, with his bag.

Brother Amos, Grand Treasurer, with his staff.

The Lodge covered with white satin, carried by four Tylers.

The worshipful Brother Lucas, as Master of the new Lodge, carrying the Bible, compasses, and square, on a crimson velvet cushion, supported by Brothers Dalrymple and Chase, Assistant Stewards.

Brother Sir George Keith, carrying the silver censer.

Brother Maule, Grand Orator.

Third great light, carried by Brother Gregory.

Brothers Campbell and Hamilton, Senior and Junior Grand Wardens, with their columns and truncheons.

Brother Porcher, Acting Grand Master.

Brother Sadlier, as Chief Magistrate.

Brother Sir Henry Cosby, carrying the Book of Constitutions.

Brigadier-General Horne, Provincial Grand Master, supported by Brothers Howley and Harris, Assistant Stewards.

The following Brethren were then installed Officers of this new Lodge, viz., Colly Lyons Lucas, Esq., Master; Pullier Spencer, Esq., Senior Warden; George Robert Latham, Esq., Junior Warden; John Robins, Esq., Treasurer; George Maule, Esq., Secretary.

At two o'clock the Brethren sat down to an excellent dinner, which had been provided by the Grand Lodge; and many Masonic and loyal toasts being drunk, the day was concluded with that pleasing festivity, harmony, and good fellowship, which has always distinguished the Society of Free and Accepted Masons.

We shall now return to the history of Masonry in England; and recite the particulars which are most deserving attention.

During the presidency of the Duke of Manchester, new Lodges were constituted in different parts of England, and considerable additions made to the general funds of the Society. The sums voted to distressed Brethren far exceeded those of any former period; and among other instances of liberality, may be specified a generous contribution of one hundred

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pounds, which was voted by the Grand Lodge towards the relief of our Brethren in America, who had suffered great losses in consequence of the rebellion there, and whose situation was very feelingly described in a letter from the Lodge No. 1, at Halifax, in Nova Scotia.

A singular proposition was made in Grand Lodge on the 8th of April, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes, to be provided at their own expense; and that Past Grand Officers should have the same privilege. This measure at first was favourably received; but, on farther investigation in the Hall Committee, to which it was referred, it was found to be so diametrically opposite to the original plan of the Institution, that it was very properly laid aside.

The finances of the Society occupied great part of the proceedings of the Committees and Communications during his grace's administration.—The debts due on account of the hall appearing to be very considerable, it was determined to make an application to the Lodges to raise 2,000*l.* to pay them off. For this purpose, in consequence of a plan offered to the consideration of the Grand Lodge in June 1779, it was resolved, that a subscription should be opened, to raise the money by loan, without interest, at the discretion of the subscribers; that 25*l.* should be the sum limited for each subscriber, and the number of subscribers to be one hundred: and that the monies so subscribed should be repaid, in equal proportions among the subscribers, at such times as the hall-fund would admit. It was also determined, that an honorary medal should be presented to every subscriber, as a mark of respect, on account of the service which he had rendered the Society; and that the bearer of such medal, if a Master Mason, should have the privilege of being present at, and voting in, all the future meetings of the Grand Lodge. This mark of attention prompted some Lodges, as well as individuals, to contribute; and the greater part of the money was speedily raised, and applied to the purpose intended.

The Stewards' Lodge, finding their finances much reduced by several members having withdrawn their annual subscriptions, applied to the Grand Lodge for relief; upon which it was resolved, that in future no Grand Officer should be appointed, who was not at the time a subscribing member of the Steward's Lodge.

A measure, however, of more importance attracted the attention of the Society at this period. It had been observed with regret, that a number of worthy Brethren in distress had been subjected to much inconvenience and disappointment from a want of relief during the long summer recess; as there was seldom any Committee of Charity held from the beginning of April to the end of October. To remedy this complaint, the Grand Lodge unanimously resolved, that an Extraordinary Committee should meet annually in the last week of July, or first week of August, to ad-

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minister temporary relief to such distressed objects as might regularly apply, not exceeding five pounds to one person.

The business of the Society having of late very considerably increased, the Grand Lodge was induced to appoint, *pro tempore*, an assistant to the Grand Secretary, to hold equal rank and power with himself in the Grand Lodge. Among many regulations which were now established, it was determined, that in future no person should hold two offices at the same time in the Grand Lodge.

The Grand Lodge of Germany having applied for leave to send a representative to the Grand Lodge of England, in order more effectually to cement the union and friendship of the Brethren of both countries, Brother John Leonahrdi was appointed to that office. The request being complied with, a resolution passed, that, in compliment to the Grand Lodge of Germany, Brother Leonahrdi should wear the clothing of a Grand Officer, and rank next to Past Grand Officers in all the public meetings of the Society.

This additional cement was highly pleasing; and led the Brethren to regret, that no intercourse of correspondence should have subsisted nearer home, between the Grand Lodge of England and the Grand Lodges of Scotland and Ireland, though all the members were now subjects of the same sovereign, and happily united in the encouragement of the Art. At the Communication in April 1782, this important business coming under consideration, after a variety of opinions had been delivered, it was unanimously resolved, that the Grand Master should be requested to adopt such means as his wisdom might suggest, to promote a good understanding among the Brethren of the three united kingdoms. Notwithstanding this resolution, the wished-for union was not then fully accomplished.

At this meeting also, the pleasing intelligence was communicated, that the Duke of Cumberland intended to accept the government of the Society. This having been regularly stated to the Grand Lodge, his Royal Highness was proposed as Grand Master elect; and, in compliment to him, it was resolved, that he should have the privilege of nominating a peer of the realm as Acting Grand Master, who should be empowered to superintend the Society in his absence; and that, at any future period, when the Fraternity might be honoured with a Prince of the blood at their head, the same privilege should be granted.

At the annual grand feast on the 1st of May, 1782, the Duke of Cumberland was unanimously elected Grand Master; and it being signified to the Society, that his Royal Highness meant to appoint the Earl of Effingham Acting Grand Master, the appointment was confirmed, and his Lordship presided as proxy for his Royal Highness during the feast.

On the 8th of January, 1783, a motion was made in Grand Lodge, and afterwards confirmed, that the interest of five per cent. on 1,000*l.* which had been advanced for the purposes of the hall from the charity fund,

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should cease to be paid; and further, that the principal should be annihilated, and sunk into the hall-fund. In consequence of this resolution, the money was regularly brought to account in the hall expenditures. Many other regulations were confirmed at this meeting, to render the hall-fund more productive, and to enforce obedience to the laws respecting it. How far some of these regulations are consistent with the original plan of the institution, must be left to abler judges to determine; but it is certain that, in earlier periods of our history, such compulsory regulations were unnecessary.

The regulations established at this meeting were as follow:

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

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

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

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

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

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

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

On the 20th of March 1788, an additional regulation was made "That

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ten shillings and six-pence be paid to the Grand Lodge for registering the name of every Mason initiated in any Lodge under the constitution after the 5th of May 1788." And at this meeting another resolution passed, "That no Lodge should be permitted or attend or vote in Grand Lodge, which had not complied with this regulation."

At the Grand Lodge held on the 23d of November, 1783, an addition was made to the Grand Officers, by the appointment of a Grand Portrait Painter; and, at the request of the Duke of Manchester, that honour was conferred on the Rev. William Peters, in testimony of the services which he had rendered to the Society, by his elegant present of the Portrait of Lord Petre.

During the remainder of this year, there was scarcely any farther business of importance transacted. On the 19th of November, information was given to the Grand Lodge, that two Brethren, under sanction of the Royal Military Lodge at Woolwich, which claimed the privilege of an itinerant Lodge, had lately held an irregular meeting in the King's Bench prison, and had there unwarrantably initiated sundry persons into Masonry The Grand Lodge, conceiving this to be an infringement on the privileges of every regular constituted Lodge, ordered the said Lodge to be erased from the list; and determined, that it was inconsistent with the principles of Masonry to hold any Lodge, for the purposes of making, passing, or raising Masons, in any prison, or place of confinement.

At this Grand Lodge also, it was resolved, to enact certain regulations, subjecting the Deputy Grand Master and Grand Wardens to fines, in case of non-attendance on the public meetings of the Society; and these regulations were confirmed in Grand Lodge, on the 11th of February following.

While these proceedings were carrying on in England, the Brethren in Scotland were prosecuting their labours with equal zeal for the good of the Craft. The great improvements made in the city of Edinburgh afforded ample room for ingenious architects to display their Masonic talents and abilities; and in that city the operative part of the Fraternity were fully occupied, in rearing stately mansions, and planning elegant squares.

On the 1st of August 1785, a very pleasing sight was exhibited to every well-wisher to the embellishment of Edinburgh, in the ceremony of laying the foundation-stone of the South bridge, being the first step to farther improvement. In the morning of that day, the right hon. the Lord Provost and Magistrates, attended by the Grand Master Mason of Scotland, and a number of nobility and gentry, with the Masters, Office-bearers, and Brethren of the several Lodges, walked from the Parliament-house to the bridge in procession. The streets were lined by the 58th regiment, and the city guard. The following Order of Procession was observed:

The proper Officers bearing the city insignia.
The right hon. Lord Provost and Magistrates.
Band of instrumental music.

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A band of singers.
The Lodges according to seniority, Brethren walking three and three.
Lodge of Grand Stewards.
Nobility and Gentry, three and three.
Office-Bearers of the Grand Lodge, in their badges of office
Officers of the Grand Lodge with insignia.
Grand Wardens.

Deputy Grand Master	GRAND MASTER.	Substitute G. Master.

Lord Haddo, Grand Master, having arrived at the place, laid the foundation-stone with the usual solemnities. His lordship standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative Mason to the Substitute, and by him to the Grand Master, who applied the square to that part of the stone which was square the plumb to the several edges, the level above the stone in several positions, and then with the mallet gave three knocks, saying, "May the Grand Architect of the Universe grant a blessing on this foundation-stone, which we have now laid; and by his providence enable us to finish this, and every other work which may be undertaken for the embellishment and advantage of this city!" On this the Brethren gave the honours.

The cornucopia and two silver vessels were then brought from the table, and delivered, the cornucopia to the Substitute, and two vessels to the Wardens, which were successively presented to the Grand Master, who, according to ancient form, scattered the corn, and poured the wine and oil which they contained, on the stone, saying, "May the All-bounteous Author of Nature bless this city with an abundance of corn, wine, and oil; and with all the necessaries, conveniences, and comforts of life! and may the same Almighty power preserve this city from ruin and decay to the latest posterity!"

The Grand Master, being supported on the right hand by the Duke of Buccleugh, and on the left by the Earl of Balcarras, addressed himself to the Lord Provost and Magistrates in a suitable speech for the occasion; and the coins of the present reign, and a silver-plate with the following inscription, were deposited in the stone:

Annuente Deo Optimo Maximo,
Regnante Georgio III. Pater Patriæ,
Hujus Pontis,
Quo Vici Extra Mœnia Edinburgi,
Urbi Commode Adjungerentur,
Aditumque Non Indignum Tanta
Urbs Haberet,
Primum Lapidem Posuit
Nobilis vir Georgius Dominus Haddo,

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Antiquissimi Sodalitii Architectonici
Apud Scotos Curio Maximus,
Paudente Amplissima Fratrum Corona,
Immensaque Populi Frequentia.
Opus,
Utile civibus Gratum Advenis,
Urbi Decorum Patriæ Honestum,
Diu Multumque Desideratum,
Consule Jacobo Hunter Blair,
Incepti Auctore Indefesso,
Sanciente Rege Senatuque Britanniæ,
Approbantibus Omnibus,
Tandem Inchoatum est
Ipsis Kalendis Augusti
A. D. MDCCLXXXV.
Æræ Architectonicæ 5787.
Q. F. F. Q. S.

TRANSLATION.

By the blessing of Almighty God, in the reign of George the Third, the Father of his country, the right hon, GEORGE LORD HADDO, Grand Master of the Most Ancient Fraternity of Free Masons in Scotland, amidst the acclamations of a Grand Assembly of the Brethren, and a vast concourse of people, laid the first stone of this bridge, intended to form a convenient communication between the city of Edinburgh and its suburbs, and an access not unworthy of such city.

This work, so useful to the inhabitants, so pleasing and convenient to strangers, so ornamental to the city, so creditable to the country, so long and much wanted and wished for, was at last begun, with the sanction of the king and parliament of Great Britain, and with universal approbation, in the provostship of James Hunter Blair, the author and indefatigable promoter of the undertaking, August the 1st, in the year of our Lord 1785, and of the æra of Masonry 5785—Which may God prosper.

An anthem was then sung; and the procession, being reversed, returned to the Parliament-house. After which the Lord Provost and Magistrates gave an elegant entertainment at Dunn's rooms to the Grand Lodge, and the nobility and gentry who had assisted at the ceremony.

The next public ceremony in which the Society bore a principal share was the laying the foundation-stone of that valuable seminary of learning, the new College of Edinburgh. This University has for many years been esteemed one of the most celebrated in Europe, and has attracted a great number of students in physic, and other branches of science, from all parts of the world. The eminence of its professors in every branch of learning

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is universally admitted; and it is most fervently to be wished, for the honour of the kingdom, that the whole plan may be completely executed agreeably to the intention of the original promoters. As this is an event worthy of record in the annals of Masonry, I shall describe minutely the ceremony observed on the occasion.

On the 13th of October 1789, Mr. Robert Adam, architect, presented the plans of the intended building, at a public breakfast given by the Lord Provost to the Magistrates and the Principal and Professors of the University of Edinburgh; and explained their uses, for the various schools, halls, and houses. The whole company having expressed the highest satisfaction at the design, it was immediately resolved, that a subscription should be opened to carry the plan into execution; and Monday the 16th of November was fixed for laying the foundation-stone of the new structure.

On the morning of the day appointed for performing the ceremony, the Brethren assembled at eleven o'clock in the Parliament-house, to meet Lord Napier, who was at the time Grand Master of Scotland. When the Lodges were arranged, the Grand Master sent notice to the Lord Provost and Magistrates, who had assembled in the Council-chamber; and to the Principal, Professors, and Students of the University, who had met in the High Church. At half-past twelve the procession began to move in the following order:

1st. The Principal, Professors, and Students of the University, with their mace carried before them; Principal Robertson being supported on the right hand by the Reverend Dr. Hunter, professor of divinity, and on the left by the Rev. Dr. Hardy, professor of Church history. The Professors were all robed, and each of the Students had a sprig of laurel in his hat.

2d. The Lord Provost, Magistrates, and Council in their robes, preceded by the sword, mace, &c.; the Lord Provost being supported on the right and left by the two eldest Baillies.

3d. A complete choir of Singers, under the direction of Signor Schetky, singing anthems as the procession moved.

4th. The Lodges, according to seniority, juniors preceding, with their different insignia.

5th. A complete band of instrumental music.

6th. The Grand Stewards, properly clothed, with white rods.

7th. The Noblemen and Gentleman attending the Grand Master.

8th. A large drawing of the East Front of the New College, carried by two operative Masons.

9th. The grand jewels, borne by the Past Masters of Lodges.

10th. Officers of the Grand Lodge, properly clothed.

11th. Past Grand Masters.

12th. Lord Napier, present Grand Master, supported on the right hand

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by Sir William Forbes, Bart., Past Grand Master, and on the left by the Duke of Buccleugh.

A detachment of the 35th regiment from the castle, together with the city guard, lined the streets.

At one o'clock the Grand Master reached the site of the college; when the foundation-stone was laid with the usual ceremonies.* After which the Grand Master addressed himself to the Lord Provost and Magistrates as follows:

My Lord Provost, and Magistrates, of the City of Edinburgh,

In compliance with your request, I have now had the honour, in the capacity of Grand Master Mason of Scotland, to lend my aid towards laying that stone, on which it is your intention to erect a new College. I must ever consider it as one of the fortunate events in my life, that the Craft of Free and Accepted Masons should be called forth, to assist at an undertaking so laudable, and so glorious, during the time that, from their affection, I have the honour of sitting in the chair of the Grand Lodge.

The attention to the improvement of this city, manifested by the Magistrates, your predecessors in office, has for many years excited the admiration of their fellow-citizens. The particular exertions of your Lordship and your Colleagues have merited, and it gives me infinite satisfaction to say, have obtained, the universal approbation of all ranks of men.

The business of this day, equally to be remembered in the annals of this city and of Masonry, will transmit your names with lustre to posterity. Thousands yet unborn, learning to admire your virtues, will thereby be stimulated to follow the great example you have set them, of steady patriotism, love of your country, and anxious desire to advance the welfare, and increase the fame, of the city of Edinburgh.

In the name of the Craft of Free and Accepted Masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your lordship and your brethren in the magistracy! May you long continue here the ornaments of civil society; and may you hereafter be received into those mansions, those lodges, prepared in heaven for the blessed!

To this address the Lord Provost, in the name of the Magistrates and Town Council of the City of Edinburgh, made a suitable reply.

The Grand Master then addressed the Principal, as representing the University of Edinburgh, in the following words:—

Reverend Sir,

Permit me to congratulate you as Principal, and your brethren as Pro

* The particulars of this part of the ceremony were exactly similar to those observed at laying the foundation-stone of the South Bridge.

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fessors, of the University of Edinburgh, on the work in which we have this day been engaged;—a work worthy of your Patrons, who (ever considering the public good) will not permit the seat of learning, established in this ancient metropolis, to bear the appearance of decay, at a time when so much attention is bestowed on the elegance and convenience both of public and private edifices.

Permit me, likewise, to congratulate my country on the probability of seeing the different chairs of the magnificent structure now to be erected filled by men so distinguished for their piety, so eminent for their learning, and so celebrated for their abilities, as those to whom I now have the honour to address myself.

Any panegyric that I can pronounce must fall so far short of what is due to you, Sir, and your honourable and learned brethren, that it would be presumption in me to attempt to express my sense of your deserts. Suffice it to to say, that the Grand Lodge of Scotland, and the Lodges depending on it, are most happy, in having this opportunity of assisting at, and witnessing, the laying the foundation, whence it is their earnest wish a building may arise, which in future ages may be as renowned for the excellence of its teachers, and as much respected for the propriety of conduct in its students, as the University now is, over which you have the peculiar satisfaction of presiding.

May the Almighty Architect, the Sovereign Disposer of all Events, grant, that the Principal and Professors of this College may continue to deliver their instructions, and the students receive their admonitions, in such a manner as may redound to the glory of God, the promoting of science, and the extension of all useful learning.

To which the Rev. Principal made the following reply:—

My Lord,

From very humble beginnings, the University of Edinburgh has attained to such eminence, as entitles it to be ranked among the most celebrated seminaries of learning. Indebted to the bounty of several of our Sovereigns—distinguished particularly by the gracious Prince now seated on the British throne, whom, with gratitude, we reckon among the most munificent of our royal benefactors—and cherished by the continued attention and good offices of our honourable Patrons, this University can now boast of the number and variety of its institutions for the instruction of youth in all the branches of literature and science.

With what integrity and discernment persons have been chosen to preside in each of these departments, the character of my learned colleagues affords the most satisfying evidence. From confidence in the abilities and assiduity in discharging the duties of their respective offices, the University of Edinburgh has become a seat of education, not only to youth in every part of the British dominions, but, to the honour of our country,

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students have been attracted to it from almost every nation in Europe, and every state in America.

One thing still was wanting. The apartments appropriated for the accommodation of Professors and Students were so extremely unsuitable to the flourishing state of the University, that it had long been the general wish to have buildings more decent and convenient erected. What your lordship has now done gives a near prospect of having this wish accomplished; and we consider it as a most auspicious circumstance, that the foundation-stone of this new mansion of science is laid by your lordship, who, among your ancestors, reckoned a man, whose original and universal genius places him high among the illustrious persons who have contributed most eminently to enlarge the boundaries of human knowledge.

Permit me to add, what I regard as my own peculiar felicity, that by having remained in my present station much longer than any of my predecessors, I have lived to witness an event so beneficial to this University, the prosperity of which is near to my heart, and has ever been the object of my warmest wishes.

May Almighty God, without invocation of whom no action of importance should be begun, bless this undertaking, and enable us to carry it on with success! May he continue to protect our University; the object of whose institution is, to instil into the minds of youth, principles of sound knowledge; to inspire them with the love of religion and virtue; and to prepare them for filling the various situations in society, with honour to themselves, and with benefit to their country!

All this we ask in the name of Christ; and unto the Father, the Son, and the Holy Spirit, we ascribe the kingdom, power, and glory! *Amen.*

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

Two crystal bottles, cast on purpose at the glass-house of Leith, were deposited in the foundation-stone. In one of these were put different coins of the present reign, each of which was previously enveloped in crystal, in such an ingenious manner that the legend on the coins could be distinctly read without breaking the crystal. In the other bottle were deposited seven rolls of vellum, containing a short account of the original foundation and present state of the University, together with several other papers; in particular, the different newspapers, containing advertisements, relative to the college, &c., and a list of the names of the present Principal and Professors, also of the present Lord Provost and Magistrates, and officers of the Grand Lodge of Scotland. The bottles, being carefully sealed up, were covered with a plate of copper wrapt in block tin; and, upon the underside of the copper, were engraven the arms of the city of Edinburgh, and of the University; likewise the arms of the right hon. Lord Napier, Grand Master Mason of Scotland. Upon the upper-side, a Latin inscription, of which the following is a copy:

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Annuente Deo Opt. Max.
Regnante Georgio III. Principe Munificentissimo,
Academiæ Edinburgensis
Ædibus,
Initio Quidem Humillimis,
Et Jam, Post Duo Secula, Pene Ruinos
Novi Hujus Ædificii,
Ubi Commoditati Simul et Elegantiæ,
Tanto Doctrinarum Domicilio Dignæ,
Consuleretur,
Primum Lapidem Posuit,
Plaudente Ingenti Omnium Ordinum Frequentia,
Vir Nobilissimus Franciscus Dominus Napier,
Reipub. Architectonicæ Apud Scotos
Curio
Maximus.
XVI Kal. Decemb.
Anno Salutis Humanæ MDCCLXXXIX.
Æræ Architectonicæ ICCIDCCLXXXIX.
Consule Thoma Elder;
Academiæ Præfecto Gulielmo Robertson
Architecto Roberto Adam.
Q. F. F. Q. S.

TRANSLATION.

By the blessing of Almighty God,
In the reign of the most munificent Prince George III
The buildings of the University of Edinburgh,
Being originally very mean,
And now, after two centuries, almost a ruin,
The Right Hon. Francis Lord Napier,
Grand Master of the Fraternity of Free Masons in Scotland,
Amidst the acclamations
Of a prodigious concourse of people,
Laid the foundation-stone
Of this new fabric,
In which an union of elegance with convenience,
Suitable to the dignity of such a celebrated seat of learning,
Has been studied,
On the 16th day of November,
In the year of our Lord 1789,
And of the æra of Masonry 5789;
Thomas Elder being the Lord Provost of the City;

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William Robertson, the Principal of the University ;*
And Robert Adam the Architect.
May the undertaking prosper, and be crowned with success !

An anthem having being sung, the Brethren returned, the whole procession being reversed; and when the junior Lodge arrived at the door of the Parliament-house, it fell back to the right and left within the line of soldiers; when the Principal, Professors, and Students, the Lord Provost, Magistrates, and Town Council, and the Grand Lodge, passed through with their hats off.

The procession on this occasion was one of the most brilliant and numerous that ever was exhibited in the city of Edinburgh. The Provost and Magistrates had very properly invited many of the nobility and gentry from all parts of the country, to witness the solemnity of laying the foundation-stone of a College, the architecture of which, it is agreed by all who have seen the plan, will do honour to the city, to the nation, and to Europe. But the number of persons invited was far exceeded by the immense multitude of all ranks, who, desirous of viewing so magnificent a spectacle, filled the streets, windows, and even roofs of the houses, all the way from the Parliament-close, down the High-street and Bridge-street, near the south end of which the foundation-stone was laid. Above 20,000 were supposed to be witnesses of this ceremony; and, notwithstanding this immense crowd, the greatest order and decency were observed; nor did the smallest accident happen.

On the 7th of January 1765, the Brethren in Scotland had another opportunity of exemplifying their skill in the practical rules of the Art, at opening the new bridge for carriages at Montrose. This undertaking had been long deemed impracticable, on account of the extent being near half a mile across a rapid influx and reflux of the sea; but was at last happily accomplished under the superintendence of the Fraternity, and the great post road from the south to the north of Scotland is now united. A public procession was formed on this occasion; and the Grand Master, amidst an immense concourse of people, having critically examined the work, declared it well built, and ably executed.

Having described the principal works in which the Brethren in Scotland were employed, we shall now resume the history of Masonry in England and trace the occurrences that took place there, under the auspices of the late Duke of Cumberland and his successor the Prince of Wales, afterwards his Most Gracious Majesty King George IV.

On Tuesday the 9th of March 1786, his Royal Highness Prince William Henry, now Duke of Clarence, was initiated into Masonry at the Lodge No. 86, held at the Prince George inn at Plymouth.

* The late elegant Historian of Scotland, of Charles V., America, &c.

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On the 4th of January 1787, was opened, in London, the Grand Chapter of Harodim. Though this order is of ancient date, and had been patronised in different parts of Europe, there appears not on record, previous to this period, the regular establishment of such an association in England. For some years it was faintly encouraged; but after its merit had been further investigated, it received the patronage of several exalted Masonic characters.*

The mysteries of this order are peculiar to the institution itself; while the lectures of the Chapter include every branch of the Masonic system, and represent the art of Masonry in a finished and complete form.

Different classes are established, and particular lectures restricted to each class The lectures are divided into sections, and the sections into clauses. The sections are annually assigned, by the Chief Harod, to a certain number of skilful companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such companions as by assiduity became possessed of all the sections in the lecture, are called Lecturers; and out of these the General Director is always chosen.

Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy the rank and privileges of a Clauseholder in the Chapter; and no Clauseholder can transfer his ticket to another Companion, unless the consent of the Council has been obtained for that purpose, and the General Director has approved the Companion to whom it is to be transferred, as qualified to hold it. In case of the death, sickness, or non-residence in London, of any Lecturer, Sectionist, or Clauseholder, another Companion is appointed to fill up the vacancy for the time being, that the lectures may be always complete; and during the session, a public lecture is usually delivered at stated times.

The Grand Chapter is governed by a Grand Patron, two Vice-Patrons, a Chief Ruler, and two Assistants, with a Council of twelve respectable Companions, who are chosen annually at the Chapter nearest to the festival of St. John the Evangelist.

On Thursday, the 6th of February 1787, his Royal Highness the Prince of Wales was made a Mason, at an occasional Lodge, convened for the purpose, at the Star and Garter Tavern, Pall Mall, over which the late Duke of Cumberland presided in person. And on Friday the 21st of November following, his Royal Highness the Duke of York was initiated into Masonry, at a special Lodge convened for the purpose, at the same place, over which the Grand Master also presided in person. His royal highness was introduced by his royal brother the Prince of Wales, who assisted at the ceremony of his initiation.

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On the 25th of March 1718, another event worthy of notice in the annals of Masonry took place—the institution of "The Royal Free Masons' Charity for Female Children," for maintaining, clothing, and educating the female children and orphans of indigent Brethren. To the benevolent exertions of the late Chevalier Bartholomew Ruspini the Fraternity are, in the first place, indebted for this establishment. Under the patronage of her Royal Highness the late Duchess of Cumberland, the school was originally formed; and to her fostering hand is owing its present flourishing state, by her recommending it to the Royal Family, as well as to many of the nobility and gentry of both sexes. On the 1st of January, 1789, fifteen children were taken into a house provided for them at Somers Town, St. Pancras; but since that time, by the liberal encouragement which the charity has received from the Fraternity in India as well as in England, the Governors have been enabled to augment the number of children at different periods to sixty-five.

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

In 1793, the Governors, anxious still farther to extend the benefits of this Institution, hired on lease a piece of ground in St. George's Fields, belonging to the city of London, on which they have erected a commodious and spacious school-house, at the expense of upwards of 2,500*l.*, in which the children are now placed. This building is sufficiently extensive to accommodate one hundred children; and from the exertions of the Fraternity, at home and abroad, there is every reason to hope that the Governors will soon have it in their power to provide for that number.

The following is an Abstract of the Rules and Regulations established for the government of this Institution:—

QUALIFICATIONS OF GOVERNORS.

1. Every subscriber of one guinea, annually, is deemed a Governor during the continuance of such subscription, and is entitled to one vote at all elections for children.

2. The Master, for the time being, of every Lodge, which subscribes one guinea per annum, has the same privileges.

3. Every Benefactor of ten guineas or upwards at once, or within a year, is thereby constituted a Governor *for life*, and a member of the general committee, and is entitled to one vote;—every additional ten guineas given will entitle him to another vote.

4. The Master for the time being, of every Lodge, subscribing ten guineas within a year, becomes a Governor, and a member of the general committee for *fifteen years*, with the privilege of one vote.

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5. The Master for the time being, of every Lodge, subscribing twenty guineas at once, or in two donations within ten years, becomes a Governor, and a member of the general committee, so long as that Lodge exists, with the privilege of one vote.

6. Every Lodge, which has already subscribed twenty guineas, will be entitled to one vote, in addition, for every further sum of twenty guineas subscribed. N. B. The sum of ten guineas, at any time given by any such Lodge, will entitle it to an additional vote for *fifteen years*.

7. The physicians, surgeons, and other medical gentlemen, who attend this charity, and administer their advice and assistance gratis, are thereby constituted Governors for life.

8. Every Clergyman, who benevolently advocates the cause of this charity from the pulpit, is in consideration of such service, entitled to the same privilege.

9. The executor of any person, who pays one hundred pounds to this charity, thereby becomes a Life-governor; and the payment of a legacy of two hundred pounds, or upwards, constitutes all the executors, who have proved the will, Governors for life.

10. Every Governor has a right to vote at all quarterly and special general courts.

11. Every new subscriber will be entitled to vote, *immediately* on payment of his subscription.

12. No annual subscriber can vote at any election, till his subscription for the current year (*which always commences at Ladyday*) and all arrears be paid.

13. Lodges, having votes, are required to give notice to the secretary, of the election of their respective Masters, before they can be entitled to vote.

14. All Governers (except annual subscribers residing within the bills of mortality,) and all ladies, noblemen, members of parliament, Masters of Lodges having the privileges of Life-governors, and Masters of foreign or country Lodges (being subscribers,) have a right to vote by proxy, at all elections for children.

15. The Governor giving the proxy must insert therein the names of *all* the children for whom he intends to vote, as only one proxy can be admitted. He must also sign it with his name, and insert his place of residence and the date of the proxy, together with the name of the Governor to whom it is given, as such proxy can only be given to a Governor, and be used at the next ensuing election.

16. All Foreign Lodges may vote by general proxy, to be renewed every *five* years; and country Lodges may have the same privilege, to be renewed annually;—such general proxies being given to Governors only, and being signed by the Master, Wardens, and Secretary of each Lodge respectively.

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QUALIFICATIONS, ADMISSION, EDUCATION, AND DISPOSAL OF THE CHILDREN.

Children, from any part of the kingdom, are admitted into the school, from the age of seven or ten years, and they remain in the school till they have attained the age of fifteen years; during which time, they are carefully instructed in reading, writing, and arithmetic, needle-work, and all kinds of domestic employment. When they quit the school, they are either returned to their friends, or are apprenticed for four years, to trades or as domestic servants, as may be most suitable to their respective capacities; at which time each of them is presented with a Bible, a Prayer-book, and Dr. Wilson's Treatise on the Sacrament: and further supplied with two complete suits of clothing. Besides these, as an encouragement and reward to each girl for serving her apprenticeship well and faithfully, a premium of five guineas is given at the expiration of her term, on her producing due testimonials of her good behaviour during that period.

Children applying to be admitted into the school must be the daughters or orphans of indigent Free Masons; they must be full *six years of age, and not more than nine*, when their petitions* are presented—must have had the small-pox, or cow-pox—be in perfectly good health,—and free from all infirmity and deformity.

No child can be admitted who is under *seven*, or above *ten* years of age.

The petitioner must bring the following certificates, viz.:

1. A certificate from the Master and Wardens of the Lodge in which her father was made a Mason, or from some Lodge of which he has been a member, or prove that he has been *three years* a Mason. N. B. This proof will be dispensed with if the child be an orphan.

2. A certificate from the Grand Secretary, of the father's having been duly registered as a Mason in the books of the United Grand Lodge of England.

3. A certificate of the marriage of her parents.

4. An attested copy of the register of her birth, extracted from the books of the parish wherein she was born; or some other satisfactory proof of her age.

5. A certificate, signed by two respectable housekeepers, or other proof, of the parish to which she belongs.

6. A certificate of the state of her health, under the hand of one of the Medical Governors of the charity.

The petitions and testimonials of the candidates for admission are to be examined by the general committee, who are to make report thereof to the Quarterly General Court, which court alone can order the admission of children into the school. When there are more approved candidates than

* Blank forms of petition may be had at the school.

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there are vacancies in the school, their admission is to be determined by ballot.

All the children who are candidates for admission are to be summoned to attend the General Committee *next but one* preceding every election, in order to be examined as to the state of their health, and other circumstances, at that time;—and each child, when elected, is to be examined by two of the medical Governors of the charity, and their certificate of the state of her health is to be laid before the next House Committee, who if not satisfied, may suspend her admission till further inquiry be made.

Every child is to be brought to the school for admission, at the next House Committee, or at some other time to be appointed, within one month after her election, and she is not afterwards to depart from the school without leave, on pain of exclusion.

No parent or friend of any child will be permitted to visit her at the school, except on Thursday, between the hours of ten and two, and then only by means of an order, obtained for that purpose, from one of the House Committee; and they are forbidden to speak to or join them in their procession to and from church.

No child can be taken out of the school by her friends, before the expiration of the time limited by the regulations of the charity, except in case of illness, unless her board, clothing, &c., be paid for, from the time of her having been admitted.

OFFICERS OF THE INSTITUTION.

Patron.

His Most Gracious Majesty King George the IVth. G. P.

Vice Patrons.

His Royal Highness the Duke of York.
His Royal Highness the Duke of Sussex, M.W.G.M.
His Grace the Duke of Athol, P.G.M.
The Most Noble the Marquis of Hastings, P.A.G.M.

Vice Patroness.

The Most Noble the Marchioness of Hastings.

President.

His Royal Highness the Duke of Sussex. M.W.G.M.

Vice Presidents.

His Grace the Duke of Hamilton, G.M. for Scotland.
His Grace the Duke of Leinster, G.M. for Ireland.
His Grace the Duke of Devonshire.
The Right Hon. the Earl of Pomfret.
The Right Hon. the Earl of Kingston.
The Right Hon. the Earl of Mountnorris.
The Right Hon. Lord Viscount Dudley and Ward.

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The Right Hon. Lord Viscount Sidmouth.
The Right Hon. Lord Hawke.
The Right Hon. Lord Eardley.

TREASURER.

William Williams, Esq. M.P., Belmont house, South Lambeth.

TRUSTEES.

His Royal Highness the Duke of Sussex.
The Most Noble the Marquis of Hastings.
William Forssteen, Esq.
David Gordon, Esq.
John Dent, Esq., M. P.

To the benevolent and indefatigable exertions of William Forssteen, the late Antony Ten Broeke, Adam Gordon, Esqrs., and a few other respectable brethren, the Society are principally indebted for the complete establishment of this truly laudable Institution; and such have been the care and pains bestowed on the education of the children, that the sums arising from their work, for several years past, have exceeded 200*l.* annually.

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

The late Duke of Cumberland continued in the office of Grand Master till his death in September 1790. It may be truly said, that such a valuable acquisition was made to the Society during his royal highness's administration, as is almost unparalleled in the annals of Masonry.

On the 10th of February, 1790, regular notice was given in Grand Lodge, that his Royal Highness Prince Edward, late Duke of Kent, while on his travels, had been regularly initiated into Masonry in the Union Lodge at Geneva; and we were afterwards informed, that his Royal Highness Prince Augustus Frederick, now Duke of Sussex, had been likewise initiated into the Order at a Lodge in Berlin.

The Grand Lodge, highly sensible of the great honour conferred on the Society by the initiation of so many royal personages, unanimously resolved, that each of them should be presented with an apron, lined with blue silk, the clothing of a Grand Officer; and that they should be placed, in

* William Preston, Esq., the author of this book, bequeathed to this charity by his will, 500*l.* three per cents. consols; and a like sum to the General Charity Fund of the Grand Lodge.—*Editor.*

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all public meetings of the Society, on the right hand of the Grand Master, and rank in all processions as Past Grand Masters.

On the 2d of May, 1790, the grand feast was honoured with the presence of the Duke of Cumberland, the Grand Master, in the chair; attended by his royal nephews, the Prince of Wales, and the Dukes of York and Clarence, with above five hundred other Brethren. At this Grand Assembly was confirmed the re-instatement of the members of the Lodge of Antiquity in all their Masonic privileges, after an unfortunate separation of ten years; and among those who were reinstated, the Author of this treatise had the honour to be included.

On the 24th of November, 1790, his Royal Highness the Prince of Wales was elected to the high and important office of Grand Master; and he was pleased to appoint Lord Rawdon (now Marquis of Hastings) Acting Grand Master; who had previously filled that office under his late royal uncle, on the resignation of the Earl of Effingham, who went abroad on his accepting the governorship of Jamaica.

On the 9th of February, 1791, the Grand Lodge resolved, on the motion of Lord Petre, that in testimony of the high sense the Fraternity entertained of the honour done to the Society by his Royal Highness the Prince of Wales's acceptance of the Office of Grand Master, three elegant chairs and candlesticks should be provided for the use of the Grand Lodge; and at the grand feast in May following, these were accordingly finished, and presented to public view; but, unfortunately, the Grand Master's indisposition at that time prevented him from honouring the Society with his presence Lord Rawdon, however, officiated as proxy for His Royal Highness, who was re-elected with the most joyful acclamations.

SECTION XII.

History of Masonry from the Installation of the Prince of WALES *as* GRAND MASTER, *to the Grand Feast of* 1795 *inclusive.*

At the Grand Feast held at Freemason's-Hall, on the 2nd of May, 1792, his Royal Highness the Prince of Wales was installed Grand Master, to the inexpressible joy of the Fraternity, in the presence of his royal brother the Duke of York, the right hon. Lord Rawdon, now Marquis of Hastings, and above 500 other respectable Brethren. The repeated applauses bestowed by the company upon the royal brothers were highly grateful to their feelings; while the affability and heartfelt satisfaction of the Grand Master at the head of his Brethren were particularly noticed. His Royal Highness performed the duties of his office in a style superior to most of his predecessors. His observations were clear, acute, and pertinent; his expression was fluent, manly, and distinct; and his eulogium on his de-

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ceased uncle, the last Grand Master, pathetic, graceful, and elegant. The compliment that he conferred on Lord Rawdon, as Acting Grand Master, was truly masonic; and to all his Officers, on their appointments, he paid the proper tribute to their respective merits. In short, during the whole ceremony, his demeanour was courteous, pleasing, and dignified.

An æra so important in the annals of Masonry must be recorded with peculiar satisfaction. Testimonies of loyalty and attachment to the family on the throne, and to the happy constitution of the country, were transmitted to his Royal Highness from the Brethren in every quarter. The Lodges in town and country vied with each other in expressions of duty and affection to the Grand Master; and in various addresses to his Royal Highness testified submission and obedience to the laws, and an ardent wish to support that well-regulated form of government, from which they and their ancestors had derived the invaluable blessings of liberty, so truly essential to the happiness of his Majesty's subjects in general, and to the propagation of those principles which distinguish the Craft of Masons in particular—universal charity, brotherly love, and peace.

On the 21st of June, the brethren in the county of Lincoln transmitted their grateful acknowledgments to his Royal Highness in a column of heart of oak, which was presented by the Rev. William Peters, their Provincial Grand Master. Stimulated by the same motive, several other Lodges copied the example; and on the 7th of January, 1793, the Free Masons of Cornwall unanimously voted an Address to his Royal Highness, which was presented by Sir John St. Aubyn, their Provincial Grand Master, and most graciously received. In short, one spirit seemed to animate the whole Fraternity, who joyfully hailed the rising splendour and prosperity of the Craft.

The French revolution, which, in extent and importance of effect, is unquestionably the most momentous event that has happened since the religious revolutions in Europe at the beginning of the sixteenth century, having unfortunately given rise at this time to many unhappy dissensions, which spread their contagion among some of the inhabitants of this island, it became necessary to counteract the measure of those mistaken individuals who were endeavouring to sow the seeds of anarchy, and poison the minds of the people against his Majesty's government, and the excellent constitution under which they enjoyed the invaluable blessings of liberty and property. This induced most of the corporate bodies in the kingdom, and all the true friends to the constitution, to stem the torrent of opposition, and promote, in their different departments, a just sense of the advantages enjoyed under the present government. Hence, addresses to the throne were daily presented, with assurances of a determination to support the measures of administration; and among the rest, it was deemed proper that the Society of Masons, by adding their mite to the number, should show

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that attachment to the King and Constitution which the laws of the Order enjoined. Accordingly, on the 6th of February, 1793, the Grand Lodge unanimously resolved, that the following Address should be presented to his Majesty, by his Royal Highness; who, in compliance with the request of his Brethren, condescended to present it in person to his Royal Parent, by whom it was most graciously received:

To the KING'S Most Excellent MAJESTY.

The humble Address of the Grand Lodge of the Ancient Fraternity of Free and Accepted Masons under the Constitution of England.

Most Gracious Sovereign,

At a time when nearly the whole mass of the people anxiously press forward, and offer with one heart and one voice the most animated testimonies of their attachment to your Majesty's Person and Government, and of their unbated zeal, at this period of innovation and anarchy in other countries, for the unequalled Constitution of their own, permit a body of men, Sire, which, though not known to the laws, has been ever obedient to them—men who do not yield to any description of your Majesty's subjects in the love of their Country, in true allegiance to their Sovereign, or in any other of the duties of a good citizen—to approach you with this public declaration of their political principles. The times, they think, demand it of them; and they wish not to be among the last, in such times, to throw *their* weight, whatever that may be, into the scale of Order, Subordination, and good Government.

It is written, Sire, in the Institute of our Order, that we shall not, at our meetings, go into *religious* or *political* discussion; because, composed (as our Fraternity is) of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions, sharpening the mind of man against his brother, might offend and disunite. A crisis, however, so unlooked for as the present, justifies to our judgment a relaxation of that rule; and, our first duty as Britons superseding all other considerations, we add, without further pause, our voice to that of our fellow-subjects, in declaring one common and fervent attachment to a government by King, Lords, and Commons, as established by the glorious Revolution of 1688.

The excellence of all human institutions is comparative and fleeting; positive perfection, or unchanging aptitude to its object, we know, belongs not to the work of man; but, when we view the principles of government which have recently obtained in other nations, and then look upon our own, we exult in possessing, at this time, the wisest and best poised system the world has ever known:—a system which affords equal protection (the only equality we look for, or that indeed is practicable) and impartial justice to all.

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It may be thought, perhaps, being what we are, a private society of men —connected by invisible ties—professing secrecy—mysterious in our meetings,—stamped by no Act of Prerogative,—and acknowledged by no law, we assume a port and hold a language upon this occasion, to which we can urge no legal or admitted right. We are the *free citizens*, Sire of a *free state*, and number many thousands of our body.—The Heir Apparent of the empire is our Chief. We fraternize for the purpose of social intercourse, of mutual assistance, of charity to the distressed, and good will to all: and fidelity to a trust, reverence to the magistrate, and obedience to the laws, are sculptured in capitals upon the pediment of our Institution. And let us add, that, pervading, as we do, every class of the community, and every walk of life, and disseminating our principles wherever we strike root, this Address may be considered as speaking, in epitome, the sentiments of a people.

Having thus attested our principles, we have only to implore the Supreme Architect of the Universe, whose almighty hand hath laid in the deep the firm foundation of this country's greatness, and whose protecting shield hath covered her amidst the crash of nations, that he will continue to shelter and sustain her. *May her sons be contented and her daughters happy!* and may your Majesty, the immediate instrument of her present prosperity and power,—to whom unbiassed posterity shall thus inscribe the column:

To GEORGE, the Friend of the People,
and Patron of the Arts, which brighten and embellish life,
With your amiable Queen, and your royal Progeny,—
long, long continue to be the blessing and the boast of a grateful, happy, and united people!

Given, unanimously, in Grand Lodge, at Freemasons'-Hall, this 6th of February, 1793.

(Countersigned) WILLIAM WHITE, G. S. (Signed) RAWDON, A.G.M. PETER PARKER, D.G.M.

For the Grand Master's attention to the interests of the Society, in presenting the above loyal and affectionate Address, the Grand Lodge unanimously voted the following Address to his Royal Highness:

To his Royal Highness the PRINCE *of* WALES, *Grand Master of most Ancient and Honourable Society of Free and Accepted the Masons.*

Most Worshipful and Royal Sir,

Accustomed, as we have been, from the hour in which your name first adorned the roll of our Order, to the manly vigour of your mind, and the winning benignity of your manners, we did not look for any event which could raise you in our estimation, or draw you nearer to our affections.—With *you* at our head, we have seen our reputation advanced in the opinion

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of our fellow-subjects, our system expand itself, and added honour and increasing prosperity lie in unclouded prospect before us. These things we ascribe to *you*, Sir, as to their proper source; and yet the silent homage of the heart has been hitherto the only return we have made you.—Such, however, has been the generous alacrity with which your Royal Highness has offered to present to His Majesty the accompanying tribute of our fervent loyalty to him, and of our unshaken attachment to that Constitution, which (happily for these nations) at once confirms his possesion and your inheritance, and all the rights of all the people; and such the sense we entertain of the proud distinction you have thus conferred upon our Body, that it were inconsistent with our honour, we think, as well as irksome to our feelings, to continue longer silent.

Accept then, Royal Sir, our warmest and most dutiful acknowledgments for your gracious condescension upon this (to us) most momentous occasion. May He, by whom kings govern and empires prosper, shower upon your Royal Parent, yourself, and the whole of your illustrious line, his choicest blessings! May you all long exist in the hearts of a brave and generous people; and Britain triumphant, her enemies be bebased! May her acknowledged superiority, returning peace, and the grateful reverence of rescued nations, perpetuate the fame of her virtues, the influence of her example, and the weight and authority of her dominion!

By the unanimous order of the Grand Lodge.

(Countersigned) (Signed) RAWDON, A.G.M
WILLIAM WHITE, G. S. PETER PARKER, D.G.M.

While these proofs of the prosperity of the Society in England were universally spread throughout the kingdom, accounts were daily transmitted of the rapid progress of the Institution in different parts of the world.—Many respectable and dignified characters had enrolled their names among the Fraternity: and it is with some degree of satisfaction, that among them we have to record the name of the King of Sweden, who was initiated into the Order at the Grand Lodge of Stockholm, on the 22d of March 1793, under the auspices of Charles Duke of Sudermania, regent of the kingdom, who presided as Grand Master on the occasion.

The Brethren in America at this period also seem to have been no less zealous in expressing a dutiful attachment to their patrons and protectors; for the Grand Lodge of the Commonwealth of Massachusetts in North America, having nearly arranged their Constitutions, transmitted a copy of them to General Washington with the following Address:

Address of the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts in North America, to their Brother GEORGE WASHINGTON.

Whilst the historian is describing the career of your glory, and the in-

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habitants of an extensive empire are made happy in your unexampled exertions; whilst some celebrate the Hero, so distinguished in liberating United America, and others the Patriot who presides over her councils; a band of brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues which have ever graced the man.

Taught by the precepts of our Society, that *all its members stand up on a* LEVEL, we venture to assume this station, and to approach you with that freedom which diminishes our diffidence, without lessening our respect.—Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their Institution, this Grand Lodge has published "*A Book of Constitutions,*" (and a copy for your acceptance accompanies this,) which, by discovering the principles that actuate, will speak the eulogy of the Society, though they fervently wish the conduct of its members may prove its higher commendation.

Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to *one*, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities: and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

May the Supreme Architect of the Universe protect and bless you, give you length of days and increase of felicity in this world, and then receive you to the harmonious and exalted Society in Heaven!

JOHN CUTLER, G. M.
JOSIAH BARTLET, S. G. W.
MUNGO MACKAY, J. G. W.

Boston,
Dec. 27, A. L. 5772.

To this address General Washington returned the following Answer:—

Answer to the GRAND LODGE *of Free and Accepted Masons of Massachusetts.*

Flattering as it may be to the human mind, and truly honourable as it is, to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare; it is not less pleasing to know, that the milder virtues of the heart are highly respected by a Society whose liberal principles are founded in *the immutable laws of truth and justice.*

To enlarge the sphere of social happiness is worthy the *benevolent design* of a Masonic Institution; and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of Masonry is, to promote the happiness of the human race.

While I beg your acceptance of my thanks for the "*Book of Consti-*

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tations," which you have sent me, and for the honour you have done me in the Dedication, permit me to assure you, that I feel all those emotions of gratitude which your affectionate Address and cordial wishes are calculated to inspire; and I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter into his immortal temple! GEO. WASHINGTON.

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

Minute guns from a vessel in the river announced the commencement of the ceremony.

Cavalry, Infantry, and Guards, marched with arms reversed,

Music—Clergy.

The General's horse, with his saddle, holsters, and pistols.

The Corpse, supported, by Colonels Little, Marstelle, Gilpin, Payne, Ramsay, and Simms, as pall-bearers.

At the head of the coffin was inscribed, *Surge ad judicium;*

About the middle, *Gloria Deo;*

And on the silver plate, "*General* GEORGE WASHINGTON *departed this life on the* 14*th December* 1799, *Ætatis* 68."

The Mourners, Masonic Brethren, and Citizens, closed the procession.

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

At a meeting of the house of representatives at Philadelphia on the day following this ceremony, it was voted that a committee should be appointed, in conjunction with one from the senate, to consider on the most suitable means of paying honour to the memory of this great man, who ranked

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first in war, first in peace, and first in the hearts of his countrymen; it was also resolved, that the house should wait on the President of the United States, to express their condolence on the mournful event: that the speaker's chair should be covered with black, and that all the members and officers of the house should appear in deep mourning during the session. Thus was demonstrated the warmest testimonies of affection of a grateful people, to the memory of their truly benevolent chief, who justly merited the esteem of his country, his brethren and his friends.

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

On the 24th of September, 1793, the Lodges in the county of Durham made a grand procession through the town of Sunderland, on laying the foundation-stone of the bridge over the river Wear, which was afterwards opened on the 9th of August, 1796, in the presence of his Royal Highness Prince William of Gloucester, the magistrates, a numerous assemblage of Masons, and a vast concourse of spectators. On this occasion, a grand triumphal arch, decorated with flowers, was raised, through which the procession passed, and proceeded along the bridge, to the north side of the river, up to the limekilns, and returned by the low road through the dry arch of the bridge to the Pan Ferry, thence to the centre of the bridge, where the Lodge was formed, and an oration delivered by the Rev. Mr. Nesfield. The whole ceremony was conducted under the patronage of Rowland Burdon, Esq., M. P. Provincial Grand Master for the county. The Lincoln militia attended, and fired three volleys on the occasion.

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

On Monday the 25th of November 1793, the Prince of Wales laid the first stone of the New Chapel at Brighthelmstone. His Royal Highness was accompanied from the Pavilion to the appropriated place by the Rev. Mr. Hudson the vicar, Mr. Saunders, &c. On coming to the ground, Mr. Saunders addressed His Royal Highness, and said, that, as constructor of the building, the high honour was allotted to him of pointing out to the Prince the situation were the stone was intended to be placed; and he respectfully requested that, as Grand Master of the Masons, he would be pleased to signify whether or not it met with his approbation. On receiving assurance that it did, the stone, with the following inscription, was laid in due for:

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"This stone was laid by his Royal Highness George Prince of Wales, November 25, 1793."

On Mr. Saunders covering it with a plate of metal, he desired leave to say, That however late the period might be before it was again exposed to the face of day, and he sincerely wished that it might be a very distant one, he hoped that the descendants of His Royal Highness's august family would be found, as now, happily governing a happy people.

Mr. Hudson then respectfully addressed the Prince, and desired permission to return his most sincere and grateful thanks to his Royal Highness for the honour he had that day done, not only to him in particular as proprietor, but to the town at large; and he hoped that God would give his blessing to the undertaking thus begun, and long preserve his Royal Highness, their Majesties, and every branch of the royal family, to superintend our invaluable, unequalled, and long-envied Constitution in church and state.

The day proved fine, and the acclamations of the surrounding crowd showed how much they were gratified with such an instance of goodness in the Prince, who, at the same time, was both a resident in, and protector of, their town and liberties.

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

Among the Masonic occurrences of this year, it may be proper to mention the publication of a periodical Miscellany, entitled, *The Free-masons' Magazine;* or *General and Complete Library:* the first number of which appeared in June, 1793, and a number was continued to be published monthly till the end of December, 1798, when its title was changed. Independent of this Magazine being a general repository for every thing curious and important in Masonry, it contained a choice selection of miscellaneous and literary articles, well calculated for the purpose of general instruction and improvement, and was for some time honoured with the sanction of the Grand Lodge.

On the 4th of June, 1793, the Shakspeare Lodge at Stratford on Avon was opened, and dedicated in solemn form, in the presence of a numerous assembly of Brethren from different Lodges. The ceremony was conducted with the greatest order and regularity, under the direction of Mr. James Timmins, D.P.G.M. for the County of Warwick.

On the 28th of July, 1795, the Royal Brunswick Lodge at Sheffield, was constituted in due form. The Brethren made a very elegant procession to St. James's church, where an excellent sermon was preached by the Rev. Brother Chadwick: after which the procession was resumed to the Lodge; when the ceremony of dedication took place. Several anthems

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and psalms suited to the occasion were sung, and the whole was concluded with a liberal subscription to the poor girls' Charity School.

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

The Prince of Wales's marriage with the Princess Caroline of Brunswick having taken place on the 8th of April, 1795, the Grand Lodge on the 15th of that month unanimously voted the following Address to his Royal Highness on the occasion:—

To His Royal Highness the PRINCE *of* WALES, *Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England.*

Most Worshipful and Royal Grand Master.

Upon an event so important to your own happiness, and to the interests of the British empire, as the late nuptials of your Royal Highness, we feel ourselves peculiarly bound to testify our joy, and to offer our humble congratulations.

To affect a degree of gratification superior to that professed by others, when all his Majesty's subjects exhibit such heartfelt satisfaction at the union which you have formed, would, perhaps, be in us an undue pretension; we cannot, however, but be proudly conscious, Sir, that we possess a title beyond what any other class of men can advance, to approach you upon an occasion like the present with a tender of our particular duty.—When your Royal Highness deigned so far to honour the Craft as to accept the trust of presiding over us, the condescension not only authorised but demanded from all and each of us a peculiar sensibility to whatever might concern your welfare: and the ties of brotherhood, with which you invested yourself in becoming one of our number, entitles us to express, without fear of incurring any charge of presumption, the satisfaction we feel in contemplating such an accession to the prospects of the nation, and to those of your own felicity. That the interests of your Royal Highness and those of the British people may ever continue as strictly united as we feel them in this most auspicious occurrence, is the warmest wish, and, at the same time the confident trust, of those who hold it the highest honour to have your name enrolled in the records of their Institution.

To the obligations which the Brethren already owe to you, Sir, it will be a material addition, if you will render acceptable to your Royal Consort

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the humble homage of our veneration, and of our prayers for every possible blessing upon your union.

By the unanimous order of the Grand Lodge,

(Signed) MOIRA, A. G. M.

(Countersigned) (L. S.)

WILLIAM WHITE, G. S.

The Right Hon. the Earl of Moira having at the request of the Grand Lodge, presented the above Address to the Prince of Wales, his Royal Highness was graciously pleased to return the following answer :—

The Grand Master has received with great satisfaction the Address of the Craft; which he regards as not indicating solely their sentiments towards him, but as also repeating those declarations of devotion to their Sovereign and attachment to the House of Brunswick, heretofore so becomingly expressed by them.

He has had peculiar pleasure in explaining to the Princess of Wales their loyal congratulations; and he desires to convey to the Brethren the sincere thanks of the Princess for their generous wishes.

A grand feast was held at Freemasons'-Hall on the 13th of May, 1795, the Grand Master in the chair. His Royal Highness was accompanied by the Duke of Clarence, and Prince William of Gloucester, who had been initiated at an occasional Lodge convened for the purpose on the preceding evening. Five hundred Brethren were also present at this feast. Happiness was visible in every countenance, and the benevolent principles of Masonry cheered the heart. His Royal Highness thanked the Brethren for the many instances he had received of their attachment, and for the repeated honours they had conferred on him. After expressing his warmest wishes for the prosperity of the Society, he concluded with a handsome compliment to the Acting Grand Master, the Earl of Moira, whom he styled "The man of his heart, and the friend he admired;" and sincerely hoped that he might long live to superintend the government of the Craft, and extend the principles of the Art.

SECTION XIII.

The History of Masonry from the Grand Feast in 1795, *to the End of the Year* 1800.

No remarkable event took place in the Society from the festival in 1795 till the year 1797. The greatest harmony prevailed among the Brethren during the whole period, and many valuable additions were made to the list of Lodges. The general contributions to the charitable funds were likewise considerably extended; and the annual reports from the Provin-

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cial Grand Masters, in their respective districts, announced the prosperity of the Craft.

The only circumstance which tended to damp the ardour of the Brethren for the propagation of the Art, either at home or abroad, was the publication of some tracts, which stated that a new sect of philosophers had arisen in Germany and France, who had affiliated themselves to the Society of Masons, and had, under that sanction, established Lodges, for the more extended dissemination of the principals of their new theory. To these philosophers was attributed the design of destroying Christianity,* and subverting all the regular governments of Europe. The degrees of Masonry were understood to be preparatory steps to this new establishment, and from that Society were selected the principal members of which this sect was composed. In their occult Lodges, as they were termed, were inculcated the seeds of those dangerous principles which had brought about the French revolution, and produced all the evils which had resulted from it.

The circulation of these publications excited a general alarm, and for some time checked the progress of the Society in Europe; till, the mystery being unveiled, it was found, that the constitutions of Masonry did not warrant the proceedings of this new system; and that therefore new degrees had been instituted under the same appellation, to carry into effect the purposes of these new associates. The Masons of this country, and all the Lodges under the English constitution, were fully exempted from any share in the general censure; but, as the Society was much injured by these publications, a few remarks on their contents may not be unacceptable to the reader.

The first tract which excited alarm was an octavo volume, entitled "The Life of M. Zimmerman, first Physician to the King of England at Hanover. By Dr. Tissot." From this work it appears, that one of the most distinguished incidents of Zimmerman's life was a summons which he received from the great Frederick, King of Prussia, to attend him in his last illness in 1786. This opportunity the Doctor improved, to enjoy a confidential intercourse with that illustrious character, from which he derived the materials of an interesting narrative, that he afterwards published. The partiality of this prince in favour of Zimmerman disposed him to a reciprocal good opinion of that monarch, and in 1788 he published "A Defence of Frederick the Great against the Count de Mirabeau;" which was fol-

* They began the system by expunging every vestige of Christianity from their lectures, and excluding the New Testament altogether from the Lodges. One of their fundamental rules was to the following effect:—"The Bible is to be of the Hebrew Text, and the New Testament is not to be bound up with it.—*Editor.*

[We do not mean to question that many schemes of an *ultra* character existed at the period of which our author speaks; but that *Masons* should be engaged seriously in any attempt to introduce *sectarianism* into the order, is preposterous.—*Ed. Library.*]

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lowed, in 1790, by "Fragments on Frederick the Great," in 3 vols. 12mo. The publications of Zimmerman relative to this king gave offence to some individuals, and subjected him to many severe criticisms, which he felt with more sensibility than accorded with his peace of mind. The religious and political opinions which he had imbibed in his latter years, were in wide contradiction to the principles which had so generally spread over Europe, and which operated as perpetual fuel to the irritability of his nervous system. About this time the rise of the Society of the Illuminati in Germany, who were said to have coalesced with the Free Masons, excited a violent commotion among men of letters and reflection. The Society was supposed to have in view nothing less than the abolition of Christianity, and the subversion of all constituted authorities. Its partizans expected from it the most beneficial reforms of every kind; and its opponents dreaded from it every mischief that could happen to mankind. Zimmerman, who is represented to have been a hunter of sects, was among the first who took alarm at this formidable association, and stepped forth to oppose its progress. His regard for religion, and social order, led him to see in the most obnoxious light the pernicious principles of these new philosophers. Determined, therefore, to suppress the influence of their system, he painted in the strongest colouring all the maxims of this new sect, and addressed a memorial to the Emperor Leopold on the subject, with a view to check their further progress. The emperor very graciously received this memorial, and returned him an answer in his own hand-writing, accompanied with a splendid present.* Leopold seemed to be well-inclined to use the decisive interfence of civil authority on this occasion, and would probably have had recourse to violent measures against the Illuminati, had not the death of Zimmerman prevented it.

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

Previous to the death of Zimmerman, in conjunction with M. Hoffmann of Vienna, he began a periodical work on the old principles. In this work all his former zeal was displayed, and the new philosophers were attacked with vehemence. This occasioned a violent repulse on their part; and the writers of the *Bibliotheque Universelle*, or *Universal Library*, as well as some of the best journalists, bore a considerable share in the contest, in opposition to Zimmerman and Hoffmann; till the former got himself embroiled in a court of law, by a publication in the journal, entitled "The

* This was a locket, adorned with diamonds and the emperor's cypher.

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Baron de Knigge, unmasked, as an Illuminati, Democrat, and Seducer of the People." This charge was founded on a work which was not openly avowed by the baron, who commenced a suit against Zimmerman on this account as libeller; in which the doctor, being unable to exculpate himself, was cast. This state of warfare proved very unfriendly to the doctor's nerves, and sensibly affected his mind, which had been much agitated from a personal fear of the approach of the French towards Hanover in 1794. The idea of his becoming a poor emigrant perpetually haunted him; nor could the negotiations which afterwards took place, and secured that country, restore him to tranquility. He used various remedies to overcome his apprehensions, and even took a journey for that purpose; but it was fruitless. On his return home, he entered his habitation with the same idea which he had left it, persuaded that he saw it pillaged, and fancied that he was entirely ruined This notion so strongly impressed his mind, that, together with his abstinence from food, for fear of poverty, he wore away to a skeleton, became decrepit, and at last died on the 7th of October, 1795, at the age of 67.

Of this Society we have the following account in this tract:—

"Whether this sect be the same with that of the Free Masons, or the Jesuits, both of which suppositions are improbable, is uncertain; but in 1774 or 1775, a Society was undoubtedly established in Bavaria of which a celebrated Professor at Ingoldstadt has been regarded as the founder.—This Society, under pretext of consulting the happiness of the people, and supposing that happiness to be incompatible with every species of religious and civil establishment, at present existing, said with one voice, *Let us destroy them all, and raze their very foundations.* The secret Order of the Illuminati included among its mysterious principles, at present exposed to the whole world, the whole of the doctrine which the Jacobins of Paris have since put in practice; and it has been proved, by the most irrefragable documents, that they maintained an intimate correspondence together before the French revolution. The destruction of the Christian religion, and the subversion of every throne and of all governments, have been their aim ever since the year 1776. It was well understood, by the new associates of this Order, that the magic words, *the happiness of the people,* were the surest means to recruit their number with ease, and by which, in fact, the recruits became so numerous and well disciplined. Young men were chiefly pitched upon, who, not having yet formed a strong attachment to any particular opinion, were the more easily led away to embrace whatever was offered to them; and men of literary talents, whom it is important to secure when the propagation of any new opinion is in agitation.—When once a person was enlisted, and fully penetrated with the enticing words, "*The happiness of the people—let us labour to procure the happiness of the people,*" he became impatient to know the obstacles which were in

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the way of this purpose, and the means to be made use of to remove them; these were therefore offered to his view in succession.

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

The next tract which deserves notice is a translation* of "The Memoirs of Jacobinism in France," in 4 vols. 8vo., by the Abbe Barruel. In this work the Abbe endeavours to show, that there existed on the continent, long before the French revolution, a threefold conspiracy to effect the ruin of the altar, the throne, and all social order. The first conspiracy was formed by a sect of philosophers, who aimed to destroy the altars of Jesus Christ and his Gospel; the second were the sophists of rebellion, who conspired against the thrones of kings, and who had affiliated themselves to the Society of Free Masons, engrafting on that institution the secrets of their occult Lodges; and the third passed under the denomination of *Illuminati* or *enlightened*, who formed an union with the two former, and aimed at the subversion of all social order, property, and science. This coalition, the Abbe observes, gave rise to the club of Jacobins in France, which was so denominated from holding their meetings in a convent of the order of Jacobins that they had seized in Paris.

Of these three conspiracies, anti-christian, anti-monarchical, and anti-social, very unfortunately for the abbe, each successive one has been brought forward in his subsequent volumes with diminished evidence and decreasing plausibility. To expose to view the unknown chieftains and agents of his conspiracies, he has been obliged to describe the symbols and reveal the secrets of an invisible Society wholly unconnected with them, and to represent the Lodges of Free Masons as schools of infidelity and insurrection, whence all these conspiracies have originated. Although he makes France the theatre for their exhibition, he is obliged to have recourse to a strange language and to a Bavarian cloister for their origin; and from a want of facts, to supply, from his own imagination, by ingenious interpretations, the lessons which he can nowhere else discover.

Notwithstanding this serious attack on the Free Masons, the Abbe is candid enough to admit, that the occult Lodges, of the Illuminati are unknown in England, and that the English Free Masons are not implicated in the charge which he has made. With his remarks therefore on this subject, we shall conclude our observations on the Memoirs of Jacobinism:—

"England, in particular," he says, "is full of those upright men, who, excellent citizens, and of all stations, are proud of being Masons; and who may be distinguished from the others by ties which only appear to unite them more closely in the bonds of charity and fraternal affection. It is

* By the Hon. Robert Clifford.

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not the fear of offending a nation in which I have found an asylum, that has suggested this exception. Gratitude, on the contrary, would silence every vain terror, and I should be seen exclaiming in the very streets of London, that England was lost, that it could not escape the French revolution, if its Free Mason Lodges were similar to those of which I am about to treat. I would say more, that Christianity and all government would have long been at an end in England, if it could be even supposed that her Masons were initiated into the last mysteries of the sect. Long since have their Lodges been sufficiently numerous to execute such a design, had the English Masons adopted either the means, or the plans and plots, of the occult lodges.

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

The Abbe's information with respect to the Illuminati may perhaps be just, in so far as respects the establishment of that sect, and their deviation from the English lodges, but between the genuine Masons of Germany and their Brethren in England there has long subsisted the most friendly intercourse; and it cannot otherwise be, in any country where Masonry is conducted according to the pure principles of the institution.

The next publication which claims our attention is, a work entitled, "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Socities. By John Robison, M. A. Professor of Natural Philosophy, and Secretary of the Royal Society of Edinburgh." This work, like the former, aims at proving that a secret association had been formed, and for many years carried on, for rooting out all the religious establishments, and overturning all the existing governments of Europe: and that this association had employed, as its chief instruments, the Lodges of Free Masons, who were under the direction of unknown superiors, and whose emissaries were everywhere busy to complete the scheme. Of the rise and progress of this society in France he affects to give an account, which agrees in the main with that of the Abbe Barruel, by alledging that several of its most ingenious and indefatigable members were active Free Masons, who spread their infectious principles in most of the Freemasons' Lodges in Europe. He then enters into an historical detail of the origin of the Scotch degrees, and gives them a consequence to which I hope they are not entitled, as belonging to an institution formed by craft, founded in the deepest motives, and capable of effecting the most important events.

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It is well known, I believe, to the Masons of this country, that some men of warm and enthusiastic imaginations have been disposed, within these few years, to amplify parts of the Institution of Free Masonry; and in their supposed improvements to have elevated their discoveries into new degrees; to which they have added ceremonies, rituals, and dresses, ill-suited to the native simplicity of the Order of Masonry as it was originally practised in this country. But in all these degrees, though probably deserving reprehension, as improper innovations on the original system of Masonry, I can never believe that they have either proceeded from bad motives, or could be viewed in any other light than as innocent and inoffensive amusements. Thus much I can aver, that all the degrees of Masonry practised in England under the English Constitution, are pure and genuine and that no part of the system established among us is injurious either to Church or State.

In order to refute, however, the flimsy proofs which are produced by the learned Professor, I cannot do better than use the language of an able writer, who has entered into a serious investigation of them in a monthly miscellany. If the principles adopted by foreign Masons be such (says he) as the Professor represents, whence is it that so many loyal and pious members of the Fraternity continue their patronage of the Society, and are still ignorant of the real quality of our principles? Is it that Masonry is one thing on the Continent, and another in England? This cannot be; for Masonry is a universal establishment, and a mutual communication and agreement has long subsisted between the British and Foreign Lodges.—Some of the wisest and most upright English Masons have visited their Brethren abroad, and have not been able to discover the wonderful disparity, or been shocked at the abominable practices said to be carried on among them. Even Mr. Robison himself saw nothing of all this mischievous system while he was in the closest habits of intimacy with the foreign Masons; and this surely must be some proof that Masonry, as it was then practised, had not the tendency which he has since been pleased to attribute to it. All the conspiracy, therefore, which he pretends to have discovered, if it ever did exist, must be charged to other causes. It must strike the mind with astonishment, that an institution like Masonry organized and reduced to a complete system, should suddenly be changed from a harmless and innocent appearance, to one the most ferocious and wicked; and that, from being in the highest degree friendly to order and religion, it should all at once become the most powerful and inveterate enemy to both. Whoever considers this, and attends to the great numbers of eminent characters who continue to give the art their countenance, and to patronize our assemblies, and whoever contrasts with them the names of the persons brought forward as the agitators of this conspiracy, will be led, not only to question the truth of the assertions, but allow that both the

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Professor and the Abbe have gone too wide in their charges, and suffered a heated imagination to teem with prejudices that have no foundation in truth.

Some foreign Masons may probably have given in to the modern wretched philosophy; and, more effectually to propagate their tenets with safety, may have erected a false banner under the appellation of Masonry, to entrap the unwary; but shall we on that account attribute to the institution of Free Masonry the dreadful acts of those individuals, or the baneful consequences of their conspiracies? Certainly not; for, in opposition to all the Professor's assertions, it remains to be proved, that Masonry ever was, is, or can be, favourable to infidelity or insurrection.

That a regular confederacy ever has been formed upon this basis, or that the corruptions of the institution of Free Masonry have been so far systematized as to have produced that shock which religion and government have lately received by the French revolution, can never be admitted.—Those who view the wonderful changes which have recently taken place in Europe, and which are still going on, will naturally be led to examine further into the causes of so stupendous an event. Whatever opinion the Abbe or the Professor may hold of their own sagacity, future historians will have little reason to compliment them. Possessed of greater lights, it will probably be found, that no conspiracy, or ingenious scheme of any body of men, has brought about the late great alterations. They will, on the contrary, see much in the natural constitution of things—much in the very principle of society itself—more in the corruptions of society—a great part in the general diffusion of letters—not a little in the various arts of life, and in the extension of commerce—and, above all the rest, in the increase and high pitch of luxury. Connecting all these with circumstances and persons, they will come to a fairer conclusion than either the Abbe or the ingenious Professor Upon the Illuminati, or the enlightened, I shall make no remarks. I know them not, nor their principles. They may, or may not, have arisen from Free Masonry. It is a matter of little moment to the man who is well acquainted with the principles of his Society, what ambitious or corrupt minds may have devised in imitation of it. It is enough for him to know that the doctrines of the institution to which he belongs are simply good, and have no natural tendency to evil. If bad men have perverted the external parts of the system to wicked purposes, he laments the depravity of human nature, and regards the genuine principles of his Order with greater affection. The best of doctrines has been corrupted, and the most sacred of all institutions prostituted to base and unworthy purposes. The genuine Mason, duly considering this, finds a consolation in the midst of reproach and apostacy; and while he despises the one, will endeavour, by his own example, to refute the other.

It is to be regretted, that a Lecturer in Natural Philosophy, of whom

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his country has the most favourable opinion, should have produced a work which can do so little credit to his character either for knowledge or judgment. Were his volume to be stripped of its declamation and conjecture, the remainder would be too insignificant to merit a minute investigation.

In a postscript to the second edition, the Professor, in imitation of the Abbe Barruel, has condescended to except the English Lodges from the charge of disloyalty, or want of attachment to government. He admits the innocence and inoffensiveness of their meetings, and acknowledges the benevolent principles of the institution as practised by them. This, however, is but a flimsy evasion; it being evident from the whole tenor of his book, that he intended to sound the trumpet of alarm in the ears of His Majesty's ministers, by the thunder of his extraordinary denunciations.—We are happy however, to discover, that after all the proofs against the Masons which he has attempted to produce, none of our illustrious patrons have been induced on that account to desert the Society. On the contrary, at the Grand Lodge on the 3d of June, 1800, we find the Earl of Moira thus addressing the Brethren:—

"Certain modern publications have been holding forth to the world the Society of Masons as a league against constituted authorities; an imputation the more secure, because the known constitutions of our fellowship make it certain that no answer can be published. It is not to be disputed, that in countries where impolitic prohibitions restrict the communication of sentiment, the activity of the human mind may, among other means of baffling the control, have resorted to the artifice of borrowing the denomination of Free Masons, to cover meetings for seditious purposes, just as any other description might be assumed for the same object. But, in the first place, it is the invaluable distinction of this free country that such a just intercourse of opinions exists without restraint, as cannot leave to any number of men the desire of forming or frequenting those disguised societies where dangerous dispositions may be imbibed. And, 2dly, the profligate doctrines, which may have been nurtured in any such self-established assemblies, could never have been tolerated for a moment in any Lodge meeting under regular authority. We aver, therefore, that not only such laxity of opinion has no sort of connection with the tenets of Masonry, but is diametrically opposite to the junction which we regard as the foundation-stone of the Lodge; namely, Fear God, and honour the King. In confirmation of this solemn assertion, what can we advance more irrefragably, than that so many of His Majesty's illustrious Family stand in the highest order of Masonry, are fully instructed in all its tendencies, and have an intimate knowledge of every particular in its current administration under the Grand Lodge of England."

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

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On the 12th of July, 1798, an act of parliament was passed for the more effectual suppression of societies established for seditious and treasonable purposes, and for preventing treasonable and seditious practices.

In this act the following clauses in favour of the Society of Masons are inserted, exempting their Lodges from the penalties of the act:—

"And whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings whereof have been in great measure directed to charitable purposes: Be it therefore enacted, that nothing in this act shall extend to the meetings of any such Society or Lodge, which shall, before the passing of this act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons.

"Provided always, that this exemption shall not extend to any such Society, unless two of the members composing the same shall certify upon oath, (which oath any justice of the peace or other magistrate is hereby empowered to administer,) that such Society or Lodge has, before the passing of this act, been usually held under the denomination of a Lodge of Freemasons, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons in this kingdom; which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act, be deposited with the clerk of the peace for the county, stewartry, riding, division, shire, or place where such Society or Lodge hath been usually held; Provided also, that this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times, of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid, within two months after the passing of this act, and also on or before the twenty-fifth day of March in every succeeding year.

"And be it enacted, that the clerk of the peace, or the person acting in his behalf, in any such county, stewartry, riding, division, shire, or place, is hereby authorised and required to receive such certificate, and make such registry as aforesaid, and to enrol the same among the records of such county, stewartry, riding, division, shire, or place, and to lay the same once in every year before the general sessions of the justices for such county, stewartry, riding, division, shire, or place: and that it shall and may be lawful for the said justices, or for the major part of them, at any of their general sessions, if they shall so think fit, upon complaint made to them upon oath by any one or more credible persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge within such county, stewartry, riding, division, shire,

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or place, shall, from thenceforth, be discontinued; and any such meeting held, notwithstanding such order of discontinuance, and before the same shall, by the like authority, be revoked, the same shall be deemed an unlawful combination and confederacy under the provisions of this act."

FORM OF CERTIFICATE.

{Here insert the name of the county.} TO WIT,

We the underwritten A. B. of in the county of and C. D. of &c. (*Here insert the full names and description of the two Brethren certifying*) two of the members of the Lodge of Freemasons held at called the Lodge of and being No. in the list of Lodges, do hereby, pursuant to an act of the 39th year of his present Majesty, entitled "An act for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices, certify upon oath, that the said Lodge, of which we are respectively members as aforesaid, hath, before the passing of the said act, been usually held under the denomination of a Lodge of Freemasons, under the Constitution of England, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons in this kingdom.

A. B.
C. D.

Sworn at the day of
in the year of our Lord 1800.
before

FORM OF REGISTER.

{Here insert the name of the county.} TO WIT,

A register to be enrolled, pursuant to an act of the 39th year of his present Majesty, entitled, "An act for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices," of a Lodge of Freemasons, called the Lodge of being No. and usually held at the house of in in the county aforesaid, (*Here state the time of meeting,*) and composed of the following members, viz.

Christian and Surnames.	Place of Abode.	Title, Profession, or Business.

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On our conforming to which, as I am convinced every Mason in this country will most cheerfully do, we may, in defiance of all the false charges against the Society, rest secure in our Lodges, and practise our rites, under the sanction of the best constitution and the mildest legislature on earth.

On the 4th of October, 1798, the General Infirmary at Sheffield was opened, and dedicated in solemn form, in the presence of a splendid company of Brethren from all the Lodges in the county of York. Lord Fitzwilliam, Lord Galway, the trustees of the charity, and many of the most respectable gentlemen in the neighbourhood, attended on the occasion.

The accounts from the Provincial Grand Lodges at this time afforded the most pleasing prospects of the future prosperity of the Society, and of the great increase of members in the Lodges under their separate jurisdictions. The anniversary festivals in the different counties were observed with the strictest regularity; and all the Brethren seemed to vie in their exertions to add splendour to the Craft, and to rescue the institution from the unjust charges and illiberal aspersions which had been thrown out against it. Several Lodges, animated by a firm attachment to their king and country, liberally contributed to the support of government, and testified their loyalty, and adherence to the principles of the constitution, by the most affectionate addresses to their Sovereign.

An event of real importance to the Society now particularly claims our attention, and further proves its benevolence: it is the institution of a new Masonic Society, for the relief of sick, aged, and imprisoned Brethren, and for the protection of their widows, children, and orphans. This Society was established under the patronage of the Prince of Wales, the Earl of Moira, and all the other acting Officers of the Grand Lodge; who, in order to render its advantages more generally known, particularly recommended it to all the Provincial Grand Masters in their several districts.—The individuals who are enrolled members of this Society, and are in embarrassed circumstances, have every reason to expect more ample aid than is usually given in other benefit societies; as the greater part of the subscribers to the common stock are respectable characters, who have not the most distant idea of becoming burdensome to the fund. The mode of selecting the members is also highly judicious and proper; as no one can be admitted unless he be recommended by the Master of a Lodge, who must vouch for him as being a man of irreproachable character and regular habits; and so strictly is this rule observed, and so cautious have been the original institutors of the Charity that no improper persons be enrolled; we are informed, that several hundred names have been already rejected. This institution, therefore, may operate toward the improvement of morals and strict regularity of conduct: while the subscribers are gratified with the pleasing prospect of extending relief to the truly industrious and

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deserving. Above 3000 names are enrolled, and the subscriptions already received amount to several thousand pounds. The funds have also considerably increased, not only by many voluntary donations from a number of eminent Brethren who have patronised the Charity, but by the addition of one guinea to the first annual subscription having been paid by every member admitted since the 25th of June 1800. Thus has been established, under a very respectable banner, the Masonic Benefit Society, which, under wise and prudent regulation, may be productive of the most beneficial effects.

The following is an abstract of the Rules and Orders of this Society:—

Any Brother of fair character, being a subscribing member of a regular Lodge under the Constitution of England, and recommended by a member of this Society who is Master of a Lodge, is capable of admission.

No person above 45 years of age is admitted a member of this Society, unless he give proper security that he will not become chargeable in his own person to the fund; which, though under this restriction, shall always be liable to the provisions for his widow and children after his decease.

The subscription is one guinea *per annum*; and at the end of twenty-four months the subscriber becomes a free member, and is entitled to all the benefits of the Society.

Members when sick, lame, or blind, are to be entitled to fourteen shillings per week.

Members in reduced circumstances, and imprisoned for debt, are to be allowed a sum not exceeding four shillings per week, if found not unworthy of aid.

Members who, through old age, become incapable of earning their living, are to be allowed six shillings per week till the first general court; and afterwards such a pension for life as their situation may require, and the funds of the Society will admit.

The widows of members, if their circumstances require it, are to be allowed the sum of four shillings per week, and two shillings per week for every lawful child under twelve years of age.

The orphans of members, not otherwise provided for, are to be entitled to the sum of four shillings per week for their maintenance, and a further sum at a proper age as an apprentice fee.

A general court of all the subscribers is to be held once a year, to fill up any vacancy which may have happened among the trustees, choose committee-men, make by-laws, &c. The other affairs of the Society, are to be managed by a quarterly and monthly Committee, a Committee of Auditors, and an Actuary.

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Having stated in a preceding part of this history the initiation of the King of Sweden into Masonry, under the auspices of the Duke of Sudermania, it may not be uninteresting to our readers to lay before them the result of a correspondence which was opened this year between the Grand Lodges of Sweden and England. Nothing can more truly shew the high estimation in which the English Masons are held abroad, than the repeated applications that are constantly made to the Grand Lodge of England for the purpose of effecting a social union and correspondence.

At the Grand Lodge held at Freemasons'-hall, on Wednesday, the 10th of April, 1799, present the right honourable the Earl of Moira, Acting Grand Master, as Grand Master; the Baron de Silverhjelm, minister from his Majesty the King of Sweden to the court of Great Britain, presented to the Grand Master in the chair the following Letter from the National Grand Lodge of Sweden, which was read:—

TO THE GLORY

OF THE GRAND ARCHITECT OF THE UNIVERSE.

We Charles, by the grace of God Hereditary Prince of the Swedes, Goths, and Vandals, Duke of Sudermania, Heir of Norway, Duke of Sleswick, Holstein, Stormarrie, and Dittmarshe, Count of Oldenburgh and Delmenhorst, Grand Admiral of Sweden, Vicar of Solomon of the 7th and 9th Province, and National Grand Master of all the Lodges re-united under the Grand Lodge of Sweden working in the Royal Art within the States and dominions dependent on our august Sovereign, Master, and Protector, His Majesty the King of Sweden.

STRENGTH, HEALTH, AND PROSPERITY.

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

UNION, CONTENT, AND WISDOM.

Most Illustrious and most Enlightened Brethren,

To contract an intimate, sincere, and permanent tie between the National Grand Lodge of Sweden and that of England, has long been ardently our object; but if temporary circumstances have delayed the effect of our wishes, the present moment leaves us at liberty. Our Order, which enjoys in the two States the same privileges and the same protection of government, is not obliged to seek for security in darkness; and our labours approved, as known to promote the public good, are protected by the power of our Sovereigns; enjoying the sacred rights of true liberty, (their es-

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sence,) in being able without danger to exercise those charitable deeds towards the unfortunate, which are the principal objects of our duty.

This uniformity of situation, as well as the fundamental principles of the Craft, which we equally profess, authorise us to consolidate and to draw closer a confidence, friendship, and reciprocal union between two bodies, whose common object is the good of humanity, who mutually consider friendship as the nerve, and the love of our neighbour as the pivot of all our labours. Deeply penetrated by these principles, we send the Most Illustrious Brother George Baron de Silverhjelm, decorated with the highest Degrees of Masonry, as our Plenipotentiary, to present to the Most Enlightened, Most Sublime, and Most Venerable the National Grand Lodge of England our affectionate greeting. He is charged on our part to express to you the sincere esteem we bear you, and how desirous we are to contract with you a fixed and permanent union. We pray therefore, that you will receive him amongst you as the bearer of our fraternal sentiments, and that you will be pleased to give faith and credence to all that he may say on our part, conformable to these our cordial professions.

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

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

Your devoted Brother,
CHARLES, Duke of Sudermania.

Grand Lodge of Sweden,
24th Jan. 5798.

G A. REUTERHOLM,
Grand Chancellor.

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

At the next Grand Lodge, which was held at Freemasons'-hall, on Wednesday the 8th May, 1799, present the Right Hon. the Earl of Moira, Acting Grand Master, as Grand Master, in the chair; the Earl of Moira reported, that his Royal Highness the Grand Master had been pleased, on the part of the Society, to return the following Answer to the Letter received from the Duke de Sudermania, Grand Master of Sweden:—

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In the name of the Grand Architect of the Universe,

GEORGE *Prince of Wales*, &c. &c. &c.

STRENGTH, HEALTH, AND PROSPERITY.

To our very dear, very Illustrious, and very Enlightened Brother, Charles, Duke of Sudermania, &c. &c. &c.

UNION, CONTENTMENT, AND WISDOM.

It was with the truest satisfaction, Most Illustrious, Most Worshipful, and Most Enlightened Brother, that I received the Letter in which you express your desire to see an intimate connection established between the worthy and regular Masons of Sweden and those of England. The high opinion that I have of your character, and the fraternal esteem which is the consequence of it, add greatly to the pleasure I feel on your being on this occasion the voice of your Brethren. A reciprocal sentiment has long disposed these two brave nations to admire each other; but this admiration, howsoever generous, is barren; it is therefore to be wished that it should be improved by a close relation between the members of a Craft, the existence of which in each of the countries is founded on beneficence to mankind.

I am earnestly entreated by my Brethren of the Grand Lodge of England to request that you, very illustrious and very enlightened Brother, will impart their most unanimous and most cordial concurrence in these dispositions to the Grand Lodge of Sweden.

We are fully sensible how much a course of communication must contribute to preserve that simplicity which has for so many centuries distinguished the Craft; a simplicity at once dignified in itself, and satisfactory as a pledge towards every government that affords us protection. Let us unite to maintain it. Let us proscribe all those innovations which can enable either dangerous enthusiasts or profligate conspirators to work in darkness under the hallowed veil of our institution; and let our labours, like those of our predecessors, be characterised by our adoration of the Almighty, by our submission to the government of our country, and by our love to our neighbour. These principles will justify the protection which you receive from your august Sovereign, and which we similarly enjoy under our inestimable Father and King.

May the great Architect of the Universe be propitious to the vows which we will unceasingly offer to Heaven for the welfare of those two magnanimous Protectors of our Brotherhood: and may He shed upon you, most

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

I salute you by the Sacred Numbers.

(Signed) GEORGE, P.

London, 8th May, 1799.

By command of the Grand Master, (L. S.)

WM. WHITE, G. S.

From the above correspondence, and the happy opening of a regular communication between the Grand Lodges of England, Scotland, and Sweden, there is the greatest reason to believe that the best effects will result; and that agreeably to the wish of every zealous Brother, a friendly and lasting intercourse will be preserved with the Freemasons of all the kingdoms.

In detailing the farther events of this period, the following circumstance is too important to escape notice.

On the 15th of May, 1800, just as his late Majesty George III. entered his box at Drury-lane theatre, and was bowing to the audience with his usual condescension, a person who sat in the second row from the orchestra, towards the middle of the pit, got up on the seat, and levelling a horse-pistol towards the King's box, fired it. Fortunately, at the moment, a gentleman who sat next him raised the arm of the assassin, so as to direct the contents of the pistol towards the roof of the box, by which means the life of his Majesty was happily preserved. The man dropt the pistol, and was immediately seized. He was conveyed to the Green-room, where he underwent a private examination. Terror, dismay, and rage were marked in every countenance, except that of his Majesty, who sat with the utmost serenity, while the Queen, who was just near enough to hear the report of the pistol and see the flash, collected confidence from his magnanimity. The royal family sat out the play of *She would and she would not*, with the farce of the *Humourist*, and enjoyed the happiness of receiving from every individual the warmest testimonies of affection. At the conclusion of the play, *God save the King* was thrice sung, accompanied by the ecstatic plaudits of every part of the audience; and at the end of the farce, it was again repeated, with the following lines annexed, written by Mr. Sheridan on the spur of the moment:

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

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

The name of the assassin was James Hatfield, who had served his apprenticeship to a working silversmith, and enlisted in the 15th regiment of light dragoons, in which he had boldly fought for his king and country.—On his examination at the theatre before the Duke of York, he turned to his Royal Highness and said, "I know you—God bless you—you are a good fellow. I have served with your Highness, and (pointing to a deep cut over his eye, and another long scar on his cheek,) I got these, and more than these, in fighting by your side. At Lincelles I was left three hours among the dead in a ditch, and was taken prisoner by the French. I had my arm broke by a shot, and got eight sabre wounds in my head: but I recovered, and here I am." From this time he began to show manifest signs of mental derangement. He was committed to Cold Bath Fields prison for the evening, and in the morning brought before the Privy-Council for further examination. When ministers were pressing him to answer many questions, he sullenly replied, "I fired the pistol, loaded with two slugs, at the King;—what would you have more?" He refused to answer any other questions, and was fully committed to Newgate for trial. On the 26th of June, he was brought up to Westminster-hall, and tried in the court of King's Bench. After the examination of an immense number of witnesses, and a trial of eight hours, the jury found the prisoner "Not guilty, being under the influence of insanity at the time the act was done." He was then removed to Newgate, and ordered into confinement for life.

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

Most gracious Sovereign,

The danger to which your Majesty was exposed in the atrocious attempt lately made against your sacred person, whilst it filled the hearts of all in this country with alarm and abhorrence, has authorised every class of your subjects to offer at your throne the expressions of their ardent attachment, without fear of incurring the charge of intrusion.

Vouchsafe, Sire, under this construction, to admit the homage of a description of men who, in ordinary circumstances, could not as a body tender the profession of that devotion to your royal person, and to your

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vernment, which it is their boast to cherish, not in their individual capacities alone, but in their peculiar association.

The law, by permitting, under certain regulations, the meetings of Freemasons, has defined the existence of the Society; binding, at the same time, the members of it, by a new obligation of gratitude for the confidence extended towards them, to labour, as far as their feeble powers may apply, in inculcating loyalty to the King, and reverence to the inestimable fabric of the British constitution.

Being so acknowledged, we should think ourselves wanting in the first duty towards your Majesty, and towards that constitution, did we not approach your Majesty with the testimony of our feelings on this awful occasion.

Your Majesty is therefore implored to receive the humble congratulations of the Grand Lodge of Freemasons under the constitution of England, (the Representative Assembly of all the Lodges under that constitution,) in the name of themselves and of all their Brethren, on your having been shielded by the hand of Providence from the desperate and execrable attempt of the assassin.

When principles were first promulgated in France, which, to our conception, tended to the overthrow of all peace and order in society, we felt ourselves called upon to depart from a rule which had been till then religiously observed in our association.

As a veil of secrecy conceals the transactions at our meetings, our fellow subjects have no assurance that there may not be in our association a tendency injurious to their interests, other than the general tenor of our conduct, and a notoriety that the door of Freemasonry is not closed against any class, profession, or sect, provided the individual desiring admission be unstained in moral character. To remove, therefore, as far as possible, any ground for suspicion, it has been from time immemorial a fundamental rule, most rigidly maintained, that no political topic shall, on any pretence, be mentioned in the Lodge.

The singular juncture to which we have alluded seemed to call for some positive declaration, which might distinctly exhibit our opinions; we thence ventured to profess to your Majesty the loyalty with which the Freemasons of England glowed towards your royal Person, and their unalterable attachment to the present happy form of government in this country. But as no foresight could devise a motive of equal importance with that which then actuated us, the recent occurrence being of a nature too horrid to be in supposition as a possibility, it was strongly declared that no precedent should be drawn from that step; and that on no future occasion should the Grand Lodge exercise an advertence to events which might entail upon Freemasons the charge of assuming the privilege to deliberate as a body upon public affairs. Hence, Sire, our present address has not been so early as our individual anxiety would have dictated; for it was requisite that a

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general concurrence should sanction the Grand Lodge, in a second relaxation of its rules, before we could jointly express that which we severally felt in the most ardent manner on the solemn subject.

We have poured forth to the Grand Architect of the Universe our humble thanksgiving, that, to the other blessings showered on this country, he has added that of defeating a crime, the sole attempt at which produced universal dismay throughout these realms; and we earnestly confide in his Divine bounty to preserve to us and to our fellow subjects for many, very many years to come, a life so important in its example, and so inestimable in its superintendence over our happiness, as that of your Majesty.

WILLIAM WHITE, G. S. GEORGE, P.

Several salutary regulations were adopted this year to liquidate the debts of the Society. On a strict examination of the accounts, it appeared that those debts had considerably increased: that 7000*l.* remained due from the Society on account of the hall and tavern, besides the tontine of 250*l.* *per annum*; and that the average income of the hall-fund, after paying the interest of the debt, the tontine, and incidental expenses, left but a very small sum towards the reduction of the principal; and that many years must elapse before the debt could be materially reduced. In order to discharge this debt, therefore, and to render the charity more extensively beneficial, it was resolved in Grand Lodge, that every Lodge in the list, until the debt be extinguished, should pay annually in the month of February to the hall-fund, two shillings for every subscribing member of each Lodge; and that any Lodge neglecting to conform to this regulation, should be considered in contempt, and be subject to erasure from the list. It was also resolved, that a declaration, signed by the master, wardens, treasurer, and secretary, of each Lodge, or any two of them, certifying the number of subscribing members at Christmas, yearly, should be transmitted to the Grand Secretary, with a list of the members, containing their christian and surnames, age, profession, and residence, when made masons, or admitted members, in order to be registered in the books of the Grand Lodge; and also the fees prescribed by the regulations to be paid for that purpose into the hall fund, viz: For every Mason made in London, or within ten miles thereof, ten shillings and sixpence, and in all other Lodges beyond that distance, five shillings; and for every brother made in one Lodge and joining another, two shillings and sixpence; and that no Brother whose name had not been registered, and the fees paid as above, should be entitled to relief from the fund of charity, admission to the benefit society as a member, or have his daughter received into the Freemasons' school. This measure had the intended effect; the Lodges readily concurred in the plan

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of liquidating the debts; the debts were paid, and the annual subscription ceased.

Among the numerous improvements in the city of London this year, the magnificent range of building at the East India House, in Leadenhall-street, deservedly claims our attention. The elegance of the structure confers equal honour on the Company for whose use it was built, and on the persons who were employed in its erection.* The architecture is the design of Richard Jupp, Esq., the Company's surveyor, and the work is finished in a very good style.

The extended progress of the Society of Masons at this period was sufficiently displayed by the erection of some new halls for the Lodges in the country, and the institution of a school in London, for the education and support of the sons of distressed brethren.

On the 20th of August, a new hall, built at Hull by the members of the Rodney Lodge, was dedicated in solemn form, according to the rites of Masonry, in the presence of three hundred Brethren. The great zeal which was manifested by the Lodge on this occasion justly merited the marked distinction which was conferred on it by the corporation of Hull, who, with a numerous assemblage of the most eminent characters in the neighbourhood, honoured the Masons with their company. An elegant dinner was provided at the town-hall, at which all the principal civil and military officers attended; and the entertainment concluded early in the evening with the greatest cordiality and friendship.

Having now traced the progress of Masonry from its early dawn in this kingdom, to a very recent period, and having stated the most remarkable occurrences in which the Society has been interested at home and abroad, we shall conclude with a sincere wish that the fraternity may prosper, all narrow prejudices cease to operate, and the genuine principles of the art be more clearly understood, in order to preserve its reputation and secure its original establishment in the world.

THE END OF PRESTON.

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* The following is a description of the pediment:

COMMERCE, which is represented by *Mercury*, attended by NAVIGATION, and followed by *Tritons* and *Sea-horses*, is introducing ASIA to BRITANNIA, at whose feet she pours out her treasures. The KING is holding the shield of protection over the head of BRITANNIA, and of LIBERTY, who is embraced by her. By the side of his Majesty sits ORDER, attended by RELIGION and JUSTICE. In the back ground is the *City-Barge, &c.*; near to which stand INDUSTRY and INTEGRITY. The THAMES fills the angle to the right hand, and the GANGES the angle towards the East.

The sentiment of the composition is, "That a nation can only be truly prosperous when it has a King who makes Religion and Justice the basis of his Government, and a Constitution, which, while it secures the Liberties of the people, maintains a due subordination in the several ranks of society; and when the Integrity of the People secures to each individual the advantages which Industry creates and cultivates."

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SECTION XIV.

The History of Masonry from the Year 1800, *to the End of the Year* 1801.

CONTINUED BY DR. GEORGE OLIVER, P. G. C.

The Brethren of Scotland, ever emulous to excel in promoting the benefit and improvement of their country, had an opportunity of displaying their zeal in 1801, by giving their assistance in the erection of the Wet-docks at Leith; a measure well calculated for the convenience and accommodation of the numerous trading vessels which daily arrive in that port from different parts of the world.

The Grand Lodge received a message from the Magistrates of Edinburgh, requesting their company and assistance in laying the foundation-stone of those Docks on the 14th of May, 1801. The Earl of Dalkeith, the Grand Master, being absent, the direction of the ceremony was vested in his Deputy, Robert Dundas, Esq., of Melville, who conducted it in a very able and masterly style.

On the day appointed, the Brethren, amounting to about 1200, met in the Assembly-rooms at Leith, where the lodge was opened; and from thence they marched in procession to the Docks a little before nine o'clock in the morning, preceded by the Lord Provost, Magistrates, and council of Edinburgh, with the Magistrates of Leith, in their robes; the Engineers and Architects of the proposed building; the Master, Wardens, and Brethren of the Trinity-house; and a number of respectable merchants and inhabitants of the town of Leith.

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

When they arrived at the spot where the stone was intended to be laid, the Lord Provost and Magistrates retired to a theatre erected for them on the west-side; and the Grand Master with his officers to another on the east-side, where a table was placed, on which were laid the jewels and other emblems of the Craft. The Substitute Grand Master then ordered the stone to be slung, and let down gradually, making three regular stops before it came to the ground, during which ceremony an anthem was sung. He then placed a large phial in the centre of the under-stone, containing all the present current coins of the country, with a number of beautiful

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medals of the first characters of the age, all of which had been previously enclosed in crystal. Above the phial were also deposited two plates, on one of which the following inscription was engraved:

In the reign of the Most Gracious Sovereign GEORGE III., and under
the auspices of the Right Hon. William Fettes,
Lord Provost of Edinburgh,
The Harbour of Leith,
Though formed at a remote period,
And, as Commerce in the course of ages increased,
often repaired and extended;
Yet being still narrow and incommodious
Robert Dundas, of Melville, esquire,
In the absence of the Right Hon. Charles, Earl of Dalkeith,
Grand Master-mason of Scotland,
Laid the foundation-stone of these Docks;
In which the numerous vessels arriving from every quarter of the Globe
Might receive ample and secure accommodation;
On the 10th day of May, A. D. 1801, A. L. 5801.
John Rennie being Engineer.
May the Undertaking prosper,
By the blessing of Almighty God!

On the other plate was engraved—

The names of the present Town Council of Edinburgh.
The Right Hon. Henry Dundas, Member for the City.
The Magistrates of Leith.
The Wet-dock Committee.
The Engineers.
The Contractors for the Work.
The Grand Lodge of Scotland; and
The Masters and Wardens of the Trinity-house Leith.

The Grand Master, preceded by the officers of the Grand Lodge, having the jewels, &c., borne before them, was conducted by the Past Grand Master, Deputy, and Substitute, to the site of the stone, where, with the assistance of two operative Masons, he turned the stone, and laid it in its proper bed. Then placing himself on the east side, with the Past Grand Master on his right, and the Substitute on his left, his Wardens being in the west, the plumb, level, square, and mallet, were separately delivered to him by the Substitute, and applied to the stone in several positions; after which he gave three knocks with the mallet, saying, "May the Great Architect of the Universe enable us successfully to carry on, and finish the work, of which we have now laid the foundation-stone, and every other

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undertaking that may tend to the advantage of the City of Edinburgh and its harbour! May He be a guard and protection to them, and may they long be preserved from peril and decay!" The cornucopia, with the vessels containing the wine and oil, were then delivered, in the usual form, to the Grand Master, who poured out the contents successively upon the stone, saying, "May the bountiful hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all the necessaries and comforts of life!" The Brethren then gave three cheers; after which the Grand Master addressed the Provost and Magistrates as follows:—

"My Lord Provost, and Magistrates:

"It is with the highest satisfaction that I have now availed myself of the opportunity which the situation I have the honour to hold in the Grand Lodge of Scotland has afforded me, of assisting at the commencement of a work so essential to the welfare of this metropolis, and which, I trust, will contribute, in an eminent degree, to the extension of the commerce, and the general prosperity, of this portion of the united kingdom.

"The respect and esteem which you enjoy in the community over which you have the honour to preside, are the surest pledges that nothing will be wanting on your part to second the efforts and fulfil the wishes of those public-spirited individuals who have promoted this undertaking, and that the just expectations of the legislature, to whose liberality you are also indebted, will not be disappointed.

"It is impossible to contemplate the auspicious period at which this work is begun, without the strongest sensations of gratitude to that Providence which has inspired his Majesty's councils with temperate firmness, and his fleets with irresistible valour, to assert and maintain the just rights of his subjects, on that element which has ever been the scene of their triumphs, and the source of their envied prosperity and power. May the same bountiful Providence, in the blessings of an honourable and lasting peace, secure to the merchants of this, and of every other port in the British dominions, the free and uninterrupted enjoyment of their trade, and the well-earned fruits of industry and enterprising activity.

"In the name of the Craft of Free and Accepted Masons, I have to offer our humble supplications to the Supreme Architect of the Universe, that He will afford his protection to your Lordship, and your Brethren in the Magistracy, and that you may continue to be the instruments, through Him, of promoting the happiness and welfare of the community intrusted to your charge."

To which the Lord Provost made the following reply:—

"Most Worshipful Sir,

"Leith has long had reason to be proud of the enterprise and success of its merchants and sailors. The rapid increase of its commerce has made

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it necessary to extend the harbour, and improve the conveniences for its trade.' The plan of that able engineer, Mr. Rennie, has been adopted; and I think it one of the happiest events of my life, that I have the honour to fill the chair of the city when the foundation-stone is laid of these extensive Wet-docks, which, I conceive, will not only be of great benefit to the City and its port, but to the country at large, as well as convenient for the admission of large ships of his Majesty's navy.

"I assure you, Sir, that it is highly gratifying to me, and to my fellow-citizens, that the first stone of this important work has been laid by you. Allow me to remark, that there appears a fortunate propriety in this ceremony being performed by the son of a man, to whom our City, the Navy of Britain, and the whole Empire, are under so many obligations.

"Permit me, in the name of the Magistrates and Council of the City of Edinburg, to return our warmest thanks to you, to your Brethren, and to the gentlemen who have honoured us with their attendance on this occasion. And may that Almighty Being, whom winds and seas obey, accompany this undertaking with his blessing, and crown the work with success!"

The ceremony was then concluded; and the Brethren having given three cheers, a salute of twenty-one guns was fired from the vessels in the roads under the command of Captain Clements, of the royal navy; after which the procession was resumed, and returned to the Assembly-rooms at Leith, where the Grand Master received the thanks of the Brethren for the handsome manner in which he had conducted the ceremony of the day.

The Substitute Grand Master then addressed the operative Brethren to the following effect:—

"The foundation-stone of the Wet-docks at Leith, planned in much wisdom by the ingenious architect, being now laid, and those implements in your hands having been applied to it by the Grand Master, and approved of, they are recommitted to you, with full confidence, that, as skilful and faithful workmen, you will use them in such a manner, that the building may rise in order, harmony, and beauty; and, being perfected in strength, will answer every purpose for which it is intended, to your credit as Craftsmen, and to the honour of our ancient Fraternity."

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

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

Another incident occurred in Scotland in 1808, which justly deserves to be recorded. At a meeting of the Grand Lodge, in Edinburgh, on the

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30th of November, the Earl of Moira, the acting Grand Master of England, attended; and in an impressive speech, he related the conduct of the Grand Lodge of England to the irregular Masons of that kingdom, with whom he understood the Grand Lodge of Scotland had established an intercourse. He stated, that the hearts and arms of the Grand Lodge which he had the honour to represent, had ever been open for the reception of their seceding Brethren; but that they had obstinately refused to acknowledge their error, and return to the bosom of their Mother Lodge. He farther observed, that though the Grand Lodge of England differed in a few trifling observances from that of Scotland, the former had ever entertained for Scottish Masons that affection and regard which it was the object of Freemasonry to cherish, and the duty of Freemasons to feel. His Lordship's speech was received with loud and repeated applause. From this circumstance, therefore, we may probably anticipate the renewal of an alliance between the Grand Lodges of Scotland and England.*

The state of the Society in England from the year 1800 was regular and progressive. Under the patronage of the Earl of Moira, Masonry was cultivated and considerably extended. Many eminent and illustrious characters enrolled their names among the Fraternity; and, through various branches of the Royal Family, application was made to the Grand Lodge, from the Masons in foreign countries, for renewing reciprocal alliances of permanent friendship.

At the Grand Lodge in February 1802, the Earl of Moira stated to the Brethren, that the Lodges in Berlin, under the auspices of the King of Prussia, had solicited the influence of the Duke of Sussex to carry on a

* From Mr. Lawrie's valuable treatise on Freemasonry, lately published, the above particulars have been extracted. This gentleman has given a very satisfactory account of the misunderstanding between the regular and irregular Masons of London. After stating that the schism commenced with the secession of some Brethren from the Grand Lodge in 1739, he observes, that the active promoters of it, calling themselves Ancient Masons, not only formed Lodges, in subversion of the rules of the Order, but actually established in London a nominal Grand Lodge, in open defiance of the Ancient Grand Lodge, on whom they invidiously bestowed the appellation of Modern Masons, on account of a few trifling innovations in the ceremonial observances, which had been inconsiderately sanctioned. The irregular Masons encouraged the revolt; and having chosen as their Grand Master the Duke of Athol, then Grand Master elect for Scotland, a friendly intercourse was opened between them and the Grand Lodge in Edinburgh; from this circumstance, more than from any predilection in their favour, a correspondence has since that time been kept up, and the same prejudices imbibed by the Brethren of Scotland against the regular Masons of England. The business, however, being now more clearly understood, it is expected that a general union will soon terminate all differences, and that a regular communication will be speedily effected among the regular Masons of both kingdoms. (1)

(1) In a subsequent part of the work it will be found that this very desirable object has been happily effected. —*Editor.*

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friendly communication with the Grand Lodge of England; and had expressed a readiness, on their part, as far as was consistent with the duty they owed to their own Masonic jurisdiction, to act in unison with their Brethren of England, in promoting all the general principles of the Institution, and in extending relief to distressed Masons; on which it was immediately resolved, that a friendly communication should be kept up with our Brethren in Prussia, and every attention paid to their future recommendations.

At the Grand Lodge in May following, another application was made, through the same channel, from four Lodges in Portugal, which had empowered M. Hyppolito Joseph da Costa to act as their representative in the Grand Lodge of England, and in their name to solicit a regular authority to practise the rites of the Order under the English banner and protection. After mature deliberation, it was determined that every encouragement should be given to the Brethren in Portugal; and a treaty was immediately entered into and signed by Brothers Da Costa and Heseltine, then Grand Treasurer of the Grand Lodge, and approved by the Grand Master; whereby it was agreed, that as long as the Portuguese Lodges should conform to the ancient constitutions of the Order, they should be empowered to have a representative in the Grand Lodge of England, and that the Grand Lodge of England should have a representative in the Grand Lodge of Portugal; and that the Brethren belonging to each Grand Lodge should be equally entitled to the privileges of the other.

In the private proceedings of the Society few material incidents occurred. In consequence of the death of Thomas Sandby, Esq., the office of Grand Architect remained vacant till 1799; when Robert Brettingham, Esq. was appointed his successor. William Tyler, Esq., the Architect of the Tavern, having been proposed as a candidate for the office at the Grand Feast in May 1801, the Grand Master observed, that the office of Grand Architect had been conferred on Brother Sanby only as a mark of personal attachment, he having been the Architect of the Hall, but that it was never intended to be a permanent office in the Society. The Grand Lodge, therefore, resolved, that the office of Grand Architect should be discontinued; but that, in compliment to Brothers Brettingham and Tyler, both these gentlemen should be permitted to attend the Grand Lodge, and wear an honorary jewel as a mark of personal respect.

In November 1801, a charge was presented to the Grand Lodge against some of its members, for patronizing, and officially acting as principal officers in an irregular society, calling themselves *Ancient Masons*, in open violation of the laws of the Grand Lodge. The charge being fully supported, it was determined that the laws should be enforced against these offending Brethren, unless they immediately seceded from such irregular meetings. They solicited the indulgence of the Grand Lodge for three

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months; in hopes that, during the interval, they might be enabled to effect a union of the two Societies. This measure was agreed to; and that no impediment might prevent so desirable an object, the charge against the offending Brethren was withdrawn; and a committee, consisting of the Earl of Moira, and several other eminent characters, was appointed, to pave the way for the intended union; and every means ordered to be used to bring back the erring Brethren to a sense of their duty and allegiance.—Lord Moira declared, on accepting his appointment as a member of the Committee, that he should consider the day on which a coalition should be formed as one of the most fortunate in his life; and that he was empowered by the Prince of Wales, to say, his Royal Highness's arms would ever be open to all the Masons in the kingdom indiscriminately. On the 9th of February 1803, it being represented to the Grand Lodge that the irregular Masons still continued refractory,* and that, so far from soliciting re-admission among the Craft, they had not taken any steps to effect an union, their conduct was deemed highly censurable, and the laws of the Grand Lodge were ordered to be enforced against them. It was also unanimously resolved, That whenever it shall appear that any Mason under the English Constitution shall in future attend, or countenance, any Lodge, or meeting of persons, calling themselves *Ancient Masons*, under the sanction of any person, claiming the title of Grand Master of England, who shall not have been duly elected in the Grand Lodge, the laws of the Society shall not only be strictly enforced against them, but their names shall be erased from the List, and transmitted to all the regular Lodges under the Constitution of England.

In February 1804, the Grand Lodge, desirous of expressing in the most public manner the high sense entertained of the services of the Right Hon. the Earl of Moira, the acting Grand Master, unanimously resolved, that his Lordship's Portrait should be painted by an able artist, and put up in the Hall, with those of the Past Grand Masters, as a lasting testimony of the gratitude and esteem of the Society for his Lordship. The Noble Earl afterwards sent to the Society, as a present, his portrait, painted by Shee.

* It affords me the most heartfelt pleasure to observe, that all recolleciton of the bitterness which characterized this revolting controversy is so entirely obliterated, that the distinction of *ancient* and *modern* are known only as matters of history, and remembered but with the sigh of regret that such disputes should have ever occurred to cloud the amiable and decent spirit which ought always to distinguish the science of Freemasonry.—*Editor.*

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SECTION XV.

History of Masonry from 1801 *to* 1812.

The Scottish Masons had another opportunity of exemplifying their zeal and attachment to the Society on the 29th of June 1801, being the birth-day of his Grace the Duke of Gordon; when the foundation-stone of the bridge over the Spey was laid. The concourse of people was immense.—All the Lodges round were assembled in their different insignia, and the whole order of procession was arranged and conducted by the Marquis of Huntly, Provincial Grand Master for Bamffshire, &c. The different Lodges, Societies, and private gentlemen, were formed on the square of Fochabers, which was lined by the neighbouring volunteer companies; and an excellent band of music, belonging to the Fochabers' company, added much to the solemnity of the procession. From the square the whole marched, according to their established rules, to the river, which the Provincial Grand Master, with his office-bearers, &c., passed on a temporary bridge of boats, as the stone was to be laid on the opposite side. The volunteers were drawn up on the south side, as the steepness of the rock, and the narrowness of the ground where the foundation-stone was laid, prevented more from crossing the river than were absolutely necessary. The Grand Master then laid the first stone with the usual solemnities. Two inscriptions were deposited in it. The first was engraved on plate, and is as follows:

In the reign of
The most gracious Sovereign GEORGE III.
And under the auspices of
His Grace, ALEXANDER, Duke of GORDON,
And the other Patrons of the Undertaking,
The most noble GEORGE, Marquis of Huntly,
Provincial Grand Master for Bamffshire, &c.,
Laid the foundation-stone of the Bridge
over the Spey,
On the 29th of June,
Being the day on which the Duke of Gordon
entered his 59th year,
In the year of our Lord 1801,
And of the æra of Masonry 5801.

The other inscription was sealed up in glass, and is as follows:

DEO ANNUENTE,
Pontis hujus
In Spey, olim Tuessi, flumine,
DUCIS de GORDON, magnopere,

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Civiumque finitimorum, munificentia,
Æque ac ære publico,
Extruendi,
Lapidem hunc primarium
Nobilissimus Georgius Marchio de Huntly,
Filius præalti, potentissimique Principis,
Alexandri Ducis de Gordon, &c.
Artium omnium bonarum et utillissimarum
Etiamque salutis publicæ
Benigne, vindicis et amici;
Posuit;
Georgii III. Dei Gratia regnante;
Anno Christi MDCCCI
Æræque Architectonicæ VMDCCCI.
Viator!
Perge et plaude.

A number of coins were deposited at the same time. The Rev. Mr. Gillon, of Speymouth, as chaplain, pronounced a very appropriate prayer; and the Provincial Grand Master, in a very elegant speech, expressed his felicity in seeing an undertaking, so magnificent and useful, at length happily begun. The whole was concluded with a feu-de-joie by the volunteers.

The procession returned in the same order to Fochabers, where ample stores of every thing necessary were provided, and the day was concluded with the highest festivity and happiness.

The inhabitants of the islands of Jersey, Guernsey, and Alderney, being extremely satisfied with the conduct of Sir John Doyle, during his residence among them as governor, presented him with two handsome gold cups; and the two Lodges of Freemasons in those islands presented him with two elegant gold vases. The following is a description of them:—

An elegant Gold Cup.—On the foot are represented Faith, Hope, and Charity; in one compartment of the body, the battle of Hobkirk Hill, April 25, 1801; in the second, sundry Masonic emblems; in the third, an inscription. The handle is a chased crocodile; the lip, the Prince of Wales's crest. On one side of the cover are the Earl of Moira's arms; on the reverse, General Doyle's; the top is blue enamelled, set round with very large brilliants.

Inscription.—To the Honourable Major-General Sir John Doyle, Bart., Colonel of the 47th (or Prince of Wales's Irish) Regiment, Lieutenant-Governor and Commander-in Chief of the Islands of Guernsey and Alderney.

We, the Free and Accepted Masons of Marinet Lodge, No. 222, pene

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trated with a lively and sincere sense of gratitude, esteem, and admiration, of your eminent talents, your public and private virtues, which have been most energetically displayed with the highest advantage to His Majesty's service, the greatest benefit to this island, and to the general interest of humanity, which our Lodge has experienced in common with every individual under the sphere of your government, and with profound deference and respect, we beg leave to offer you a box, with emblems, in some small degree characteristic of your distinguished and amiable qualities; but intended more as a lasting testimony of our gratitude and regard: and may the God of Light and Truth watch over, protect, and prosper all your public and private undertakings, is the prayer of, Sir,

Your grateful and attached Friends and humble Servants,
The Members of Lodge No. 222.

The second Gold Cup is similar to the former, and presented by Lodge No. 116.

The third is a most superb Gold Vase, presented by the inhabitants of the island of Guernsey:

The foot is richly chased, with laurel leaves round it; on the bottom of the vase are represented the rose, thistle and shamrock: on one side the body, General Doyle's arms, supporters, crest, &c. &c., chased; on the reverse, an inscription, and emblems of victory; on the neck of the vase are two battles which the General fought in Egypt, and a view of two forts which he captured; on the lower are chased the arms of the island of Guernsey; and on the top is Mars, holding in his right hand a wreath of laurel.

The inscription on the above vase is nearly the same as on the first.

On the 10th of April, 1805, the Grand Master in the chair (Col. Sherborne Stewart) stated, that a communication had been received by the Grand Secretary from the Earl of Moira, Acting Grand Master, relating to the Grand Lodge in Scotland; whereupon it was resolved, That as the Grand Lodge of Scotland has expressed, through the Right Hon. the Earl of Moira, its earnest wish to be on terms of confidential communication with the Grand Lodge of England, under the authority of the Prince of Wales, this Grand Lodge, therefore, ever desirous to concur in a fraternal intercourse with regular Masons, doth meet that disposition with the utmost cordiality of sentiment, and requests the honour of the Acting Grand Master to make such declarations in their name to the Grand Lodge of Scotland.

On the 27th of November, 1805, a letter had been received by the Acting Grand Master from the Grand Lodge of Prussia, stating their desire to correspond on terms of amity and brotherly communication with the Grand Lodge of England; whereupon it was resolved, that the Acting

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Grand Master be requested to express the wishes of the Grand Lodge of England towards their Brethren in Prussia, and their desire to correspond with them on terms of fraternal amity.

On Tuesday, the 1st of September, 1807, another instance of the zeal of the Scottish Masons occurred; when the foundation-stone of the North Pier of Fraserburgh New Harbour was laid, with great solemnity, by Thomas Burnett, Esq., Master of the Aberdeen Lodge, and Dr. Alexander Dauney, Deputy Master, in presence of the Magistrates, and Town Council of Fraserburgh; the Masters, Office-bearers, and Brethren of several Lodges, and at least 1000 spectators; among whom were the Earl of Kintore, Lord Inverary, Alexander Harvey, Esq., of Broadland, and many other persons of distinction.

The Brethren and Magistrates assembled in the parish church at one o'clock, when a sermon was preached by the Rev. Mr. Simpson for the occasion. On leaving the church, the procession moved through the principal streets of Fraserburgh, which were lined by nearly 800 of the Fraserburgh volunteers, on permanent duty, under the command of Lieut.-Colonel Fraser, in the following order:

A Guard of Volunteers.
Music.
Keith Lodge, of Peterhead.
Fraserburgh Lodge.
Solomon's Lodge, Fraserburgh.
Macduff Lodge.
Operative Lodge, Bamff.
Music.
Forbes Lodge, Rosehearty.
St. Andrew's Lodge, Bamff.
Magistrates, Town Council, and Subscribers.
Superintendant of the Building, carrying the plan.
Clergymen.
Tyler of the Aberdeen Lodge.
Inscription Plate, carried by an Operative Brother.
The Cornucopia, filled with corn.
Two silver Cups, filled with wine.
The Brethren of the Aberdeen Lodge.
The Secretary and Treasurer.
The Senior and Junior Wardens.
The Holy Bible, carried by a Brother.
The Master and Deputy Master.
Three Grand Stewards.
A Guard of Volunteers.

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On arriving at the spot (within the old harbour) where the stone was to be laid, the Lodges filed off, facing inwards; through which the Magistrates, Town Council, and Subscribers, moved to the west side of the stone, with the Clergymen, the Master, Deputy Master, and Office-bearers of the Aberdeen Lodge, moving to the east.

The stone being slung, an appropriate address was delivered by the Right Rev. Bishop Alexander Jolly; after which he invoked the blessing of God upon the undertaking in a suitable prayer.

The Deputy Master then proceeded (after a suitable address to the Brethren and Assembly) to place in the base-stone the inscription-plate, several coins of the present reign, an Aberdeen newspaper of the preceding week, an almanack of the year, and a writing on parchment, containing a list of the subscribers, and other particulars relative to the undertaking; which writing was inclosed in a phial, and the whole deposited in niches made in the stone for the purpose.

The following inscription and writing were previously read by the Deputy Master:

"The present Harbour of Fraserburgh, which was built, about 200 years ago, by Sir Alexander Fraser, ancestor of the present Lord Saltoun, being originally small, and of bad access, and now much decayed, the foundation-stone of the North Pier of the New Harbour of Fraserburgh, designed by John Rennie, of London, Esq., Civil Engineer, was laid 1st of September, 1807, of the æra of Masonry, 5807, and of the reign of George III. the 47th year, by the Right Worshipful Thomas Burnett, Esq. Master of the Aberdeen Lodge, and Alexander Dauney, Esq., Deputy Master, the Right Hon. Alexander George Lord Saltoun, being Superior and Provost of the Burgh; William Kelman, Esq., Baillie Alexander Dauney, L. L. D. his Lordship's Commissioner; William Smith Treasurer; Sebastian Davidson, Dean of Guild; William Fraser, Esq., of Menzie, H.C.; John Dalrymple, sen., William Walker, John Wallace, William Milne, John Milne, James Gray, Alexander Buchan, William Cooper, William Greig, Charles Wemyss, and John Alexander, Merchant Counsellors; John Dalrymple, Junior, Robert Matthew, and John Barnett, Trades Counsellors; Lewis Chalmers, Town Clerk; Mr. W. Stuart, from Mid Lothian, Superintendent. Q.F.F. Q.S."

The Master now ordered the stone to be lowered, making three regular stops; when, with the assistance of two operative Brethren, he conducted the stone to its bed. The Master, with the Deputy on his right, standing towards the east, and the Wardens on the west, the square, the plumb, the level, and the mallet, being successively delivered by the Deputy to the Master, were by him applied to the sides, top, and square of the stone, in several positions: with the mallet he then gave three knocks, saying, "May

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the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by his Providence enable us to finish this and every other work which may be undertaken for the good and advantage of this town and harbour!" On which the Brethren gave three huzzas.

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

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

On the evening of next day, a ball and supper were given to the ladies of Fraserburgh, and neighbourhood also, in honour of the occasion, at which it may well be said no small share of the beauty of the North was present. Ninety-two sat down to supper. Dancing began again after supper, and continued with much spirit till five o'clock in the morning.

On the 12th of February, 1806, the Earl of Moira, in the chair, informed the Grand Lodge, that during his residence in Edinburgh he had visited the Grand Lodge of Scotland, and taken the opportunity of explaining to it the extent and importance of this Grand Lodge, and also the origin and situation of those Masons in England who met under the authority of the Duke of Athol; that the Brethren of the Grand Lodge of Scotland had expressed themselves, till then, greatly misinformed of those circumstances; having been always led to think, that this Society was of a very recent date, and of no magnitude; but now, being thoroughly convinced of their error, they were desirous that the strictest union and most intimate communication should subsist between this Grand Lodge, and the Grand Lodge of Scotland; and as the first step towards so important an object, and in testimony of the wishes of the Scots Masons, his Royal Highness the Prince of Wales had been unanimously elected Grand Master of Scotland. The Grand Master, in the chair, further informed the Grand Lodge, that the Grand Lodge of Scotland had expressed its concern that any difference should subsist among the Masons of England, and that the Lodges meeting under the sanction of the Duke of Athol should have withdrawn themselves from the protection of the ancient Grand Lodge of England; but hoped that measures might be adopted to produce a reconciliation; and that the Lodges now holding irregular meetings would return to their duty, and again be received into the bosom of the Fraternity. That, in reply,

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

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

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

That it is contrary to the principles of Masonry for any Lodge to publish its sentiments upon political subjects, inasmuch as the agitation of any political question, or the discussion of any public affair, is strictly forbidden among Masons; the Grand Lodge itself, though acting for the whole Craft, not being justifiable in departing from this rule, unless in some cases of obvious and extreme necessity.

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

On the 28d November, 1808, the Acting Grand Master informed the Brethren, that he had received a communication from the Grand Lodge of Ireland, applauding the principles professed by this Grand Lodge in its declaration to the Grand Lodge of Scotland, and desiring to co-operate with this Grand Lodge in every particular which might support the authority necessary to be maintained by the representative body of the whole Craft over any individual Lodge. That the Grand Lodge of Ireland pledged it-

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self not to countenance or receive as a Brother any person standing under the interdict of the Grand Lodge of England for Masonic transgression.—Upon which it was resolved, that the Acting Grand Master be requested to express to the Grand Lodge of Ireland the due sense which this Grand Lodge entertains of so cordial a communication.

On the 31st of December, 1809, the foundation-stone of Covent-Garden Theatre was laid by his Royal Highness the Prince of Wales, as Grand Master-mason of England and Scotland. The foundation-stone was situated at the north-east angle of the ground, in weight nearly three tons, and containing sixty cubic feet. Previous to the ceremony, it hung, suspended by cordage, over a basement stone. Near to it was placed a marquée for the Prince. Two extensive covered galleries were erected; one to receive the body of Freemasons who assisted at the ceremony; the other was appropriated to the spectators. Surrounding scaffolds were covered with many hundreds of workmen, who were engaged in the building. A detachment of the first regiment of guards was posted, as a guard of honour, at the Prince's entrance, with a band of musicians; and four other military bands were stationed on elevated platforms, near the company, to enliven the scene.

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

On their arrival at the Theatre, they were welcomed to the places assigned them, by the band playing the old tune of a Free and an Accepted Mason. The Grand Officers proceeded to the marquee, and were arranged in order. The Master, Wardens, and nine members of the Stewards' Lodge, and nearly four hundred Masters and Wardens of Lodges attended, habited in the insignia of the Order. The several bands played, alternately, airs till one o'clock, the hour fixed for the appearance of the Prince; when his Royal Highness, in his coach, accompanied by the Duke of Sussex, attended by General Hulse and Colonels M'Mahon and Bloomfield, arrived under an escort of horse guards. His Royal Highness was received, on his entrance at the Bow-street door, by the Earl of Moira, Acting Grand Master, the detachments of guards saluting, with grounded colours, and beating the grenadiers' march. Mr. Harris and Mr. Kemble, after paying their respects to his Royal Highness, ushered him to the marquee, where his arrival was announced by loud plaudits, the royal standard hoisted, and the discharge of a royal salute of artillery. His Royal Highness, who was dressed in blue, with a scarlet collar, wearing the insignia of his office

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as Grand Master, a pair of gold compasses set with brilliants and other jewellry, and a white apron bordered with purple, and fringed with gold, appeared in high health and spirits. Proceeding, uncovered, with his suit, through a railed platform spread with superfine broad green cloth bound with scarlet and yellow, forty dismounted life-guardsmen, who were Masons, without arms, lining the sides of the railing, the company all rose as his Royal Highness passed the platform to the marquee, and gave him three cheers; when the united bands immediately struck up, "God save the King." His Royal Highness, as he passed, smilingly bowed to the ladies with the most fascinating affability.

. The Grand Officers had previously placed the Masonic instruments on a table in the marquee. A plan of the building, with its sections and elevations, was now presented to his Royal Highness, by Robert Smirke, Esq., the architect; and a gilt silver trowel by Mr. Copeland, the builder of the edifice. Having paused a short time in conversation with the proprietors, and with the Grand Masonic Officers in the marquee, his Royal Highness proceeded to the ceremonial. On a signal given, the corner-stone was raised about four feet; the hod-men, in white aprons, instantly conveyed the necessary quantity of fine cementing mortar, which was neatly spread on the base-stone by the workmen of the building, similarly dressed. His Royal Highness now advanced, uncovered, to the north east corner of the stone; when John Bayford, Esq., as Grand Treasurer, deposited, in a space cut for it in the basement-stone, a brass box, containing the British gold, silver, and copper coins of the present reign. On a part of the stone was, "Long live George Prince of Wales," and "To the King," with a medallion of the Prince. There were also deposited two large medals, one of bronze, bearing the head of His Royal Highness on one side, and on the other, the following inscription:

Georgius
Princeps Walliarum
Theatri
Regiis Instaurandi Auspiciis
In Hortis Benedictinis
Londini
Fundamenta
Sua manu LOCAVIT
MDCCCVIII.

The other medal, engraved in copper, bore on one side this inscription:

Under the auspices of
His Most Sacred Majesty George III.
King of the United Kingdoms of Great
Britain and Ireland,

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The Foundation-stone of the Theatre of
Covent Garden
Was laid by his Royal Highness
GEORGE PRINCE OF WALES.
MDCCCVIII.

On the reverse is engraven:

ROBERT SMIRKE, Architect.

His Royal Highness now, as Grand Master, finished the adjustment of the mortar with his trowel; when the upper stone was lowered in the sling to its destined position; all the bands playing "Rule Britannia," a discharge of artillery being fired, and the people with the most animating cheers applauding the spectacle. The junior and senior Grand Wardens, and the acting Grand Master, the Earl of Moira, now severally presented his Royal Highness with the plumb, the level, and the square; and the Prince, having applied them to the stone, pronounced the work correct, and gave the stone three strokes with his mallet.

Three elegant silver cups were then presented, successively, to his Royal Highness, containing corn, wine, and oil, which he scattered and poured over the stone, all the bands playing "God save the King." His Royal Highness then restored the plan of the building into the hands of the architect, approving that specimen of his genius, and desiring him to complete the structure conformably thereto. Then graciously turning to Mr. Harris and Mr. Kemble he wished prosperity to the building and the objects connected with it, and success and happiness to its proprietors and managers.

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

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

The Masters and Wardens of the Masonic Lodges then returned in procession to their hall in Great Queen-street; when the Grand Lodge was closed, after making a formal minute of the proceedings, and receiving,

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through the medium of the Grand Treasurer, the thanks of the Prince for the favour of their attendance.

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

The proprietors of Covent Garden Theatre soon afterwards received a letter from Colonel M'Mahon, dated from Carlton-house, in which he stated, that he had it in command from his Royal Highness the Prince of Wales, to express his high approbation of the very great order and regularity with which the whole arrangement of the ceremonial had been formed and conducted.

On the 12th of April, 1809, it was resolved, That this Grand Lodge do agree in opinion with the committee of charity, that it is not necessary any longer to continue in force those measures which were resorted to in or about the year 1739, respecting irregular masons; and do therefore enjoin the several Lodges to revert to the ancient landmarks of the Society. This measure was carried into effect by the appointment (with the sanction of the Grand Master) of an occasional Lodge named "The Lodge of Promulgation," which will appear to have been a step preparatory to the so-much-desired Union of Masons Ancient and Modern.

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

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

SECTION XVI.

History of Masonry, from 1812 *to* 1813.

On the death of Sir Peter Parker, Baronet, Admiral of the Fleet, Dec. 21, 1811, his Royal Highness the Grand Master was pleased to confer the

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office of Deputy Grand Master upon his Royal brother the Duke of Sussex, Master of the Lodge of Antiquity.

To no person had Masonry for many years been more indebted, than to the Earl of Moira, (now Marquis of Hastings.) Toward the end of the year 1812, his Lordship was appointed Governor General of India: and it was considered by the Fraternity as only a just mark of respect, to invite his Lordship to a farewell banquet, previous to his departure from England; and to present him with a valuable Masonic Jewel, as a memorial of their gratitude for his eminent services.

The 27th of January, 1813, was the day appointed, when a most sumptuous dinner was served up in Freemasons' Hall, to above five hundred Brethren, including six Royal Dukes; viz. Sussex, D.G.M., York, Clarence, Kent, Cumberland, and Gloucester. The gallery was filled with ladies of the first fashion and respectability, including the Countess of Loudon and Moira. The Duke of Kent's band attended in the Music Gallery; and the following professional gentlemen occasionally delighted the company with their vocal exertions: viz. Messrs. Bellamy, Hawes, Neild, Leete, Goss, Terrail, Taylor, Evans, Elliott, Clarke, Doyle, and Master King.

The Duke of Sussex, in proposing the health of the Prince Regent, said, "I am commanded by his Royal Highness to express his regret that he is not here amongst you this day; but his hearty good wishes are with you; and I also beg leave to recal to your recollection the many obligations which are due to his Royal Highness for his having brought forward the Noble Lord whom we this day have amongst us."

In a most eloquent oration, the Duke of Sussex afterwards proposed the health of the "The Earl of Moira, the friend of his Prince, the friend of his country, and the friend of mankind."

To which the Noble Earl replied in the following speech; for the report of which, and of those that follow, we are indebted to Brother Alexander Fraser, of Thavies Inn:—

"Brethren, It has been said, that out of the fulness of the heart the tongue speaketh. I know not upon what grounds that statement was founded; but at present, at least, I cannot vouch for its accuracy; never did I more wish for a command of words, and never was I less confident of my powers, than I am upon this occasion; yet, God knows, my heart is full enough. But the overwhelming marks of regard and attachment with which you have honoured me, and still more the exaggerated compliments which I have just received from the Illustrious Personage who presides here this day, leave me little of that spring of spirit, which is necessary towards answering adequately. I thank that Illustrious Personage for his high encomium, though he has left me a difficult line to draw between apparent acceptance of so overcharged an eulogy, and failure in due recogni-

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tion of your kindness. I thank that Illustrious Personage, because I know the cordiality of his soul, and triumph in the impulse which it has given to his expressions, though it has raised him to a strain of eloquence, after which any language of mine must seem tame and feeble. You, Brethren, well know the medium through which our Illustrious Chairman has viewed me, and will thence not be at a loss to account for his fervour; but they who cannot construe those expressions by that key which all of you understand, ought to be apprised, that there exists in the Society of Masons a brotherly affection, nay, an affection far more than brotherly, which delights in slackening the crest of judgment, and even rioting in the field of fancy, when the object is either to exalt the merits or to extenuate the defects of a member of the Craft. (Applause.) Such has been the practice of the Illustrious Personage who has just addressed you. He has allowed fraternal partiality to seduce him into all the indulgence of luxuriant imagination. He has sketched a picture with fairy tints. He has exhibited the hand of a master in the portraiture; but he has also displayed a master's license; trusting that elegance of outline and brilliancy of colours would atone for deficiency of resemblance. What the Royal Duke has been pleased to ascribe to me, has been only the emanation of the principles cultivated in this hallowed Institution,—the practical effect of those lessons which Masonry inculcates, not for purposes of mysticism, but in the hope of their influence on the interests of society. His Royal Highness has been pleased to dilate upon my humble services in the army. I am sufficiently conscious of the exiguity of the scale upon which it has been my lot to act. I have no pretensions to aught beyond credit for zeal; and with that I can be satisfied. If I know myself, I have ever held it of far higher value to possess the silent esteem which attends an useful member of the community, than to be followed by the clamorous, but unweighed and transient, applause of the multitude. Only believe of me that I have honestly considered myself the servant of the country, always liable to be called upon to support its interests, and always ready to obey with fervour the summons. *That merit* is all that I can be entitled to claim.—The Illustrious Chairman has praised me as the friend of the Prince. Can I assume merit for my attachment, when all the honour of such a connexion through a length of years must have been bestowed upon me? If I had the happiness of being distinguished by such partiality, adherence was but a slender return, though the only one I could make. But were it possible for me to forget every other cause for pride and gratitude in such favour, there is one obligation which the circumstances of this day would present most emphatically to my memory. It was the Prince Regent who placed me in the situation whence I have derived all the flattering testimonies of your good-will. To him I owe the opportunities of endearing myself to you, if I dare indulge myself in listening to your friendly assurances of

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my having done so; to him I stand indebted for the means of manifesting what I thought out to be the tenor of his representative in the Craft. You have approved my conception of that character. You have gone further; you have rewarded it by making this the proudest day of life; and see how much his influence contributes to that pride. When I look round me and observe so many individuals of the Royal Family present on the occasion, I must feel what an indication it is of his generous wish that your kind enthusiasm should have his implied concurrence; not that I can thence be less grateful to each of these Illustrious Personages, for allowing me the boast, that their countenance on this night bore testimony to their ratifying your approbation. This, as a man, I feel deeply, but with no inferior sensibility as a Mason. Dignifying, indeed, it is to the Craft, to see those elevated Personages exhibit their fellowship with us. But it is not merely a superficial honour to which your minds should be alive. No, you ought to feel the incalculable benefit which the serious objects of Masonry must derive from this public display of the sentiment of Royalty towards the Brotherhood; this avowal from so many of those immediately connected with the Throne, that they make common cause with your welfare and your affections. Let us carry this thought farther. Let us exult in the advantage which may ensue to every class in Britain, from the circumstance, that these elevated individuals could not have been present here had they not previously received all these solemn inculcations with which Masonry endeavours to dispose the heart of each of the initiated to promote the comfort of his fellow. Every one of these Illustrious Persons has had the important lesson whispered into his ear, "Be Simple, be Benignant, be Man!" And the germ planted in minds like theirs cannot be unfruitful. They comprehend their rich reward. They share with us in the glowing confidence, that the beneficence of a superintending Father perpetually shields us. They participate with us in that sure hope of the future, which makes our present existence appear but a speck in the immensity of our immortal heritage. They are assimilated to us in all the generous affections of that charity, which tells us, that kindness to all must be the oblation most acceptable to Him, who, in creating all, could have no motive but their happiness. When Royalty cherishes such sentiments, its commixture with social life is a blessing. Need I remark, how proud the distinction is for our own beloved country, that the presence of these Illustrious Persons, in meetings of convivial society, so far from being a check upon hilarity, is an encouragement which renders enjoyment more grateful. Yes, the influence of Royalty in Britain is never felt, but as the genial zephyr which cheers and invites to expansion every bud it breathes upon; while in other realms, it is the wind from the desert, withering all over which it passes.

"One word upon a point more immediately referable to myself. I have

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called this the proudest day of my life. I ought to feel it so. For above one-and-twenty years I have had the honour and satisfaction of presiding in this society; a society formed to stimulate men to the practical application of doctrines, at which I have slightly glanced, but on which I should have been happy (had it been allowable) to expatiate. The prodigious extent of this Society in England is little imagined by those who are not called upon to look to its numbers. Its perfect tranquility attracts no attention. That so vast a body should exist in such silence, and move with such invariable regularity, while it would appear to the casual observer that no eye watches or hand directs its procedure, is the best proof of its rigid adherence to principles, in their nature unalterably advantageous to society. It is, then, a pride to hold a leading station among such men.—But while I have enjoyed that distinction, I have, on the other hand, been subjected to their scrutiny. It has been not only the right, but the duty of Masons to keep a vigilant eye over my conduct in life, that, if censure were due, their remonstrance and rejection might prevent the credit of the Craft from being tainted by the ostensible superintendance of an unworthy individual. After that observation of me for one-and-twenty years, my Brethren have this day pronounced their judgment. I therefore ought to know how to appreciate this testimony of your approbation. I do appreciate it justly. I should believe your verdict to be partial; perhaps I must be conscious it is so; but in the eyes of the world it is the stamp of honour affixed upon me; and I thank you, Brethren, with a gratitude commensurate to the magnitude of the boon."

This speech was, as might naturally be expected, followed by the most enthusiastic bursts of applause.

The Duke of Sussex then requested the attention of the company to a song, written expressly for the occasion.

The following elegant and appropriate stanzas, written for the occasion by Waller Rodwell Wright, Esq., (the author of *Horæ Ionicæ*, a poem descriptive of the Ionian Islands, where he formerly resided as his Majesty's Consul, and of which he has lately had the honour of being appointed Grand Master,) were, accordingly, sung by Mr. Bellamy, with much and deserved applause; the last verse being encored by the company, and again encored by the Royal Chairman:—

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OCCASIONAL STANZAS,

ADAPTED TO THE GERMAN AIR—"*Erschall O Gefühl.*",

FREE-MASONS' HALL, JAN. 27, 1813.

THOU, soft-breathing Lyre, for a while be suspended
The social delight which thy numbers impart:
While sighs of regret with our raptures are blended,
And strains of affection flow warm from the heart.
Hail! hail! hail! to ev'ry bosom dear,
Thou, to whose honour'd name
We consecrate the parting tear.

Ye realms, where the day-star first springs from the ocean;
Now welcome the dawn of Philanthropy's day;
Ye nations that tremble in abject devotion,
By Ganges or Indus—rejoice in her sway.
Hail! hail! hail! &c. &c.

Go on, noble Spirit! still guerdon'd with glory,
Pursue the bright track which thy fate has assign'd;
For thus shall thy name live ennobled in story,
Of Britain the Pride, and the Friend of Mankind.
Hail! hail! hail! &c. &c.

Oh, deem not our hearts can e'er cease to revere thee,
Or still on thy virtues with rapture to dwell,
Recalling those scenes to our souls that endear thee,
And the pain of that hour when we bade thee farewell!
Hail! hail! hail! &c. &c.

E'en then, while between us wide oceans are rolling,
Whene'er we assemble these rites to renew,
With magic illusion our senses controling,
Shall Fancy restore thee again to our view.
Hail! hail! hail! &c. &c.

And when on that breast, where bright honour, still beaming,
Sheds lustre, excelling what Kings can bestow,
The pledge of Fraternal Affection is gleaming,
With kindred emotions thy bosom shall glow.
Hail! hail! hail! &c. &c.

Oh, think, while glad millions their gratitude breathing,
For Freedom and Justice, thy name shall adore,
Fond Friendship and Joy rosy chaplets are wreathing,
To greet thy return to thy lov'd native shore.
Hail! hail! hail! &c. &c.

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On a signal being given, which had been previously mentioned, the ladies retired from the gallery; and the Duke of Sussex opened the Special Grand Lodge.

After several of the accustomed toasts had been given and drunk, the *Jewel* which was to be presented to the Earl of Moira, as Acting Grand Master of the Fraternity, was paraded round the Hall by the managers in procession, carried on a velvet cushion by T. H. Farquhar, Esq, P.S.G.W. as Master of the Ceremonies, in order that all the Brethren might have an opportunity of beholding it.*

The Duke of Sussex, after addressing the Brethren in the usual manner, spoke as follows;

"I now rise with those sensations which are more easily conceived than expressed. To have been placed by you, in this chair to communicate, or to be the organ of your respectful, affectionate, and grateful feelings, toward your most worthy Acting Grand Master, when so many more able Masons than myself are here collected, and so many elder Brethren of the Royal Family are here present, is an honour conferred upon me of greater magnitude than I can express; I consider it as one of the highest compliments my Masonic zeal can ever aim at attaining. Most worthy Acting Grand Master, (the Royal Chairman turning towards and addressing the Earl of Moira,) much as I esteem and much as I respect you as my friend, still you must upon this occasion, be convinced that I am not speaking merely my own sentiments, but that I am endeavouring to utter the feelings and to express the sensations of the whole Craft, in now addressing *you individually*. We, having laboured for no less than twenty-one years under your vigilant care and superintendence, feel ourselves most closely attached by sentiments of gratitude and esteem towards you; impressed as we are with the conviction that we owe much to you for your constant anxiety and unabating zeal for the welfare of the Brethren collectively and individually. Masonry, as you well know, is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind, creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the Brotherhood with emulation to deeds of glory,

* This superb Jewel is suspended from a collar three feet long, composed of seven rows of fine gold Maltese chain, intersected by five gold parallelograms, with brilliant centres.

The Fraternity were indebted for the design and execution of this chaste and elegant production of art to brother J. C. Burckhardt, of Northumberland-street, Strand; who most liberally executed it in the very first style of workmanship, at the cost price of the materials and labour. The Collar and Jewel were examined by one of the most eminent jewellers in the metropolis, who estimated it at about fifteen hundred pounds; whereas Brother Burckhardt's charge was under six hundred and seventy pounds.

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such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths, by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbour, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do. As Masons and Brethren, we always stand upon a level by the principles which we are taught; we are all of the same family—high and low, rich and poor, created by the same Almighty Power, and preserved in existence by a consolation and support originating from the same source. Still, however, Masonry teaches us to shew respect and honour to each man to whom respect and honour are due, according to the respective characters of each individual; and, when individuals deserve well of the whole Fraternity, it displays that additional lustre, that Masons unite heart and hand, to evince conjointly their high estimation of meritorious services. We, therefore, my Lord, behold in you that illustrious character who calls forth the respect and approbation of the whole Fraternity; who, forsaking your own comforts in your native country, and, as it were, even your high station in society, deigned to turn your philosophic mind, with all its energies, to promote the welfare and happiness of this particular association, as if sent by the bounty of Providence to guard the best interests of this people. You, who possess that character, commanding respect and confidence, have laboured with effect to impose and to enforce those duties which are necessary to the welfare and success of the Craft. When we behold such a character, we cannot help feeling how much virtue has been hid in the shade, and at the same time, how much your high intellect has been exerted for the advancement and prosperity of this society. These are the sentiments, most worshipful Acting Grand Master, which I, on behalf of myself, and of the Society at large, communicate as our feelings upon this important occasion; impressed with a conviction, that to you, above all others, we owe obligations which we never can forget. At a moment when this Society was pregnant with total destruction, your patriotic exertions excited and created new energies, and, like the Phœnix which rises from the flame, we arose again. (*Applauses.*) Impressed, I say, with these ideas, and seeing the whole Craft inspired by similar sentiments, I have been deputed by them to invest you, as the most worshipful Acting Grand Master of this Order, with this badge of honour, as a small testimonial of our veneration and esteem." (Here the Royal Chairman invested the Noble Earl with the Jewel, purchased by the voluntary contributions of the society at large. The applause and cheering were here so great, that some observations which

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fell from the Chair could not be distinctly heard.) "We wish," continued his Royal Highness, "that you should carry this Jewel as a signal of our marked attention and favour; and that that bright star which is in the centre of it, may conduct you to that shore to which you are destined, and also to that glory, which we, as Masons, earnestly wish may be ever attendant upon one of our number who has rendered himself by his meritorious services so dear to us. Brethren, I shall now propose to drink the health of our most worshipful Acting Grand Master, after which, I shall give up the hammer into his Lordship's hands, craving him to take that situation in which I am sure he will, as he has hitherto done, afford satisfaction and joy to the Fraternity." His Royal Highness then concluded with drinking "The Health of the Earl of Moira, our worthy Acting Grand Master."

This toast was drunk by all the Brethren with the utmost enthusiasm, and with the accustomed honours; after which, his Royal Highness the Duke of Sussex resigned the chair to the Earl of Moira.

The Earl of Moira then rose, and addressed the Brethren from the Chair, to the following purport:

"Brethren, it would at any moment give me infinite pain and concern to remove from this Chair one who so ably fills it, and one who so firmly possesses the admiration and affection of this Fraternity; and it particularly grieves me upon this occasion, when, in doing so, I may appear ungrateful, after the generosity of his effusions towards me. But I am not at liberty, now that the Lodge is resumed, to waive that which is not to be regarded as a right, but as the duty of my function. It is your authority which I represent, and I must not let my personal feelings compromise it. The station in which I am placed, and the Jewel which I now wear, admit of no deviation, upon my part, from that principle in your regulations, which gives me here superintendence. I shall thereby be enabled to offer myself more conspicuously to your notice, and be heard more distinctly in the profession of that gratitude which is imprinted upon my heart to the utmost extent of human feelings. It will be everlastingly engraven there; for, so long as I exist, it is impossible there can ever be the slightest deduction from that extraordinary degree of obligation I must feel towards *you*, whose kindness has been so unprecedented and unmeasured. Believe me, if the most transient shade of repugnance passed over my mind in regard to accepting a present of so much intrinsic value, the hesitation was instantly chastened by a correcter sentiment. I must have felt the unworthiness of a doubt about meeting with confidence the wishes of my Brethren; although I must regret that they have suffered their kindness so to tax their purses. I should be unworthy of your fraternal esteem, could I not answer it with as cordial a confidence. As long as I wear this badge of honour upon my breast, the recollection of your extraordinary kindness and regard shall be

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most lively, and shall animate my spirit to any exertion which may give me the chance of justifying to the world your opinion of me. It shall be my constant *Monitor* in all my future duties. *In it* I shall find a perpetual admonition to practise, with still greater activity than ever, those philanthropic and benevolent principles of Masonry in the situation of Rule which I am about to hold over that vast territory whither I am destined. I will appeal to it with a consciousness of having, at least, endeavoured to fulfil my duties; if ever my spirits flag, that they be roused anew by reflecting on the testimony of those sentiments you have been pleased to entertain of my exertions for the advancement of the interests and welfare of this Institution. I felt a diffidence in addressing you upon occasion of the first speech of our most Illustrious Deputy Grand Master; and if so, what must be my feelings *now*? I feel myself totally unable to enter into any minute discussion; I can only say, that, when he is pleased to represent me in such a flattering light as he has done, I think he has slidden into some confusion as to the object of his applause. The lustre which he praises, and which his friendship misleads him to consider as essentially mine, is only the splendor of Masonry reflected from me. The prominent station which I hold here, concentrates all the rays of the Craft upon my person, as it would upon the person of any other placed in the same elevation; and the Illustrious Deputy Grand Master, makes an effort to persuade himself that this lunar brilliancy is the genuine irradiation of the sun. My real relation to you may be best explained by an Asiatic apologue.* In the baths of the east, perfumed clay is used instead of soap. A poet is introduced, who breaks out into an enthusiastic flow of admiration at the odour of a lump of clay of this sort. "Alas!" answers the clay, "I am only a piece of ordinary earth; but I happened to come in contact with the rose, and I have borrowed some of its fragrance." I have borrowed the character of the virtues inherent in this Institution; and my best hope is, that however minute be the portion with which I have been thus imbued, at least, I am not likely to lose what has been so fortuitously acquired. Gratitude holds a high rank among those virtues; and if I can be confident of any thing, it must be of this, that earnest gratitude towards you cannot depart from my breast but with the last pulse of life. With the sincerest attachment, and an affection truly fraternal—with a just return of soul to all that you have been pleased to express through our worthy Deputy Grand Master on my account—in regard to all the kindness you have exhibited towards me, I beg leave to drink Health and Happiness to every individual present." (*The most unbounded applause ensued.*)

After a variety of appropriate toasts and songs, Lord Moira, in his capacity of Chairman and Acting Grand Master, then proposed as a toast,

* The prophecy of Sadi.

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"*The King of Sweden, the Grand Master of the Masons of the North.*"

The Swedish Ambassador then rose, and said—

"Brethren, for the King, my master, I beg leave to return you all my hearty thanks for the honour you have done him. I shall take care to embrace the first opportunity I may have, to acquaint my master, the King of Sweden, and all the Brethren of my country, with the honour which this grand and noble Society has been pleased to confer upon him, and also upon them."

The health of Lord Kinnaird, D.G.M. of Scotland, was drunk, who returned thanks in a very handsome manner.

The healths of the officers of the Grand Lodge were afterwards drunk.

Lord Moira then said,—

"Brethren, I should be deemed deficient in that attachment and regard usual upon such occasions, if I did not drink the Health of the Provincial Grand Masters, Sir John Doyle and his colleagues, who attend us upon this occasion, and whose sentiments I know are those of reciprocal attachment and fraternal love, both upon their own part, and on behalf of the provincial lodges which they superintend."

This toast being drunk with great cordiality and joy, Sir John Doyle rose, and addressed the Brethren nearly to the following effect:—

"Most worshipful Acting Grand Master, and Brethren—Honoured as I have been by the personal notice of the Chair, and deputed by my colleagues, the Provincial Grand Masters, I rise to return our joint thanks for the honour which has been conferred upon us. The value of the compliment is considerably enhanced by the kindness with which the toast has been received by all the worthy Brethren present, and the gracious approbation given to it by our Illustrious Visitors; it is doubly gratifying to us in coming from a body, the basis of whose Institution is, *to fear God, to honour the King, and to love one's neighbour as one's self;* an Institution whose principles, if universally diffused, would tend to calm those angry storms that agitate and convulse an affrighted world, and man would no longer be the bitterest enemy of his fellow man. Upon the interesting occasion which has brought us together this day, and which has excited the best feelings of the human breast, it is impossible to be wholly silent. I am, indeed, sensible of the difficulty, nay, the impossibility of engaging your attention, unless you could do, what you never will do, forget the brilliant display of impressive eloquence which you have heard from the Chair, and from the distinguished person who has been the subject of its just and elegant eulogium. But, Brethren, difficult as the task may be, that heart must be cold and callous indeed that could remain unmoved at such a scene as this, and not catch some sparks of that enthusiastic fire

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which seems to animate the whole,—an enthusiasm which must be as honourable to those who feel it, as gratifying to him whose virtues have called it forth. (*Much applause.*) If this could be applicable to a casual observer, how must it affect the feelings of one, who, from earliest youth, has been honoured with the unvaried friendship of this highly-gifted man. I know him *well*, and he who knows him best must love him most; I know his virtues, but I also know the refined delicacy of his manly mind; and I am fearful, that, in endeavouring, however inadequately, to describe the one, I should insensibly inflict a wound upon the other. Were it not for fear of this offence, what countless instances could I state of modest merit brought forward and sustained; of rising genius fostered and protected; of human misery relieved and comforted. The helpless orphan, the wretched widow, the aged parent, the houseless stranger, the prostrate foe, all shared the bounty of his generous hand—(*here ensued loud and reiterated applauses and joyful approbation:*)—thus embracing in the vast scope of his comprehensive and philanthropic mind every gradation of human woe, from childish infancy to decrepit age. He was in heart *a true Mason*, "and every child of sorrow was a brother; *self* was the only *being* that seemed by him forgot."—Happy Hindoo! how will thy sable sons have cause to bless the power that sends them a father and protector to diffuse happiness among countless millions! But I dare not trust my feelings further; delicacy forbids me to say more,—*truth* and *justice* would not allow me to say less."

The Grand Lodge was soon afterwards closed in the usual form. Lord Moira, on retiring, said, "May God bless you all!" and, agreeably to a previous hint, no person remained after his Lordship had quitted the Hall.

When, by the accession of the Prince of Wales to the Regency of the United Kingdom, etiquette seemed to require his resignation as Grand Master, the Duke of Sussex was, by the unanimous acclamation of the Grand Lodge, elected to fill that high and important situation; and the Prince Regent soon after graciously condescended to accept the title of Grand Patron of the Order.

It was early discovered, that the Duke of Sussex's whole heart was bent on accomplishing that great *desideratum* of Masons, the Union of the Two Fraternities who had been mis-termed *Ancient* and *Modern;* and his high station in life certainly carried with it an influence which could not have been found in an humbler individual.

It has been already said, that his Grace the Duke of Athol was at the head of the Ancient Fraternity—for, to be explicit without circumlocution, we must at present make use of these terms relatively. The fact is, that the Ancients, after their secessions, continued to hold their meetings without acknowledging a superior, till 1772; when they chose for their

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Grand Master the Duke of Athol, who was then Grand Master Elect for Scotland.

This venerable nobleman, we may presume, was convinced by the Royal Duke's arguments, strengthened by his own good sense and benevolent mind, how desirable must be an actual and cordial union of the two societies under one head; because, to pave the way for the measure, his Grace, in the handsomest manner, shortly after resigned his seat of Grand Master, recommending his Royal Highness the Duke of Kent (who had been made a Mason under that constitution) as his successor; who was accordingly elected and installed Grand Master of that body of Masons, at Willis's Rooms, St. James's Square, on the 1st of December, 1813: on which occasion his Royal Highness most liberally professed, that he had accepted the office with the sole view of co-operating, more effectually, perhaps, with his Illustrious Brother of Sussex, in promoting and cementing the so-much-desired Union.

Zealously did the two Royal Brethren devote themselves to the arduous task; and, taking to their council three distinguished Brethren belonging to each society, then at length arranged the following (among other)

ARTICLES OF UNION between the TWO GRAND LODGES OF ENGLAND.

In the name of GOD, Amen.

The Most Worshipful His Royal Highness Prince Edward Duke of Kent and Strathearn, Earl of Dublin, Knight Companion of the Most Noble Order of the Garter and of the Most Illustrious Order of Saint Patrick, Field Marshal of his Majesty's Forces, Governor of Gibraltar, Colonel of the First or Royal Scots Regiment of Foot, and Grand Master of Free and Accepted Masons of England, according to the Old Institutions; the Right Worshipful Thomas Harper, Deputy Grand Master; the Right Worshipful James Perry, Past Deputy Grand Master; and the Right Worshipful James Agar, Past Deputy Grand Master; of the same Fraternity: for themselves and on behalf of the Grand Lodge of Freemasons of England, according to the Old Institutions; being thereto duly constituted and empowered:—on the one part,

The Most Worshipful His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, and Grand Master of the Society of Free and Accepted Masons under the *Constitution of England*; the Right Worshipful Waller Rodwell Wright, Provincial Grand Master of Masons in the Ionian Isles; the Right Worshipful Arthur Tegart, Past Grand Warden; and the Right Worshipful James Deans, Past Grand Warden; of the same Fraternity; for themselves and on behalf of the Grand Lodge of the Society of Freemasons under the Constitution of England: being thereto duly constituted and empowered:—on the other part,

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Have agreed as follows—

I. There shall be, from and after the day of the festival of Saint John the Evangelist next ensuing, a full, perfect, and perpetual Union of and between the two Fraternities of Free and Accepted Masons of England above-described; so as that in all time hereafter they shall form and constitute but one Brotherhood; and that the said community shall be represented in one Grand Lodge, to be solemnly formed, constituted, and held, on the said day of the festival of Saint John the Evangelist next ensuing, and from thenceforward for ever.

II. It is declared and pronounced, that pure Ancient Masonry consists of three degrees, and no more; viz. those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch.) But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.

III. There shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing, and raising, instructing, and clothing, Brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions, of the Craft, shall be maintained, upheld, and practised, throughout the Masonic World, from the day and date of the said Union until time shall be no more.

IV. To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions, of Masonry, and further to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed, that the obligations and forms that have, from time immemorial, been established, used and practised, in the Craft, shall be recognized, accepted, and taken, by the members of both Fraternities, as the pure and genuine obligations and forms by which the incorporated Grand Lodge of England, and its dependent Lodges in every part of the World, shall be bound: and for the purpose of receiving and communicating due light, and settling this uniformity of regulation and instruction (and particularly in matters which can neither be expressed nor described in writing,) it is further agreed, that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorise, delegate, and appoint, any two or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the said Fraternities; and that the respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens, and Brothers, then and there present, shall solemnly engage to abide by the true forms and obligations (particularly in matters which can neither be described nor written,) in the presence of the said Members of the Grand Lodges of Scotland and Ireland; that it may be declared, recognized, and known, that they are all bound by the same solemn pledge, and work under the same law.

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V. For the purpose of establishing and securing this perfect uniformity in all the warranted Lodges, and also to prepare for this Grand Assembly, and to place all the Members of both Fraternities on the level of equality on the day of Re-union, it is agreed, that, as soon as these presents shall have received the sanction of the respective Grand Lodges, the two Grand Masters shall appoint, each, nine worthy and expert Master Masons, or Past Masters, of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London; when, each party having opened (in a separate apartment) a just and perfect Lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and, being thus all duly and equally enlightened in both forms, they shall be empowered, and directed, either to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled "The Lodge of Reconciliation;" or to visit the several Lodges holding under both the Grand Lodges for the purpose of *obligating*, instructing, and perfecting, the Master, Past Masters, Wardens, and Members, in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to enrol the names of all the Members thus re-made in the register of both the Grand Lodges, without fee or reward: it being ordered, that no person shall be thus obligated and registered whom the Master and Wardens of his Lodge shall not certify, by writing under their hands, that he is free on the books of his particular Lodge. Thus, on the day of the Assembly of both Fraternities, the Grand Officers, Masters, Past Masters, and Wardens, who are alone to be present, shall all have taken the obligation by which each is bound, and be prepared to make their solemn engagement, that they will thereafter abide by that which shall be recognised and declared to be the true and universally accepted obligation of the Master Mason.

VI. As soon as the Grand Masters, Grand Officers, and Members, of the two present Grand Lodges, shall, on the day of their Re-union, have made the solemn declaration in the presence of the deputation of grand or enlightened Masons from Scotland and Ireland, to abide and act by the universally-recognised obligation of Master Mason, the Members shall forthwith proceed to the election of a Grand Master for the year ensuing; and, to prevent delay, the Brother so elected shall forthwith be obligated, *pro tempore*, that the Grand Lodge may be formed. The said Grand Master shall then nominate and appoint his Deputy Grand Master, together with a Senior and Junior Grand Warden, Grand Secretary, or Secretaries, Grand Treasurer, Grand Chaplain, Grand Sword-Bearer, Grand Pursuivant, and Grand Tyler, who shall all be duly obligated and placed; and the Grand

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Incorporated Lodge shall then be opened, in ample form, under the style and title of "The United Grand Lodge of Ancient Freemasons of England."

The Grand Officers who held the several offices before (unless such of them as may be re-appointed) shall take their places, as Past Grand Officers, in the respective degrees which they held before; and in case either or both of the present Grand Secretaries, Pursuivants, and Tylers, should not be re-appointed to their former situations, then annuities shall be paid to them during their respective lives out of the Grand Fund.

VII. "The United Grand Lodge of Ancient Freemasons of England" shall be composed, except on the days of festival, in the following manner, as a just and perfect representative of the whole Masonic Fraternity of England; that is to say, of

The Grand Master.
Past Grand Master.
Deputy Grand Master.
Past Deputy Grand Masters.
Grand Wardens.
Provincial Grand Masters.
Past Grand Wardens.
Past Provincial Grand Masters.
Grand Chaplain.
Grand Treasurer.
Joint Grand Secretary, or Grand Secretary, if there be only one.
Grand Sword-Bearer.

Twelve Grand Stewards, to be delegated by the Stewards' Lodge, from among their Members existing at the Union; it being understood and agreed, that, from and after the Union, an annual appointment shall be made of the Stewards, if necessary.

The actual Masters and Wardens of all Warranted Lodges.

Past Masters of Lodges, who have regularly served and passed the Chair before the day of Union, and who have continued without secession, regular contributing Members of a Warranted Lodge. It being understood, that of all Masters who, from and after the day of the said Union, shall regularly pass the chair of their respective Lodges, but one at a time, be delegated by his Lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of all the regular Past Masters of any regular Lodge, who had attained that distinction at the time of the Union, the representation of such Lodge shall be by its actual Master, Wardens, and one Past Master only.'

And all Grand Officers in the said respective Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge,

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as Past Grand Officers, including the present Provincial Grand Masters, the Grand Treasurers, Grand Secretaries, and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments: and, where such appointments shall have been contemporaneous, the seniority shall be determined by lot. In all other respects the above shall be the general order of precedence in all time to come; with this express provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge, after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years.

VIII. The Representatives of the several Lodges shall sit under their respective banners according to seniority. The two first Lodges under each Grand Lodge to draw a lot in the first place for priority; and to which of the two the lot No. 1 shall fall, the other to rank as No. 2; and all the other Lodges shall fall in alternately; that is, the Lodge which is No. 2 of the Fraternity whose lot it shall be to draw No. 1, shall rank as No. 3 in the United Grand Lodge, and the other No. 2 shall rank as No. 4, and so on alternately, through all the numbers respectively. And this shall for ever after be the order and rank of the Lodges in the Grand Lodge, and in Grand Processions, for which a plan and drawing shall be prepared previous to the Union. On the renewal of any of the Lodges now dormant, they shall take rank after all the Lodges existing at the Union, notwithstanding the numbers in which they may now stand on the respective rolls.

IX. The United Grand Lodge being now constituted, the first proceeding, after solemn prayer, shall be to read and proclaim the Act of Union, as previously executed and sealed with the great seals of the two Grand Lodges; after which the same shall be solemnly accepted by the Members present. A day shall then be appointed for the installation of the Grand Master, and other Grand Officers, with due solemnity; upon which occasion, the Grand Master shall, in open Lodge, with his own hand, affix the new great seal to the said instrument, which shall be deposited in the archives of the United Grand Lodge, and to be the bond of union among the Masons of the Grand Lodge of England, and the Lodges dependant thereon, until time shall be no more. The said new great seal shall be made for the occasion, and shall be composed out of both the great seals now in use; after which the present two great seals shall be broken and defaced; and the new seal shall be alone used in all warrants, certificates, and other documents, to be issued thereafter.

X. The Regalia of the Grand Officers shall be, in addition to the white gloves, and apron, and the respective jewels or emblems of distinction, garter-blue and gold; and these shall alone belong to the Grand Officers present and past.

XI. Four Grand Lodges, representing the Craft, shall be held for quarterly communication in each year, on the first Wednesday in the months

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of March, June, September, and December; on each of which occasions the Masters and Wardens of all the warranted Lodges shall deliver into the hands of the Grand Secretary and Grand Treasurer, a faithful list of all their contributing Members; and the warranted Lodges in and adjacent to London shall pay towards the grand fund one shilling per quarter for each Member, over and above the sum of half-a-guinea for each new made Member, for the registry of his name; together with the sum of one shilling to the Grand Secretary, as his fee for the same; and that this contribution of one shilling for each Member shall be made quarterly, and each quarter, in all time to come.

XII. At the Grand Lodge to be held annually on the first Wednesday in September, the Grand Lodge shall elect a Grand Master for the year ensuing (who shall nominate and appoint his own Deputy Grand Master, Grand Wardens, and Secretary;) and they shall also nominate three fit and proper persons for each of the offices of Treasurer, Chaplain, and Sword-Bearer; out of which the Grand Master shall, on the first Wednesday in the month of December, choose and appoint one for each of the said offices; and on the festival of St. John the Evangelist, then next ensuing, or on such other day as the said Grand Master shall appoint, there shall be held a Grand Lodge for the solemn installation of all the said Grand Officers, according to ancient custom.

XIII. After the day of the Re-union, as aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working, and instruction, to be universally established, speedy and effectual steps shall be taken to obligate all the members of each Lodge in all the degrees, according to the form taken and recognised, by the Grand Master, Past Grand Masters, Grand Officers, and Representatives of Lodges, on the day of Re-union; and for this purpose the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges, within the Pills of Mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition: and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language, and dress, may be happily restored to the English Craft.

XIV. When the Master and Wardens of a warranted Lodge shall report to the Grand Master, to his satisfaction, that the Members of such Lodge have taken the proper enjoined obligation, and have conformed to the uniform working, clothing, &c., then the Most Worshipful Grand Master shall direct the new Great Seal to be affixed to their warrant, and the Lodge shall be adjudged to be regular, and entitled to all the privileges of the Craft; a certain term, shall be allowed (to be fixed by the Grand Lodge) for establishing this uniformity; and all constitutional proceedings of any regular Lodge, which shall take place between the date of the

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Union and the term so appointed, shall be deemed valid, on condition that such Lodge shall conform to the regulations of the Union within the time appointed; and means shall be taken to ascertain the regularity, and establish the uniformity, of the Provincial Grand Lodges, Military Lodges, and Lodges holding of the two present Grand Lodges in distant parts; and it shall be in the power of the Grand Lodge to take the most effectual measures for the establishment of this unity of doctrine throughout the whole community of Masons, and to declare the Warrants to be forfeited, if the measures proposed shall be resisted or neglected.

XV. The property of the said two Fraternities, whether freehold, leasehold, funded, real, or personal, shall remain sacredly appropriate to the purposes for which it was created; it shall constitute one grand fund, by which the blessed object of masonic benevolence may be more extensively obtained. It shall either continue under the trusts in which, whether freehold, leasehold, or funded, the separate parts thereof now stand; or it shall be in the power of the said United Grand Lodge, at any time hereafter, to add other names to the said trusts; or, in case of the death of any one Trustee, to nominate and appoint others for perpetuating the security of the same; and in no event, and for no purpose, shall the said united property be diverted from its original purpose. It being understood and declared, that at any time after the Union, it shall be in the power of the Grand Lodge to incorporate the whole of the said property and funds in one and the same set of Trustees, who shall give bond to hold the same in the name and on the behalf of the United Fraternity. And it is fur- agreed, that the Freemasons' Hall be the place in which the United Lodge shall be held, with such additions made thereto as the increased numbers of the Fraternity, thus to be united, may require.

XVI. The fund, appropriate to the objects of Masonic benevolence, shall not be infringed on for any purpose, but shall be kept strictly and solely devoted to charity; and pains shall be taken to increase the same.

XVII. A revision shall be made of the rules and regulations now established and in force in the two Fraternities; and a Code of Laws for the holding of the Grand Lodge, and of private Lodges, and, generally, for the whole conduct of the Craft, shall be forthwith prepared, and a new book of Constitutions be composed and printed, under the superintendance of the Grand Officers, and with the sanction of the Grand Lodge.

Done at the Palace of Kensington, this 25th day of November, in the Year of our Lord 1813, and of Masonry 5813.

EDWARD, G. M.
THOMAS HARPER, D. G. M.
JAMES PERRY, P. D. G. M.
JAMES AGAR, P. D. G. M.

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In Grand Lodge, this first day of December, A. D. 1813. Ratified and Confirmed, and the Seal of the Grand Lodge affixed.

EDWARD, G. M.

Great Seal.

ROBERT LESLIE, G. S.

AUGUSTUS FREDERICK, G. M.
WALLER RODWELL, WRIGHT, P. G. M. Ionian Isles.
ARTHUR TEGART, P. G. W.
JAMES DEANS, P. G. W.

In Grand Lodge, this first day of December, A. D. 1813. Ratified and Confirmed, and the Seal of the Grand Lodge affixed,

AUGUSTUS FREDERICK, G. M.

Great Seal.

WILLIAM H. WHITE, G. S.

A meeting of the two Grand Lodges, in pursuance of Article V. was held on the 1st of December, 1813, at the Crown-and-Anchor Tavern in the Strand. The Articles of Union were laid before these Lodges, and received with masonic acclamation; the Articles were unanimously ratified and confirmed. "The Lodge of Reconciliation" was then constituted; the Royal Grand Masters, respectively, having nominated the following Brethren to form the same:

Old Institutions.

R. F. Mestayer, of the Lodge No. 1.
Thomas Harper, Jun. - - 1.
J. H. Goldsworthy - - 2.
W. Fox - - - - 4.
J. Ronalds - - - 16.
William Oliver - - - 77.
Michael Corcoran - - - 194.
R. Bayley - - - - 240.
James M'Cann - - - 244.

And Brother Edwards Harper, Secretary thereof.

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Rev. Samuel Hemming, D.D. of the Lodge No. 384, R. W. M.
William Meyrick, P. M. - - - 1, S. W.
William Shadbolt, G. Stewards' Lodge - - J. W.
Stephen Jones, P. M. - - - 1.
Laurence Thomson - - - - 54.
Joseph Jones - - - - 66.
Jacob Henry Sarratt - - - - 118.
Thomas Bell - - - - - 180.
J. Joyce - - - - - - 453.

And Brother William Henry White, Secretary thereof.

Their Royal Highnesses the Grand Masters then signed the Articles of Union, and each affixed the Great Seal thereto in Grand Lodge; and the same was countersigned by the Grand Secretary of each of the two Grand Lodges respectively.

GRAND ASSEMBLY of FREEMASONS, for the UNION of the TWO GRAND LODGES of ENGLAND,

On St. John's Day, 27th December, 1813.

The important event of the Re-union of Ancient Freemasons of England, after a long separation, took place, with great solemnity, this day.

The following order of proceedings, which had been previously settled, was strictly observed:

Freemasons' Hall having been fitted up agreeably to a plan and drawing for the occasion, and the whole House tiled from the outer porch; the platform on the East was reserved for the Grand Masters, Grand Officers, and Visitors.

The Masters, Wardens, and Past Masters of the several Lodges, who had been previously re-obligated and certified by the Lodge of Reconciliation, and provided with tickets, signed and countersigned by the two Secretaries thereof, were arranged on the two sides in the following manner; that is to say: The Masters were placed in the front. The Wardens on benches behind. The Past Masters on rising benches behind them. And the Lodges were ranked so that the two Fraternities were completely intermixed.

The Masters, Wardens, and Past Masters, all dressed in black (regimentals excepted,) with their respective Insignia, and in white aprons and gloves, took their places by eleven o'clock in the forenoon.

The Grand Masters, Past Grand Masters, Deputy Grand Masters, Grand Officers, and distinguished Visitors of the two Fraternities, assembled in two adjoining rooms, in which they opened two Grand Lodges, each according to its peculiar solemnities, and the Grand Procession moved towards the Hall of Assembly, in the following order:

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Grand Usher, with his Staff.
The Duke of Kent's Band of Music, 15 in number, all Masons, three and three.
Two Grand Stewards.
A Cornucopia, borne by a Master Mason.
Two Grand Stewards.
Two Golden Ewers, by two Master Masons.
The Nine worthy and expert Masons, forming
The Lodge of Reconciliation.
In single file, rank opposite to rank, with
The Emblems of Masonry.
The Grand Secretary, bearing the Book of Constitutions, and Great Seal.
The Grand Treasurer, with the Golden Key.
The Corinthian Light.
The pillar of the Junior Grand Warden on a Pedestal.
The Junior Grand Warden, with his Gavel.
The Deputy Grand Chaplain, with the Holy Bible.
The Grand Chaplain.
Past Grand Wardens.
The Doric Light.
The Pillar of the Senior Grand Warden on a Pedestal.
The Senior Grand Warden with his Gavel.
Two Past Deputy Grand Masters.
The Deputy Grand Master.
His Excellency the Count de Lagardje, the Swedish Ambassador, Grand Master of the first Lodge of the North, Visitor.
The Royal Banner.
The Ionic Light.
The Grand Sword Bearer.
THE
GRAND MASTER OF ENGLAND
His R. H. The DUKE OF KENT,
with the Act of Union, in duplicate.
Two Grand Stewards.
Grand Tyler.

Grand Usher, with his Staff.
Two Grand Stewards.
A Cornucopia, borne by a Master Mason.
Two Grand Stewards.
Two Golden Ewers, by Two Master Masons.
The nine worthy and expert Masons, forming
The Lodge of Reconciliation.
In single file, rank opposite to rank, with
The Emblems of Masonry.
The Grand Secretary, bearing the Book of Constitutions, and Great Seal.
The Grand Treasurer, with the Golden Key.
The Corinthian Light.
The Pillar of the Junior Grand Warden on a Pedestal.
The Junior Grand Warden, with his Gavel.
The Grand Chaplain, with the Holy Bible.
Past Grand Wardens.
Provincial Grand Masters, with their Gavels.
The Doric Light.
The Pillar of the Senior Grand Warden on a Pedestal.
The Senior grand Warden, with his Gavel
The Acting Deputy Grand Master.
The Ionic Light.
The Grand Sword Bearer.
THE
GRAND MASTER OF ENGLAND,
His R. H. the DUKE OF SUSSEX,
with the Act of Union in duplicate.
Two Grand Stewards.
Grand Tyler.

On entering the Hall, the Procession advanced to the Throne, and opened and faced each other, the music playing a march composed for the occasion.

The two Grand Masters then proceeded up the centre, followed by the Grand Master Visitor, the Deputy Grand Master, &c., all in the order reversed; those the most advanced returning in single file, to turn, re-ad-

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vance, and take their places. The musicians ranging themselves in the gallery over the Throne. The Brothers bearing the Cornucopia, Vases, &c., placing themselves in the seats assigned them.

The two Grand Masters seated themselves, in two equal chairs, on each side the Throne.

The Visiting Grand Master, and other Visitors of distinction, were seated on each side.

The other Grand Officers and Visitors all according to degree.

The Director of the Ceremonies, Sir George Nayler, having proclaimed silence, the Rev. Dr. Barry, Grand Chaplain to the Fraternity under the Duke of Kent, commenced the important business of the Assembly with holy prayer, in a most solemn manner.

The Act of Union was then read by the Director of the Ceremonies.

The Rev. Dr. Coghlan, Grand Chaplain to the Fraternity under the Duke of Sussex, proclaimed aloud, after sound of trumpet—"Hear ye: This is the Act of Union, engrossed, in confirmation of Articles solemnly concluded between the two Grand Lodges of Free and Accepted Masons of England, signed, sealed, and ratified, by the two Grand Lodges respectively; by which they are to be hereafter and for ever known and acknowledged by the style and title of THE UNITED GRAND LODGE of ANCIENT FREEMASONS of ENGLAND. How say you, Brothers, Representatives of the two Fraternities? Do you accept of, ratify, and confirm, the same?" To which the Assembly answered, "We do accept, ratify, and confirm the same." The Grand Chaplain then said, "And may the Great Architect of the Universe make the Union perpetual!" To which all the Assembly replied, "So mote it be." The two Grand Masters and the six Commissioners signed the Instruments, and the two Grand Masters then affixed the Great Seals of their respective Grand Lodges to the same.

The Rev. Dr. Barry, after sound of trumpet, then proclaimed—"Be it known to all men, That the Act of Union between the two Grand Lodges of Free and Accepted Masons of England, is solemnly signed, sealed, ratified, and confirmed, and the two Fraternities are one, to be from henceforth known and acknowledged by the style and title of THE UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND; and may the Great Architect of the Universe make their Union perpetual!" And the Assembly said "AMEN." Brother Wesley, who was at the organ, performed a symphony.

The two Grand Masters, with their respective Deputies and Wardens, then advanced to the Ark of the Masonic Covenant, prepared, under the direction of the W. Brother John Soane, R. A. Grand Superintendent of the Works, for the edifice of the Union, and in all time to come to be placed before the Throne.

The Grand Masters standing in the East, with their Deputies on the

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right and left; the Grand Wardens in the West and South; the square, the plumb, the level, and the mallet, were successively delivered to the Deputy Grand Masters, and by them presented to the two Grand Masters, who severally applied the square to that part of the said Ark which is square, the plumb to the sides of the same, and the level above it in three positions; and lastly, they gave it three knocks with the mallet; saying, "May the Great Architect of the Universe enable us to uphold the Grand Edifice of Union, of which this Ark of the Covenant is the symbol, which shall contain within it the instrument of our brotherly love, and bear upon it the Holy Bible, square, and compass, as the light of our faith and the rule of our works. May he dispose our hearts to make it perpetual!"—And the Brethren said, "So mote it be."

The two Grand Masters placed the said Act of Union in the interior of the said Ark.

The cornucopia, the wine, and oil, were in like manner presented to the Grand Masters, who, according to ancient rite, poured forth corn, wine, and oil, on the said Ark, saying—"As we pour forth corn, wine, and oil, on this Ark of the Masonic Covenant, may the bountiful hand of Heaven ever supply this United Kingdom with abundance of corn, wine, and oil, with all the necessaries and comforts of life; and may He dispose our hearts to be grateful for all his gifts!" And the Assembly said, "AMEN." The Grand Officers then resumed their places.

A Letter was read from the R. W. Brother Lawrie, Grand Secretary of the Grand Lodge of Scotland, transmitting Resolutions of that Grand Lodge in answer to the letter of the M. W. the Grand Master of the two Grand Lodges, announcing to them the happy event of the Union, and requesting them to appoint a deputation agreeably to Art. IV. of the Act of Union. And it was ordered that these Resolutions be inserted on the minutes of this day.

A letter was also read from the W. Brother W. F. Graham, Deputy Grand Secretary of the Grand Lodge of Ireland, transmitting Resolutions of that Grand Lodge, in answer to a similar communication from their Royal Highnesses the two Grand Masters of the respective Fraternities in England. It was ordered that these Resolutions be entered on the minutes of this day.

In consequence of its having been found impracticable, from the shortness of the notice, for the sister Grand Lodges to send deputations to this Assembly according to the urgent request of the two Fraternities, conferences had been held with all the most distinguished Grand Officers and enlightened Masons resident in and near London, in order to establish perfect agreement upon all the essential points of Masonry, according to the Ancient Traditions and general practice of the Craft. The members of the Lodge of Reconciliation accompanied by the Most Worshipful his Ex-

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cellency Count De Lagardje, Grand Master of the First Lodge of Freemasons in the North, the Most Worshipful Brother Dr. Van Hess, of the Grand Lodge of Hamburgh, and other distinguished Masons, withdrew to an adjoining apartment, where, being congregated and tiled, the result of all the previous conferences was made known.

The Members of the Lodge of Reconciliation, and the distinguished Visitors, on their return, proceeded slowly up the centre in double file; and as they approached the two Grand Masters they opened, and the Grand Visitors advanced; when his Excellancy the Grand Master of the First Lodge of the North audibly pronounced that the forms settled and agreed on by the Lodge of Reconciliation were pure and correct. This being declared, the same was recognised as the forms to be alone observed and practised in the United Grand Lodge, and all the Lodges dependant thereon, until time shall be no more.

The HOLY BIBLE, spread open, with the square and compasses thereon, was laid on the Ark of the Covenant, and the two Grand Chaplains approached the same. The recognized obligation was then pronounced aloud by the Rev. Dr. Hemming, one of the Masters of the Lodge of Reconciliation; the whole Fraternity repeating the same, with joined hands, and declaring, "By this solemn obligation we vow to abide, and the Regulations of Ancient Freemasonry now recongized strictly to observe."

The Assembly then proceeded to constitute one Grand Lodge; in order to which, the Grand Masters, Deputy Grand Masters, Grand Wardens, and other acting Grand Officers of both Fraternities, divested themselves of their Insignia, and Past Grand Officers took the chairs; *viz.*, the R. W. Past Deputy Grand Master Perry in the chair, as Deputy Grand Master; the R. W. Robert Gill, as Senior Grand Warden, and the R. W. James Deans, as Junior Grand Warden.

His Royal Highness the Duke of Kent then, in an eloquent address, stated that the great view with which he had taken upon himself the important office of Grand Master of the Ancient Fraternity, as declared at the time, was to facilitate the important object of the Union which had been that day so happily concluded. And now it was his intention to propose his illustrious and dear relative to be the Grand Master of the United Grand Lodge; for which high office he was in every respect so eminently qualified. He therefore proposed his Royal Highness the Duke of Sussex to be Grand Master of the United Grand Lodge of Ancient Freemasons of England for the year ensuing. This was seconded by the R. W. the Hon. Washington Shirley; and being put to the vote, was unanimously carried in the affirmative, with masonic honours.

His Royal Highness was placed on the Throne by the Duke of Kent and the Count Lagardje, and solemnly obligated. The Grand Installation was fixed for St. George's Day.

Proclamation was then made, that the most Worshipful Prince Augustus

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Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, was elected and enthroned Grand Master of the United Grand Lodge of Ancient Freemasons of England. And his Royal Highness received the homage of the Fraternity.

H. R. H. the Grand Master then nominated the Grand Officers for the year ensuing; and, as it will be interesting to all our masonic readers to know who were the first officers under the Union, we shall here insert their names:

Brother the Rev. Samuel Hemming, D. D.	Senior Grand Warden.
Isaac Lindo, Esq. - -	Junior Grand Warden
John Dent, Esq. - -	Grand Treasurer.
William Meyrick, Esq. -	Grand Register.
William Henry White -	Grand Secretaries.
Edwards Harper - -	Grand Secretaries.
Rev. Edward Barry, D. D. -	Grand Chaplains.
Rev. Lucias Coghlan, D.D. -	Grand Chaplains.
Rev. Henry Isaac Knapp -	Deputy Grand Chaplain.
John Soane, Esq. - -	Grand Superintendent of the Works.
Sir George Nayler - -	Grand Director of the Ceremonies.
Captain Jonathan Parker -	Grand Sword Bearrer.
Samuel Wesley, Esq. - -	Grand Organist.
Benjamin Aldhouse - -	Grand Usher.
William V. Salmon - -	Grand Tyler.

It was then solemnly proclaimed, that the two Grand Lodges were incorporated and consolidated into one, and the Grand Master declared it to be open in due form according to ancient usage.

The Grand Lodge was then called to refreshment; and the cup of Brotherly Love was delivered by the Junior Grand Warden to the Past Deputy Grand Master, who presented the same to the Grand Master; he drank to the Brethren—"Peace, good will, and brotherly love, all over the world;"—and he passed it. During its going round, the vocal band performed a song and glee.

The Grand Lodge was re-called to labour; when, as the first act of the United Fraternity, his Royal Highness the Duke of Kent, after an elegant introduction, moved—"That an humble Address be presented to his Royal Highness the Prince Regent, respectfully to acquaint him with the happy event of the Re-union of the two Grand Lodges of Ancient Freemasons of England—an event which cannot fail to afford lively satisfaction to their illustrious Patron, who presided for so many years over one of the Fraternities, and under whose auspices Freemasonry has risen to its present flour-

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ishing condition. That the unchangeable principles of the Institution are well known to his Royal Highness, and the great benefits and end of this Re-union are to promote the influence and operation of these principles, by more extensively inculcating loyalty and affection to their Sovereign—obedience to the laws and magistrates of their country—and the practice of all the religious and moral duties of life—objects which must ever be dear to his Royal Highness in the Government of his Majesty's United Kingdom. That they humbly hope and pray for the continuance of the sanction of his Royal Highness's fraternal patronage; and that they beg leave to express their fervent gratitude for the many blessings which, in common with all their fellow-subjects, they derive from his benignant sway. That the Great Architect of the Universe may long secure these blessings to them and to their country, by the preservation of his Royal Highness, their illustrious Patron!" This motion was seconded by the Honourable Washington Shirley, and passed unanimously, and with masonic honours.

This was followed by a motion,—"That the grateful Thanks of this United Grand Lodge be given to the Most Worshipful their Royal Highnesses the Duke of Kent and Duke of Sussex, for the gracious condescension with which they yielded to the prayer of the united Fraternities to take upon themselves the personal conduct of the Negociation for a Re-union, which is this day, through their zeal, conciliation, and fraternal example, so happily completed. To state to them that the removal of all the slight differences which have so long kept the brotherhood asunder, will be the means of establishing in the Metropolis of the British Empire one splendid edifice of Ancient Freemasonry, to which the whole Masonic World may confidently look for the maintenance and preservation of the pure principles of the Craft, as handed down to them from time immemorial under the protection of the illustrious branches of the Royal House of Brunswick; and may their Royal Highnesses have the heartfelt satisfaction of long beholding the beneficent effects of their work, in the extension and practice of the virtues of loyalty, morality, brotherly love and benevolence, which it has been ever the great object of Masonry to inculcate, and of its laws to enforce." This was also unanimously approved; and was followed by a Motion of Thanks to the six Commissioners appointed by the two Fraternities to assist the illustrious Princes in the said Negociation—for the zeal, conciliation, and ability, with which they discharged their important trust therein.

The following Resolutions were also severally put, and carried in the affirmative unanimously.

That Books be opened by the Grand Secretaries for the regular entry and record of the proceedings of this *United Grand Lodge*; and that there be inserted therein, in the first instance, an account of all the Resolutions and Proceedings of both Grand Lodges with respect to the Negociation for

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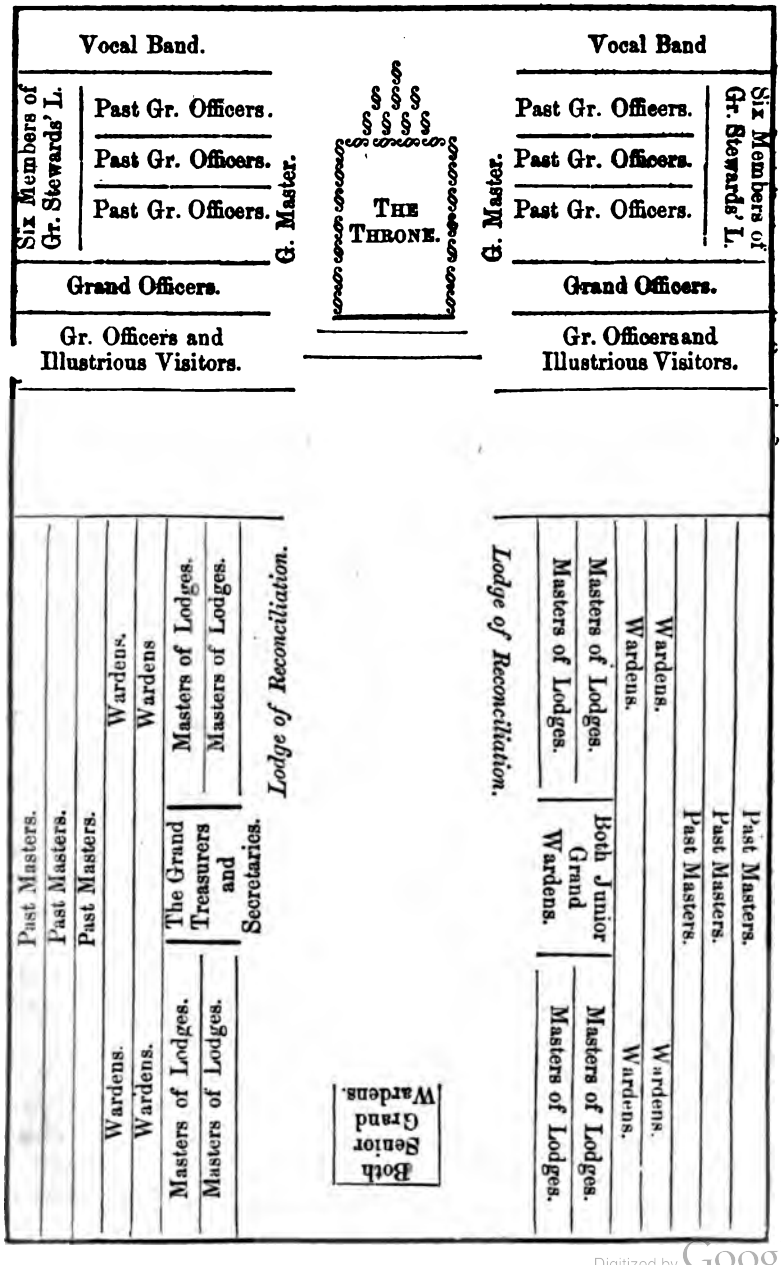
the Union, and of the conferences of the Commissioners thereon; together with a copy of the Articles of Union, and the confirmation thereof; also copies of the Letters written by their Royal Highnesses the two Grand Masters, and Grand Secretaries, addressed to the Most Worshipful the Grand Masters and Grand Secretaries of Scotland and Ireland, announcing the same, together with the Resolutions of these Grand Lodges in reply.

That the proceedings of this day be communicated to the Grand Lodges of Scotland and Ireland, and to express to them that this United Grand Lodge feels with the most sensible satisfaction the fraternal interest which they take in the important event of this day. To assure them that it is the anxious desire of this Grand Lodge to maintain the most constant, cordial, and intimate, communion with the Sister Grand Lodges of the United Kingdom; to which end they are persuaded that nothing is so essential as the preservation of one pure and unsullied system, founded on the simple and ancient traditions of the Craft.

Several other Resolutions were also passed relative to the internal management of the Fraternity; after which the United Grand Lodge was closed in ample form, and with solemn prayer.

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Plan of Freemasons' Hall, on the occasion of the Grand Assembly of Masons, for the Union of the Two Grand Lodges of England. Dec. 27, 1813.



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SECTION XVII.

History of Masonry from 1813 *to* 1820.

Masonry is, in itself, of so retiring and unobtrusive a nature, that except in the case of processions, &c., it rarely comes in contact with the public. We have, however, to record, that in January 1815, it came under the cognisance of the law, in an action tried in the Palace Court, Westminster; wherein Thomas Smith was plaintiff, and William Finch, defendant.

The plaintiff was a copper-plate printer; and the action was brought to recover 4*l.* 2*s.* being the amount of work done for the defendant. A plea was set up by Finch, stating, that the plaintiff was indebted to him 16*l.* 19*s.* 6*d.* for making him a Mason, and giving him instructions in the various degrees in his Independent Lodge, at his own house near Westminster-bridge. It was proved by the evidence of the Rev. Dr. Hemming, Past Senior Grand Warden, as well as of Mr. White, and Mr. Harper, Joint Secretaries to the Grand Lodge, that the defendant was not authorized to make Masons; on the contrary, that his whole system was an imposition on the parties who were so deceived by him; and that no man had a right to make Masons for private emolument. The trial occupied a considerable portion of time; and after an excellent charge from the judge, stating, that from the whole evidence it appeared that Finch's conduct was altogether unjustifiable; that he could neither make Masons nor procure them admission to any Lodge, and that he was totally disavowed by the Fraternity; the jury, without hesitation, gave a verdict against Finch, to the full amount of the printer's demand.

In the year 1816, Freemasonry was revived in Russia, under the protection of his Imperial Majesty the Emperor; and the Grand Lodge of Astrea, at St. Petersburg, forwarded a communication to the Grand Lodge of England, inviting that august body to hold a regular correspondence with it; and also a reciprocal admission of Brethren of the two countries who should bear proper certificates or diplomas. The letter was ordered to be recorded in the proceedings of the Grand Lodge, and his Royal Highness, the M.W. Grand Master was solicited to reply to the communication, and to express the great satisfaction the Grand Lodge felt at the revival of Freemasonry in Russia, and the cheerfulness with which it embraced the proposals of the Grand Lodge of Astrea.

On the 24th of September, 1809, a Grand Masonic Festival took place at Bath; being the Dedication of the Bath Masonic Hall, with all the splendid ceremonials which characterise the public processions of our ancient and honourable Fraternity.

His Royal Highness the Duke of Sussex, Grand Master of the Order,

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having graciously signified his intention of honouring the ceremony with his august presence, the Meeting assumed the higher title of an Assembly of the Supreme Grand Lodge of England, instead of that of a *Provincial Grand Lodge.*

The procession moved from the Guildhall, to the number of between 800 and 900 Brethren, decorated with their different orders, emblems, ensigns, and ornaments, many of them of the most elegant and costly description. The Royal Grand Master joined the procession at York House, and walked uncovered to the Masonic Hall, returning most graciously the salutations of the immense throngs, consisting of nearly the whole population of the city and surrounding country; who, delighted with the interesting appearance of the sacred Craft, gave way for them to pass unobstructed, and otherwise conducted themselves in the most orderly and admirable manner. In the procession, the appearance of a venerable Brother, with four of his sons, formed a principal feature in one of the Lodges, and was pointed out as a truly interesting sight.

The Ceremony was honoured with the presence of

His Royal Highness AUGUSTUS FREDERICK
DUKE OF SUSSEX.
K.G. and M.W.G.M. of ENGLAND.

His Grace the Duke of Leinster, K.P. and M.W.G.M. of Ireland.

The Hon. Washington Shirley, R.W.P.G.M. for Warwickshire.

Sir Charles Warwick Bampfylde, Bart. R.W.P.G.M. for Devonshire.

Sir Wm. C. de Crespigny, Bart. M.P. and R.W.P.G.M. for Hampshire.

William Williams, Esq. M.P. and R.W.P.G.M. for Dorsetshire.

W. H. Goldwyer, Esq. R.W.P.G.M. for Bristol.

And many of the M.W. Officers of the Grand Lodge of England, with the Officers of the several Provincial Grand Lodges of Gloucestershire, Devonshire, Bristol, Somerset, Dorset, Hants and Warwickshire.

The following were the Lodges that attended :—

Grand Lodge of England.
Somerset Provincial Grand Lodge.

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Devon Provincial Grand Lodge.
Gloucester ditto
Bristol ditto
Dorset ditto
Hants ditto
Warwick ditto

BATH Royal Cumberland Lodge.
—— Royal York Lodge of Perfect Friendship.
—— Lodge of Virtue.
—— Royal Sussex Lodge.
BRISTOL Moira.
——— Beaufort.
——— Jerusalem.
——— Royal Lodge of York Union.
——— Royal Sussex Lodge of Hospitality.
——— Mariners.

Also the respective Lodges of

Newbury.	Bridgewater.
Poole.	Cirencester.
Weymouth.	Salisbury.
Shaftesbury	Bradford.
Blandford.	Hindon.
Shepton.	Swindon.

The officers and Brethren of the several Lodges assembled in the Great Banqueting Room of the Guildhall, at an early hour in the morning, and at eleven o'clock the Grand Lodge was opened in ample form. The procession moved up High-Street, through Broad-Street, York-buildings, Milsom-Street, Burton-Street, Union-Street, Stall-Street, and York-Street, to the Hall, in the following order:

The Grand Tyler.
A BAND OF MUSIC.
Brethren, not Members of any Lodge, two and two.
The above enumerated Lodges, according to their numbers, the Juniors walking first.
A BAND OF MUSIC.
Members of the Provincial Grand Lodge of the County of Somerset, viz.
Provincial Grand Tyler.
Provincial Grand Organist.
Provincial Grand Sword-Bearer.
Provincial Grand Superintendent of Works.
Provincial Grand Director of Ceremonies.

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Provincial Grand Deacons.
Provincial Grand Secretary,
Provincial Grand Registrar, bearing the Seal of the
Provincial Grand Lodge.
Provincial Grand Treasurer.
Provincial Grand Chaplain.
Provincial Junior Grand Warden.
Provincial Senior Grand Warden.
A BAND OF MUSIC.

A Steward { Banner of the United Grand Lodge of England. } A Steward

Officers of the Grand Lodge of England.

The Grand Usher with his staff.
Two Grand Stewards.
Grand Organist.
Grand Superintendent of Works.
Grand Director of Ceremonies.
Grand Deacons.
The Grand Secretary bearing the Book of Constitutions.
The Grand Registrar, bearing the Great Seal.
The Grand Treasurer.
The Grand Chaplain.
Provincial Grand Masters, each preceded by his Banner.
Deputy Provincial* Grand Master for Somerset.
The Pillar of the Junior Grand Warden.
The Junior Grand Warden.
The Pillar of the Senior Grand Warden.†
The Senior Grand Warden.
The Right Worshipful the Deputy Grand Master.

A Steward { *Visitor.* His Grace the Duke of LEINSTER, Grand Master of Ireland, preceded by his Banner. } A Steward

A Steward { The Banner of H. R. H. the Duke of Sussex, Grand Master. } A Steward

Grand Sword-Bearer.

Two Stewards { The Most Worshipful Grand Master, his Royal Highness The DUKE OF SUSSEX. } Two Stewards

Two Grand Stewards.

[* *Vice* the P. G. M., absent, through indisposition.]

† In consequence of an irregularity on the part of one of the Lodges attending this meeting, it may be useful for the masonic world to know, that the M. W. Grand Master has given directions that in all future processions, whether of the United Grand Lodge, or of a Provincial one, the Wardens of the subordinate Lodges cannot be permitted to carry their Columns.

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Two Stewards { The Standard of H. R. H. the Grand Patron. } Two Stewards

Grand Stewards.

Grand Tyler.

When the head of the procession arrived at the Hall, the Brethren divided to the right and left, for the Most Worshipful Grand Master, his Officers, the Provincial Grand Masters, &c. to pass up the centre, preceded by their banners. None but Masters, Past Masters, Wardens, and the several Provincial Grand Lodges, were present at the Dedication, which ceremony was performed by the Royal Grand Master with most impressive effect; in the course of which were introduced occasional strains of instrumental music, and the duet of "*Here shall soft Charity,*" by Brothers Harrington and Rolle. The Members then returned in due order to the Guildhall, where they met there other Brethren, and immediately afterwards the Royal Grand Master entered the large room, where the Lodge had been opened.

His Royal Highness then addressed the Brethren in an oration replete with the most affectionate sentiments, and, in the true spirit of Masonry, identifying himself with those by whom he was surrounded. He expressed the very great satisfaction he enjoyed at the kind manner in which he had been received, and said he had journeyed from town actuated by the same fraternal feelings. His Royal Highness proceeded to enlarge upon several points connected with the sacred Order, which it would be improper to publish. He felt the highest gratification in observing that the spirit and principles of Masonry were daily extending themselves. It was an Institution, the rules of which, if duly followed, could not fail to make its Brethren valuable members of society. Some years ago, when all other secret societies were looked upon by the legislature of the country with a jealous eye, the government had expressed itself satisfied of the honest intentions of the members of this Institution: a protection and approbation for which the Craft were in a great measure indebted to the exertions of their patron, his Royal Highness the Prince Regent, and their Most Noble Brother the Marquis of Hastings, now Governor-General of India. His Royal Highness concluded his address amidst the most enthusiastic marks of approbation from the assembled Brethren: indeed, the fraternal spirit which breathed throughout the whole of his Royal Highness's speech excited feelings in the auditors which it would be impossible for us adequately to describe.

The Officers of the several Provincial Grand Lodges were then individually presented to His Royal Highness, and were delighted with the condescending and fraternal manner in which they were received; after which the Lodge was closed in due form, and the Brethren adjourned.

About six o'clock the Brethren, amounting to between four and five

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hundred in number, sat down to a most elegant dinner, at the Kingston Rooms. His Royal Highness the Duke of Sussex presided, supported on his left by his Grace the Duke of Leinster: the table at which he sat being elevated above the others. The several Provincial Grand Officers had the privilege of being admitted to the table of the M. W. G. Master. At intervals, during dinner, his Royal Highness, in the most condescending manner, invited the Brothers, at each table separately, to take a cup of good fellowship with him. On the removal of the cloth, his Royal Highness gave a variety of Masonic and other toasts, introducing each in the happiest way: the first being, "*The King God bless him;*" after which the national anthem, God save the King, was sung, the whole of the company standing and joining in chorus with heart and voice. Between each toast the party were much delighted with some most beautiful glees sung by the professional Brethren present with infinite taste and science.

About ten o'clock the Duke of Sussex took his leave of the company, amid peals of applause, the heart of each Brother present overflowing with zeal, gratitude, and affection, elicited by the remarkable amenity of his manners and the attention he had shown to every Mason present. The Duke of Leinster then took the chair for a short time when the health of his Royal Highness was again drunk with the utmost enthusiasm.

The fraternal band did not break up till a late hour.

The next day (his Royal Highness having first received the Sheriffs of Bristol, deputed, we believe, to invite his Royal Highness to that city,) the Royal Duke arrived at the Guildhall, where he was received by the Mayor, and the greater part of the Body Corporate, in their Civic Robes. Being ushered into the Banqueting Room, G. H. Tugwell, Esq., (the Mayor) addressed the Royal Visitor in nearly the following words:—

"I have the honour to present to your Royal Highness the Freedom of the Ancient and Loyal City of Bath, which has been unanimously voted to your Royal Highness, by the Mayor, Aldermen, and Common Council, in Common Hall assembled; and which we humbly beg your Royal Highness will be graciously pleased to accept, as a proof of our most profound respect for your Royal person, and of our firm attachment to your illustrious house.

The Freedom was delivered to his Royal Highness in a gold box, of exquisite workmanship, on the inside of which the Bath Arms were admirably engraved—the outside was beautifully chased in coloured gold; the border displaying the rose, thistle, and shamrock.

His Royal Highness then addressed the Corporation in a manner at once eloquent, affable, and dignified; the substance of which is embodied in the following brief sketch:—

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"Mr. MAYOR, ALDERMEN, and GENTLEMEN of the COMMOM COUNCIL,

"Believe me, that I truly appreciate the honour you confer on me in thus enrolling my name among the Freemen of this ancient and loyal city. I feel it peculiarly so, as the names of several of my family appear on the same list; and as I have always heard of the distinguished attention paid in this City to members of the Royal Family who have occasionally visited it. I regard this mark of esteem as an additional link in that chain of affection which I am proud to see exists between his Majesty's subjects and our afflicted Monarch; as every tribute of regard to any individual Branch of the Royal Family must be considered as a loyal testimony of veneration to the best of men, now labouring under afflictions which we all poignantly deplore. I have lately visited several parts of this kingdom, and am highly gratified in observing increasing attachment to the existing government. It will be recollected that our gracious Monarch, in his first speech after he ascended the throne, said, "Born and educated in this country, I glory in the name of Briton;"—and with the like proud feelings, I boast of belonging to a people so firmly devoted to the enviable Constitution of this United Kingdom."

The Mayor then presented the Members of the Corporation individually to his Royal Highness; to each of whom he spoke with the utmost politeness, attention, and affability.

His Royal Highness accepted the invitation of the Corporation to dinner at the Hall on the following day.

The next Masonic ceremony, of any particular distinction, took place in Scotland. It was the laying of the foundation-stone of a monument to the memory of Burns, the Ayrshire poet, at Alloway Kirk, in Ayrshire, on the 25th of January 1820; being the anniversary of his natal day.

The several neighbouring Lodges assembled, agreeably to intimation, on the Race-ground, about 11 o'clock, in separate detachments, bearing their various insignia, and accompanied with bands of music. After having been arranged in due order, viz:—

Mother Kilwinning - - -	No. —
Maybole - - - -	10
Kilmarnock St. John's - - -	24
Newmills - - - -	46
Glasgow Patrick Kilwinning - -	64
Monkton Navigation - - -	41
Ayr Kilwinning - - -	123

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Newton Ayr St. James's - - -	124
Kilmarnock St. Andrew's - -	125
Stewarton Thistle - - -	126
Tarbolton St. David's - - -	131
Tarbolton St. James's - - -	133
Irvine St. Andrew's - - -	147
Ayr Royal Arch - - -	168
Stevenston Thistle and Rose - -	167
Maybole Royal Arch - - -	197
Muirkirk St. Thomas's - - -	200
Riccarton St. Clement's - - -	201
Ayr and Renfrew St. Paul's - - -	203
Ayr Newton St. Andrew's - - -	209
Fenwick Moira - - - -	221
Old Cumnock St. Barnabas' - - -	230
Mauchline St. Mungo's - - -	240
Kilmarnock St. James's - - -	270

they walked in procession to the site of the Monument; and there, having formed themselves into an extensive circle, the Most Worshipful Depute Grand Master, Alexander Boswell, of Auchinleck, Esq., proceeded to lay

Note.

[A Communication from my friend James Dobie, Esq. of Leith, in Scotland, contains the following remarks on the origin and progress of Freemasonry in that part of the island. "It is generally admitted that Masonry was first established at Kilwinning, where a stately monastery was founded A. D. 1140. I find in the notes to a poem published at Paris in 1820, entitled, "La Maçonnerie," that "Jacques, Lord Stewart, reçut dans so loge a' Kilwin en Ecosse, en 1826, les comtes de Glocester et Ulster, l'un Anglois, l'autre Irlandois." This was the year in which Alexander III. died; and, if the authority be correct, it shows that the Stewart family were distinguished in Scotland, before they came to the Crown.—James I. patronized Kilwinning Lodge, and presided as Grand Master until he got one chosen by the brethren, and approved of by him. To this officer an annual salary was paid by all the Lodges in the kingdom, and he had deputies in the different counties. In the reign of James II. the office was made hereditary in the noble family of St. Clair of Rosslyn, where it continued until 1737, when William St. Clair of Rosslyn, Esq., resigned in favour of the brethren, and with the view of instituting the Grand Lodge of Scotland. The Mother Lodge of Kilwinning, long after the institution of the Grand Lodge, continued to act independently, and to grant charters to other Lodges as formerly. This gave rise to disputes, which it was desirable for the credit of the Fraternity to avoid; and at length, in 1807, Mother Kilwinning agreed to hold of the Grand Lodge,

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the foundation-stone, and also deposited a plate, bearing the following inscription :—

BY THE FAVOUR OF ALMIGHTY GOD,
On the Twenty-fifth day of January, A. D. M,DCCCXX.
Of the Æra of Masonry 5820,
And in the Sixtieth Year of the Reign of our beloved
Sovereign George the Third,
His Royal Highness George Prince of Wales being
Regent of the United Kingdom,
And a munificent Subscriber to the Edifice,
The Foundation Stone of this Monument,
Erected by public Subscription in Honour of the Genius o'
ROBERT BURNS,
THE AYRSHIRE POET,
was laid
By Alexander Boswell, Esq., of Auchinleck, M. P.
Worshipful Depute Grand Master of the Most Ancient
Mother Lodge Kilwinning,
(Attended by all the Mason Lodges in Ayrshire)
According to the ancient usages of Masonry.
Thomas Hamilton, junior, Edinburgh, Architect,
John Connel, junior, Builder and Contractor.

After which, the Most Worshipful Depute Grand Master exhibited the corn and the wine, &c., in true masonic style, and delivered the following address :—

Brethren,—May corn, wine, and oil abound; may all that is useful and ornamental be cultivated amongst us; and may all that can invigorate the body, or elevate the soul, shed their blest influence on our native land.

We have at length assembled to pay a grateful, although a tardy tribute to the genius of Robert Burns, our Ayrshire Poet, and the Bard of Coila. There surely lives not the man so dull, so flinty, or phlegmatic, who could witness this event without emotion. But to those whose heart-strings have thrilled responsive to the chords of the Poet's lyre—whose bosoms have swelled, like his, with love and friendship, with tenderness and sympathy, have glowed with patriotism, or panted for glory—this hour must be an hour of exultation. Whether we consider the time, the place, or the cir-

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thereby renouncing all right to grant charters in future. Kilwinning was placed at the head of the roll of the Grand Lodge under the denomination of "Mother Kilwinning," and its master for the time being was declared the Provincial Grand Master over the Ayrshire district. Other minor regulations were adopted, and these put an end to all disputes about Masonic precedency."]

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cumstances, there is enough to interest in each; but these combined, and at once in operation on our feelings and our fancies—his muse, alas! is mute, who could alone have dared to paint the proud breathings of such an assembly at such a moment.

When we consider the time, we cannot forget that this day is the anniversary of that which gave our Poet to the light of Heaven. Bleak is the prospect around us; the wood, the hawthorn, and "the birken-shaw," are leafless; not a thrush has yet essayed to clear the furrowed brow of winter; but this we know shall pass away, give place, and be succeeded, by the buds of spring and the blossoms of summer. Chill and cheerless was our Poet's natal day; but soon the wild flowers of poesy sprung as it were beneath his boyish tread; they opened as he advanced, expanded as he matured, until he revelled in all the richness of luxuriance. Poverty and disappointment hung frowning around him, and haunted his path; but, soothed and charmed by the fitful visits of his native muse, and crowned, as in a vision, with the holy wreath, he wantoned in a fairy land, the bright creation of his own vivid and enwrapt imagination. His musings have been our delight. Men of the loftiest talents, and of taste the most refined, have praised them;—men of strong and sterling, but untutored intellect, have admired them:—the poet of the heart is the poet of mankind.

When we consider the place, let us remember that these very scences which we now look upon awakened in his youthful breast that animating spark which burst upon the world in a blaze of inspiration. In yonder cottage he first drew breath: in that depository of the lowly dead sleeps the once humble, now immortal, model of the cottage life—there rests his pious father—and there it was his fond and anxious wish that his dust should have been mingled with the beloved and kindred ashes.—Below us flows the Doon, the classic Doon, but made classic by his harmony; there, gliding through the woods, and laving his banks and braes, he rolls his clear and "far-fetch'd waters" to the ocean. Before us stand the ruins of Kirk Alloway, shrouded in all the mystic imagery with which it is enveloped by his magic spells—Kirk Alloway! to name it is enough.

If, then, the time and place are so congenial with our fond impressions, the circumstances which have enabled us to carry into effect this commemoration of our Bard, must give delight to every enthusiastic mind. In every region where our language is heard, the song of Burns gives rapture—and from every region, and from climes the most remote, the votive offerings, if poured in to aid our undertaking, and the edifice which we have now begun, shall stand a proud and lasting testimony of the world's admiration. Not on the banks of Doon alone, or hermit Ayr, or the romantic Lugar, echo repeats the songs of Burns; but amid the wild forests of Columbia, and scorching plains of Indostan—on the banks of the Missis-

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sippi, the St. Lawrence, and the Ganges, his heart-touching melody floats upon the breeze.

This Monument rises like the piled Cairn over our warriors of old—each man casts a stone; and in honour of him, the son of a cotter, and himself a ploughman, our Prince, with the true feelings of true greatness, and more illustrious by this act of generosity, pays here his tribute at the shrine of genius. May the work prosper; and when happily completed, then may it tell to future generations, that the age which could produce a Burns, was rich also in those who could appreciate his talents, and who, while they felt and owned the power of his muse, have honoured his name.

This speech, which was delivered with much energy and feeling, was received with enthusiastic applause. The Rev. H. Paul, of Broughton, then concluded the ceremony with a suitable Prayer; when the whole Masonic body, joined by an immense crowd of spectators, gave three hearty cheers, and the procession returned in order to the town of Ayr.

After lodging the Most Worshipful Grand Master in due form, the several Lodges proceeded to their respective Lodge Rooms, where they spent the evening in the greatest harmony. The decorations of some of the Lodges were very splendid; and the bands of music which accompanied them had a very imposing effect, and, notwithstanding the unfavourableness of the day, brought forth an immense crowd of spectators.

About seven o'clock, deputations arrived at the Grand Lodge; when many patriotic toasts were given, together with many songs and speeches, highly appropriate to the occasion.

Mr. Boswell, in drinking as a toast, "The Admirers of Burns," took occasion to notice some particulars relative to the subscriptions which had been obtained for the monument: and among those gentlemen who had particularly interested themselves in the business, he mentioned in terms of high respect, Sir James Shaw, Bart., and William Fairlie, Esq., of London. He said that through the exertions of these gentlemen large sums had been remitted, in furtherance of the undertaking, from the East Indies, from America, and from the Metropolis, where a higher enthusiasm in favour of Burns and his writings seemed to prevail than in his native country. This, however, was not to be wondered at; because the glowing descriptions which he gives of scenes and feelings so congenial to Scotchmen, must have an effect proportionate to the distance to which they are removed from their native land.

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SECTION XVIII.

History of Masonry from 1820 *to* 1823.

A new era of Masonry now opens to our view. By the accession of his Most Gracious Majesty King George IV. to the throne of his ancestors, we are furnished with a decisive weapon to counteract the foul imputations of Barruel, Robison, and others, that our society is the cradle where insubordination and treason are nurtured and brought to maturity. Nor did the Grand Lodge omit this opportunity of declaring their attachment to the person, and adherence to the laws and institutions, of their revered monarch. At a quarterly communication, holden the 8th March 1820, the Grand Master, in the chair, called the attention of the Grand Lodge to the heavy and melancholy loss which the nation had sustained by the death of the late venerable sovereign King George III., and also of his Royal Highness the Duke of Kent, and submitted, that before any other business was transacted, it would be proper to move addresses of condolence to be presented to his present Majesty on these melancholy events; which was unanimously agreed to, and the following addresses were presented in the name and on the behalf of the fraternity, by his Royal Highness the Duke of Sussex, G. M., on the 10th of May:—

ADDRESS TO HIS MAJESTY KING GEORGE IV. ON HIS ACCESSION.

To the KING'S Most Excellent MAJESTY.

MOST GRACIOUS SOVEREIGN:

We your Majesty's most dutiful and faithful subjects, the Grand Master, Deputy Grand Master, Officers, and Brethren of the United Grand Lodge of Free and Accepted Masons of England, with all humility and respect, approach your royal presence.

We request, Sire, your gracious permission to condole with your Majesty on the death of our late most excellent Sovereign, your revered and venerable father.

We beg leave also, at the same time, to offer our most cordial congratulations on your Majesty's accession to the Throne of this United Kingdom.

While the signal events which have characterized, and the splendid triumphs which have accompanied, a reign of unexampled length, extended by the wisdom and energies of your Majesty, when holding the reigns of Government, during a Regency of many years, will be commemorated by the pen of the historian, it is our more pleasing duty to contem-

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plate and dwell on the peaceful virtues and the moral qualities which adorned his late Majesty, and endeared him to his people.

As Masons, interested in the progress of useful knowledge, and the dissemination of intellectual truth, we beheld with delight the encouragement which his late Majesty afforded to science, the patronage which he bestowed on the liberal arts, and the facility he gave to the diffusion of learning by supporting the cause of early and general education.

To your Majesty we do not look in vain for the exercise of similar virtues, for the continuance of such blessings to the whole community. In the native benevolence of your Majesty's mind we place our fullest confidence, whilst we indulge the fondest hopes.

The sceptre of this kingdom is now wielded by the hand of a Freemason: the honour, Sire, which is thus conferred on the Craft, must be duly felt and appreciated by every individual brother. Fortunately for the best interests of Masonry, the supreme authority over our Order was vested in your Majesty at an early period; and from a thorough knowledge of the principles of our fraternity, your Majesty was graciously pleased, in presenting the dutiful Address of our community to your Royal Father in the year 1793, to declare that "the Freemasons of England yielded to no subjects of the realm, in the love of their country, and in loyal attachment to the sacred person of the Sovereign of these Realms."

These sentiments are now further confirmed by the exertion of your Royal influence in procuring for the brethren that facility and tranquility of assembling, of which they otherwise would have been deprived by Acts of Parliament, prohibiting, in general, all secret meetings.

In the confidence of entertaining the same sentiments of duty and affection for your Majesty's sacred person, we humbly entreat your Majesty will continue to us your fostering care and protection as Patron of our community; which title, Sire, you were graciously pleased to accept from the fraternity at large, whilst presiding as Regent over the destinies of this country.

It remains for us now to invoke, with fervent prayer, the Great Architect and Ruler of the Universe, that the blessings of Heaven may descend upon your Royal person; that your Majesty's gracious intentions to promote the welfare of your subjects, and to support the honour of your Crown, may be brought to a successful issue; and that your Majesty's throne may be permanently fixed upon the same sure and solid foundation upon which it now stands—the united affections of a free and loyal people.

Given in Grand Lodge, at Freemasons' Hall, this 8th day of March, 1820.

AUGUSTUS FREDERICK, G. M.
DUNDAS, P. G. M.

WILLIAM H. WHITE, } G. S.
EDW. HARPER, }

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His Majesty was most graciously pleased to receive this and the following address with the utmost complacency, and to confirm to the society the continuance of his royal patronage, which must for ever silence the voice of calumny, and satisfy the world that the opinions of those who would impute treasonable designs to our institution, are nothing but the crude offspring of jealous doubt and dark conjecture. The royal arms, and title of his Majesty as Patron, were then engraven at the head of the Grand Lodge certificate, as a public testimony of the exalted sanction under which Masonry had now the honour of being placed.

ADDRESS TO HIS MAJESTY ON THE DEATH OF HIS ROYAL HIGHNESS THE DUKE OF KENT.

To the KING'S Most Excellent MAJESTY.

MOST GRACIOUS SOVEREIGN:

We, the Grand Master, Deputy Grand Master, Officers, and Brethren of the United Grand Lodge of Free and Accepted Masons of England in Grand Lodge assembled, most sensibly participating in every subject of grief to your Majesty and your august family, thus most dutifully crave leave to offer our heartfelt condolence on the demise of your Majesty's illustrious brother, his Royal Highness the Duke of Kent, a Past Grand Master of our ancient and venerable Order.

Our devoted attachment to your Majesty's august person did not permit us to blend our sorrows on this melancholy event, with the declaration of our affliction occasioned by the death of our late Sovereign of blessed memory; but although ceremonial forms may have separated these expressions, our augmented feelings of grief on this twofold calamity were united.

In all humanity, therefore, we fervently pray the Great Architect of the Universe, to take your Majesty, and every member of the Illustrious House of Brunswick, under his most especial favour and protection; that he will deign to bless them with uninterrupted health and long life, to their own felicity and comfort, and to the never ceasing prosperity of this United Kingdom.

Given in Grand Lodge, at Freemasons' Hall, this 8th day of March, 1820.

AUGUSTUS FREDERICK, G. M.
DUNDAS, D. G. M.

WILLIAM H. WHITE, }
EDW. HARPER, } G.S.

To commemorate the auspicious circumstances which placed the patronage of Masonry under the superintendence of the sovereign of these realms, his Royal Highness the Grand Master was pleased to present to the Grand

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Lodge a superb carved and gilt chair, the back and seat of which are covered with very rich blue velvet, to be used as a chair for the Deputy Grand Master; and also four smaller chairs to correspond, as seats for brethren of distinction. This splendid present was received with gratitude, and it was unanimously "Resolved, that the Grand Lodge, highly honoured at all times by the zeal and attention which his Royal Highness the Duke of Sussex, the M. W. Grand Master, manifests for the best interests and comfort of the Craft, cannot refrain, on this particular occasion, from expressing to his Royal Highness its grateful acknowledgments for this additional mark of his liberality and paternal kindness."

About this time, some incipient symptoms of an inclination to disturb the harmony and tranquility which had characterized the proceedings of Masonry since the union, appeared in the proceedings of certain lodges in the north of England. The lodge No. 31, holden at Liverpool, having violated an essential regulation of Masonry,* and being found contumacious by the Provincial Grand Master, was regularly suspended. The disputes had commenced so early as 1818; and in December of that year, a communication was made to the Grand Lodge, by the Provincial Grand Secretary for Lancashire, suggesting that some regulation was necessary relative to the number of brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact other general business. To this application the Board for General Purposes replied, that "The subject is one which has undergone a great deal of discussion and consideration, especially on the late revision of the laws. But it is a matter of so much delicacy and difficulty, that it was thought advisable not to depart from that silence on the subject which had been observed in all the Books of Constitution."

In the latter end of 1819, a memorial was addressed to the M. W. Grand Master, from the Provincial Grand Lodge of Lancashire, on a subject, which, at a subsequent meeting of that body, was considered improper, and the Grand Master was requested to allow it to be withdrawn. His Royal Highness, therefore, did not deem it necessary to intimate to the Grand Lodge, or to the Board of General Purposes, that such a document had been transmitted to him. Although this withdrawal was perfectly voluntary on the part of the Provincial Grand Lodge, yet the Brethren of No. 31, having taken an erroneous view of the circumstances, elevated it into an occasion of dissatisfaction and complaint, and instituted an accusation against the Board of General Purposes, in which they cited this as

* This rule is as follows: "No Brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge, nor any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master, or the Provincial Grand Master, under pain of being expelled from the order."—(Const. "Of Members," Art. 6.)

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"a case where the Board had detained a communication from the Provincial Grand Lodge for the county of Lancaster, which consists of sixty-two lodges on record; consequently, if the Board for General Purposes acted thus, without the authority of the Grand Lodge, we consider their conduct highly reprehensible; and if, on the other hand, the Grand Lodge gave them power to act in this manner, then we consider it a dangerous innovation upon the landmarks of our Order," &c., &c., &c. Thus they argued upon false grounds, for the Board had no knowledge of the document which had been restored to the P. G. Lodge at its own request.

From this time until the beginning of the year 1821, it should appear that the breach was widened, for in the month of March the P. G. Master dispatched a parcel to the Board, containing charges prefered by Brother H. Lucas against Brothers Thomas Page and M. A. Gage, of the Lodge No. 31; and a copy of the order for the suspension of that Lodge. As that officer had not investigated the charges himself, the papers were returned, and the Board declined interfering with them in their present shape.

It might be rationally conceived that the members of Lodge No. 31, on receiving the order of suspension, would have endeavoured to reduce the points in dispute into as narrow a compass as existing circumstances would allow, for the purpose of eliciting an amicable and satisfactory termination, that the science of Masonry might not be brought into disrepute by the effects of division and disunion amongst its professors. This they unfortunately failed to do. They omitted to seize the critical moment; and having passed the rubicon, all hope of future arrangement was at an end. They did not even appeal to the Grand Lodge against the order of suspension, although it was denounced as arbitrary and unjust; but held their accustomed meetings, and transacted masonic business as usual; they materially aggravated their case by the circulation amongst the lodges of intemperate manifestos, full of harsh and indecorous language; and in their zeal for the production of authorities in justification of their own conduct, and the crimination of the constituted authorities, they entirely overlooked that one grand charge, which, like a crown of pure gold, decorates and adorns the glorious superstructure of Freemasonry, "The rulers and governors, supreme and subordinate, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity."

To terminate these unhappy disputes successfully, the P. G. Master summoned the erring brethren before him without effect; and his precept was met by the following Resolution, which was agreed to by the members of Lodge No. 31, on the 9th July, 1821:—

"Resolved unanimously, that we will not enter into any negociation, nor appear before any committee or masonic tribunal whatever, until the P. G. Master has furnished us with a copy of the charge exhibited against

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our Lodge, and with the names of our accusers, nor until he has commanded Richard James Greesham to restore the property which he removed from our Lodge, under the pretence of committing it to the care of the P. G. Master for safety."

The P. G. Master under a suspicion that some latent prejudice might exist in the minds of these Brethren against himself, deputed his authority to the Master of another Lodge in Liverpool, (No. 38,) directing him to convene a meeting of all the Masters, Past Masters, and Wardens, of every Lodge in that place, to investigate the conduct of the accused Brethren; for the defection had extended to other Lodges, whose members appeared determined to advocate the cause of No. 31. In the month of August this committee met, and the charges were regularly brought forward; but after two or three days of fruitless discussion, the meeting dissolved without having accomplished any satisfactory result; and the Brethren of No. 31 published a detailed account of these proceedings, under date of Sept. 19, 1821, highly impregnated with the angry feelings which then prevailed in their minds; and this document was pronounced by the Grand Lodge, at the succeeding quarterly communication, to be "a direct violation of the laws of the Craft, p. 84, Art. 6. Book of Constitutions, and forming a sufficient ground to continue the suspension of the Lodge No. 31."

In November 1821, another attempt was made for the adjustment of this unhappy dispute. The Deputy P. G. Master went over to Liverpool, and having formed a meeting composed of the chairman of the late committee, and six other brothers, issued an especial summons to the Master of No. 31, to appear personally before him with the warrant papers and evidences of the Lodge. No attention was paid to this summons except by referring the D. P. G. Master once more to the Resolution of the 9th July; thus violating a fundamental law of Masonry,* and the former suspension was again confirmed. The Lodge now, with the advice and concurrence of its abettors, published that fatal manifesto which was decisive of its fate.

This paper attracted the attention of the Grand Master, in his private capacity as Master of the Lodge of Antiquity, and he addressed the following letter to the P.G. Master:—

Freemasons' Hall, London, 15th Dec., 1821.

R. W. BROTHER,

We have received the commands of the M. W. Grand Master, the Duke of Sussex, to acquaint you, that his Royal Highness has received, as Mas-

* "The Master and Wardens of every Lodge shall attend the Grand Master or his deputy, or the Provincial Grand Master or his deputy, or and board or committee authorized by the Grand Lodge; and produce the warrant, minutes, ann books of the Lodge, when summoned so to do, *under pain of suspension*, and being reported to the next Grand Lodge." (Const. Art. 11. Of Masters and Wardens of Lodges.)

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ter of the Lodge of Antiquity, No. 2, the Copy of a printed Circular, dated "Masonic Committee-Room, Castle Inn, North Liverpool, 26th November, 1821," and which paper purports to come from Brothers Thomas Page, W. M. of No. 31, M. A. Gage, P. M. of same, and thirty-two other Brethren, Officers or Past Officers of various Lodges in your Province; and to give the proceedings or sentiments of a meeting held on the said 26th November. Annexed to the said Letter is the Copy of an Address transmitted to the M. W. Grand Master by the Provincial Grand Lodge, on 27th September, 1819; and, also, Copy of a Letter sent by the Lodge, No. 31, to the R. W. Provincial Grand Master, under date of 30th August last. The Grand Master views the publication of these matters as a most offensive proceeding, and in direct violation of the Laws of the Craft. He, therefore, directs that you will ascertain whether the individuals, whose names appear to that paper did actually subscribe the original from which it is copied, and also gave their sanction to its publication. And, further, that you will suspend from their privileges as Masons, such Brethren as shall be proved to have so acted, and make a report to his Royal Highness what you may do, that he may take the measures requisite in the said affair.

In making this communication, the M. W. Grand Master commands us further to remark upon the contents of the paper, dated 26th November last, that, as to the observations made by the Provincial Grand Lodge upon the number of Members necessary to remain together, to enable them to continue their Lodge in existence, an answer was sent to the Provincial Grand Secretary, on 5th January, 1819, by order of the Board of General Purposes, stating, that the subject was one of great delicacy; and, therefore, it had been felt advisable, in the new Book of Constitution, to preserve the same silence in regard thereto as had been observed in all the former editions; and such opinion has ever been held by the Grand Lodge.

That the address of the 27th September, 1819, was received by the M. W. Grand Master sealed, having been transmitted direct to him, and not sent through the Board; that, upon perusal, his Royal Highness found it to contain questions relative to the Order of the Royal Arch, which could not, under any circumstances, be discussed in the Grand Lodge; and he, therefore, never communicated the receipt of it, nor any part of its contents, either to the Grand Lodge or to the Board of General Purposes; consequently the Board was wholly ignorant of such Address having been sent; and, as it was subsequently withdrawn as improper, the Grand Master had hoped the matter had been set at rest.

That the Board of General Purposes possesses no powers but such as have been delegated to it by the United Grand Lodge, and to which body an appeal is reserved in all cases.

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That the Board is not the only channel of communication with the Grand Lodge; on the contrary, all petitions, appeals, &c., for that Body, addressed to the Grand Secretary, and transmitted at least seven days prior to any Quarterly Communication, so that the same may be read at the General Committee, which meets on the Wednesday previous to the Grand Lodge, must, as a matter of course, go to the Grand Lodge, provided the language be proper; and every Member of the Grand Lodge is at liberty to bring any subject under discussion there, provided he give notice at the said General Committee of his intention so to do.

If the meeting of the Provincial Grand Lodge, held at Preston, in 1820, or any of the proceedings there adopted, were irregular, the Members who held such an opinion might have preferred their complaint in the proper quarter; but which they have never done.

His Royal Highness directs, that this letter may be communicated to the Provincial Grand Lodge on Monday next, for the information of the Brethren who may be then assembled, not as an answer to the printed paper alluded to, because the printing of such paper, and the meeting on the 26th November last, are both so illegal, that no answer could be given to them; but because the Grand Master is desirous that the Brethren, who have seen the paper, may, at least, be informed of the fallacious grounds on which it is framed, although such paper, being illegal, could form no part of the proceedings of a Lodge, or be recognized by them.

We have the honour to be,

Right Worshipful Brother,

Your most obedient servants and faithful Brothers,

WILLIAM H. WHITE
EDW. HARPER, } G. S.

The primitive intention of these Brethren might spring from a right principle; for their motive, as they themselves profess, was a *jealous concern for the maintenance of the ancient laws and usages of the order*; but how proper soever this feeling might be, they failed altogether in the details; and their subsequent conduct violated almost every law that was applicable to their case. Their disobedience could not be palliated by the plea of necessity or expediency; and the language which they made use of in their communications to the Brethren and the Grand Lodge, was neither masonic nor respectful. Instead of a calm and temperate recapitulation of the points they desired to illustrate, they dealt largely in amplification; made use of irritating and exaggerated statements of facts; and even bordered upon menaces, with the intention of intimidating the Grand Lodge by the dread of another schism. They laboured under the grievous error of supposing that Boards and superior officers, although lawfully constituted, possessed no authority; and that as all Masters, Past Masters, and Wardens, are *ex-officio* members of the Grand Lodge, so the acts of a com-

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petent number of such members, wheresoever assembled, are equally valid and binding; forgetting that as no private Lodge can be legally held without its Master, or his legitimate substitute, so no Grand Lodge can possibly be constituted, how numerous soever its members may be, except the Grand Master, or a deputy regularly appointed by himself, were actually present. They even pursued this principle so far as to convene a general meeting of Masons in the county palatine of Lancaster, without the concurrence of the P. G. Master or his Deputy; and in their eagerness to confirm their own acts by the countenance of such an authority, they totally lost sight of the plain construction of that simple law, by virtue of which the decree of suspension had been issued and confirmed, that "if any Brother be summoned to attend the Grand Master or his Deputy, or the P. G. M. or his Deputy, or any board or committee authorized by the G. Master, and do not comply, or give sufficient reason for his non-attendance, the summons is to be repeated, and if he still persists in his contumacy, he shall be suspended from all masonic rights, and the proceeding notified to the G L.*

The P. G. Master, finding all attempts to settle the question ineffectual, transmitted the documents to the Board of General Purposes; and that body, now that the subject was brought regularly before them, proceeded without delay to the performance of their duty; and in the examination of the charges they appear to have been actuated by a desire to discharge that duty faithfully and impartially. On the 5th of December 1821, they made their Report to the Grand Lodge, which was read and approved; and it was then ordered, that "the Lodge No. 31, be further suspended from the exercise of its Masonic Privileges until the next Quarterly Communication, reserving to the Grand Master the power to restore it previously, if he should see sufficient cause so to do." The Lodge took no notice of this order, but continued occasionally to meet; and it was therefore, Resolved by the Grand Lodge, on the 6th March 1822, "that the Master and Wardens of No. 31, be summoned to show cause, at the next Quarterly Communication, why the Lodge should not be erased from the list of Lodges, and its warrant be withdrawn, for disobedience of the order of the Grand Lodge; and that, in the mean time, it be suspended from its functions, allowing the members only to assemble in Lodge for the purpose of considering their defence." It was also resolved unanimously, that "the thirty-four Brethren, whose names appeared to a printed paper, dated Masonic Committee-Room, Castle Inn, North Liverpool, Nov. 26, 1821, circulated to many Lodges, be suspended from their Masonic Privileges until the next Quarterly Communication, reserving to the Grand Master the power previously to reinstate the whole, or such of them as he may see cause to restore." Copies of these resolutions were sent to the Lodge and to the thirty-four Brethren respectively.

* Const. "Of Members, and their Duty." Art. 14.

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The Lodge No. 31 now transmitted a paper, bearing date the 1st of April, in which the members denied to the Grand Lodge the right and power of passing the above resolutions, and remonstrated, in very unbecoming and offensive language, against its proceedings on their case. This was followed up by another paper of similar tendency in June, wherein it was avowed "that the Lodge No. 31, notwithstanding the prohibition of the 5th of December last, had continued to hold its masonic meetings in the usual manner; that, in consequence of a resolution passed in the Lodge, it was impossible for the members to pay any attention to the commands of the Grand Lodge; and that, under existing circumstances, it was their determination not to do so." Such a flagrant instance of contumacy and violation of discipline could not be overlooked; and therefore, on motions duly made, at the Quarterly Communication in June 1822, it was Resolved unanimously, "That the Lodge No. 31, at Liverpool, be erased from the list of Lodges, and its warrant forfeited; that notice of such erasure be transmitted to every Lodge upon the registry of the Grand Lodge; and that no Brother, being at present a member of the said Lodge No. 31, be received even as a visitor in any other Lodge; that these resolutions be communicated to the Grand Lodges of Scotland and Ireland, and to all Lodges in communion with the Grand Lodge of England; that the several Brothers who signed the papers, published under the date of the 26th of November, 1821, and the 1st of April, 1822, be summoned to show cause at the next Quarterly communication, why they should not be expelled the Fraternity; and that in the mean time they be suspended from their masonic privileges; and that notice of such suspension, with the names of the individuals so suspended, be transmitted to all the Lodges, in order that those Brethren may not be received, even as visitors, in any Lodge, under the penalty attached to the Lodges admitting irregular Masons."*

It is to be regretted that expelled and suspended Brothers, at this extreme period of the business, should have still indulged in the spirit of bitterness, which was calculated to exclude the sympathy and commiseration of Brethren uninterested in the dispute. They issued another appeal to the Lodges, in which they condemn the Brethren who had been reinstated on petition, in no measured language; and declare that "they wish

* The expelled and suspended Brethren were sixty-eight in number, and were members of the following Lodges:—Twelve belonged to No. 31, three of whom had been reinstated by petition to the Grand Master; four belonged to No. 59, who had all been restored by petition; nine to No, 74; seven to No. 140, two of whom had been restored; one to No. 182; five to No. 348, four of whom had been readmitted; one to No. 378; one to number 380, and he had been restored; five to No. 442, four of whom had been reinstated; seven to No. 466, four of whom were restored; twelve to No. 486, three of whom had been restored; and four to No. 655, who had all been restored.

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it to be perfectly understood that *they shall not petition to be reinstated;* nor shall they be satisfied with reinstatement, unless a full and impartial inquiry be made into the abuses and innovations of which they have complained."

Petitions for readmission continued still to be received and attended to by the Grand Lodge, for the door of forgiveness was not finally closed until the month of March 1823, when at the Quarterly Communication, held on the 5th of that month, the Grand Lodge declared "that every possible opportunity had been afforded for the offending Brethren to reconsider and make atonement for their past misconduct; but instead of profiting by the indulgence thus granted, they this day transmitted a statement replete with additional insult to the Grand Lodge and other masonic authorities; whereupon, on a motion duly made and seconded, it was resolved unanimously, that the said Brethren be for ever expelled from Masonry;" and thus twenty-six individuals, who remained refractory, were finally and for ever excluded from any participation in the business of the Craft.

The agitation which these events produced did not easily subside. The leaven continued to work; and those who refused to submit to the authoritative mandate of the Grand Lodge, or to conciliate by a respectful submission, resolved once more to have recourse to the old system of menace; and in September, 1823, the Sea Captains' Lodge at Liverpool, No. 140, having transmitted to the Grand Lodge, at its last meeting, a paper dated 29th May, 1823, and signed by John Thompson, W. M., Peter Bainbridge, S. W., Thomas Read, J. W., and Thomas Berry, Sec., in which paper it was declared to be the fixed resolution of the said Lodge to separate itself from the Grand Lodge, unless the warrant of the late Lodge No. 31, at Liverpool, should be reinstated, and the privileges of the twenty-six individuals who had been expelled from the Craft were restored; and it appearing that three of the individuals who had signed the said paper, were amongst those who had been so expelled, and the fourth was not registered as a member of the Lodge, it had been ordered, that the Lodge No. 140, should be summoned to show cause at this meeting why its warrant should not be declared forfeited, and the Lodge erased, for continuing or admitting as members, individuals who had been expelled from masonry, and for transmitting or sanctioning the said paper. And as no communication could be held with the expelled members, it was intimated to the Lodge that its only admissible representatives would be the regular Past Masters and Past Wardens. And it was ordered, that Thomas Read, who signed the above paper as Junior Warden, without being registered as a member of the Lodge, should be summoned to show cause why he should not be expelled from masonry for having affixed his signature to the paper in question. The parties thus summoned not having appeared to answer to the complaint, it was ordered that the warrant of the Sea Captains' Lodge at Liverpool, No. 140, be, and the same is, hereby declared forfeited, for vio-

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lating the laws of the Craft, and for contumacy, and that the Lodge be accordingly erased from the list of Lodges; and that the said Thomas Read, so signing himself as J. W. of the Lodge No. 140, although not registered as a member thereof, be henceforth disqualified from acting as a Mason, or from being recognized or recived as such in any Lodge whatever." This prompt example was completely efficacious, and from hence we hear no more of opposition or intemperate resistance to the decrees of the Grand Lodge.

SECTION XIX.

History of Freemasonry from 1823 *to* 1829.

In the year 1823, the installation of his Royal Highness the Duke of York, as Master of the Prince of Wales's Lodge, was performed; and was attended by some circumstances which may be interesting to the Craft.—The warrant of constitution had been granted to this Lodge in the year 1787, by his Royal Highness the late Duke of Cumberland, at the instance of his present Majesty, then Prince of Wales. In this warrant, Sir Samuel Hulse, the Honourable Colonel Stanhope, and the late Lord Lake, were nominated as the Master and Wardens; but in the year 1792, their Royal Highnesses the Dukes of York and Clarence were appointed to the latter offices, which they continued to hold till his Majesty's accession in 1820.

The following Memorial was shortly afterwards presented to his Majesty, who was graciously pleased to accede to the prayer of it, in terms as flattering to the Lodge as they were characteristic of that accomplished urbanity so peculiarly possessed by the revered sovereign of these realms:—

We, your Majesty's most dutiful and loyal subjects, the Acting Master, Wardens, and Brethren of the Prince of Wales's Lodge, humbly entreat permission to approach your Majesty with the expression of our affectionate attachment to your Majesty's person. Unwilling to break in upon your Majesty's privacy during the first period of your happy accession to the Throne of these realms, we have hitherto refrained from presenting this our humble Petition. For many years past it has been the highest honour of which our Lodge can boast, and, at the same time, its greatest pride, to recognise your Majesty as its patron and protector, in the character of Master of the Lodge.

In making this our earnest solicitation, that the same high patronage may be continued to us, we trust we are not acting incompatibly with our respectful duty to a beloved Sovereign, or presuming too much upon that condescending benignity, which has hitherto been so graciously manifested towards us.

We further humbly petition, that the Lodge may be permitted to retain

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the jewel so long worn by its members, as their most honourable and distinctive badge, and be empowered to present it to all future members of the Lodge; or if your Majesty should be pleased to make any alteration herein, we shall bow with dutiful submission to the royal will; and, under every circumstance, feel the deepest sense of gratitude, veneration, and affection, for past acts of kindness and beneficence. As your Majesty has long possessed the love and confidence of the Society of Freemasons, so may you, Sire, continue to live in the hearts of all men; from no class, however, can this prayer be offered up to the Great Architect of the Universe with more fervour and sincerity, than from those individuals who have the high honour to be members of the Prince of Wales's Lodge.

(Signed, &c.)

The first duty of the Lodge being thus performed, and happily sanctioned by the gracious reception which this Memorial had the good fortune to meet with; the attention of the Brethren was next directed to the Royal Senior Warden, the Duke of York, whose support, under existing circumstances, would so effectually preserve and perpetuate the proud connexion which had so long existed between the Lodge and its Royal Founder. The following letter was therefore transmitted to his Royal Highness, by Lord Dundas, the Master:—

MAY IT PLEASE YOUR ROYAL HIGHNESS,

We, the undersigned, the Acting Master, Wardens, and Brethren of the Prince of Wales's Lodge, having, for many years, been honoured with the name of your Royal Highness as Senior Warden, together with that of his Royal Highness the Duke of Clarence, as Junior Warden of the Lodge, by the especial appointment of his present Majesty when Prince of Wales, most respectfully beg leave to represent, that the Lodge has, upon a recent Memorial presented to the King, received the proud distinction of his Majesty's gracious permission to act under the royal patronage; it being, however, incompatible with the dignity of the Throne that the Lodge should continue to recognize his Majesty as its Master, with great humility we crave permission to tender this office to your Royal Highness's acceptance.

Should we be fortunate enough to obtain your Royal Highness's assent to this our respectful solicitation, we shall indeed feel ourselves most highly honoured; and we can only add, that it will be an additional stimulus to our exertions, in promoting the welfare, respectability, and prosperity, of a Lodge, which is already deeply sensible of the lustre it has acquired by having their beloved Sovereign for its immediate patron.

With every sentiment of respect and dutiful attachment, we have the honour to subscribe ourselves,

Your Royal Highness's
Most devoted and obedient humble Servants,
(Signed, &c.)

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His Royal Highness, with the greatest kindness and condescension, acceded to the request of the Brethren; and the preliminary measures being completed, the installation of the Master Elect took place on Saturday, March 22, 1823, at the Thatched House Tavern, St. James's Street. His Royal Highness the Duke of Sussex performed the ceremony, and conducted the whole proceedings with the greatest masonic dignity. When the new Master had been installed, and had received the customary salutations, he appointed and invested his Deputy Master, Wardens, and other Officers; after which the warrant, the book of constitutions, the Bible, square and compasses, the by-laws, and the working tools, were presented by different Brethren, accompanied by appropriate addresses. The former were presented by Sir Frederick Fowke, P. S. G. W. the Deputy Master, with the following address:—

I have peculiar pleasure in presenting to your Royal Highness a document of equal interest to you, Sir, and to ourselves. It is the Warrant of Constitution of the Prince of Wales's Lodge, which was granted by your Royal Highness's uncle, the late Duke of Cumberland, as Grand Master, at the instance of his present Majesty, then Prince of Wales.

The instrument, Sir, is now rendered doubly valuable to us, from the proud accession we have this day acquired in the person of your Royal Highness as Master of the Lodge, who received your appointment as Senior Warden soon after the first formation of the Lodge. May we, Sir, long continue to act under the sanction of this warrant, which so closely connects the Lodge with your Royal Highness's family; and which, while it elicits our affectionate attachment to its illustrious members, will ever be a gratifying memento of that duty and allegiance, which, as men and Masons, we owe to our Sovereign and immediate patron. I have also to present to your Royal Highness the Book of Constitutions, which contains the general Laws of Masonry, and the Orders and Regulations established by the United Grand Lodge of England, for the guidance and orderly government of the Society. To these Orders and Regulations it is our duty, as good and faithful Masons, to submit, in the perfect confidence, that, as they have been framed with great deliberation and wisdom, so we may be satisfied that the interests of the Fraternity will be best consulted by a strict and willing adherence to the salutary provisions which they contain."

All the necessary forms in the Lodge being now concluded, the newly installed Master, accompanied by his Royal Brother, retired into a private room, and the rest of the Brethren adjourned to the drawing-room. When dinner was announced, they were marshaled by the Director of Ceremonies, and went in procession to the Banqueting-room, where they took their seats according to a previous arrangement, that they might receive their Royal Highnesses in due form.

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The two Princes entered the room at seven o'clock, amidst the cheers and congratulations of the Assembly; and the newly installed Master took the chair, supported on the right by the Duke of Sussex and Sir John Doyle, and on the left by Lord Dundas and Sir F. Fowke, Bart. About ninety distinguished Brethren, including upwards of forty Grand Officers, sat down to this animating banquet, exhibiting a magnificent display of masonic talent, character, and respectability. Several addresses were delivered after dinner by his Royal Highness the Duke of Sussex, Sir John Doyle, and other individuals; and nothing could exceed the perfect satisfaction and pleasure which were visible on every countenance; heightened by beholding the Royal Brothers "in the badge of innocence and bond of friendship," seated by each other's side, and contributing largely to the sociality of all around them. They retired soon after eleven o'clock, which was the signal for the meeting to break up, as the Brethren were unwilling, from a respectful feeling towards the Illustrious Brothers, to protract their convivality beyond the hour at which the Royal Chairman had quitted his post.

The author of the little pamphlet* from which the above particulars have been extracted, concludes his account of this festival with the following observation:—"Men ignorant of the real objects of Masonry, and accustomed to speak slightingly of it, may, from occurrences like these, be induced to entertain a more favourable opinion of an Institution, which folly may misrepresent, or malevolence calumniate; but while, in conformity with its precepts, we continue to be peaceable subjects; and while kings and princes are enrolled under its banners, we may defy the darts of slander, and claim the respect and confidence of the community; for the principles of Freemasonry invariably lead its members to FEAR GOD, LOVE THEIR NEIGHBOUR, AND HONOUR THEIR KING."

The enterprising traveller, Belzoni, to whose researches science is so much indebted, prosecuted his antiquarian inquiries with such independent perseverance, that, neglecting his own emolument, he consigned the results of his labours and discoveries to the sole benefit of this country.† In

* Printed and published by Brother Thiselton, Goodge-street.

† He gives the following summary of his labours in the year 1820:—"My native place is the city of Padua; I am of a Roman family, which had resided there for many years. The state and troubles of Italy in 1800, which are too well known to require any comment from me, compelled me to leave, it and since that time I have visited different parts of Europe, and suffered many vicissitudes. The greater part of my younger days I passed in Rome, the former abode of my ancestors, where I was preparing myself to become a monk; but the sudden entry of the French army into that city altered the course of my education, and, being destined to travel, I have been a wanderer ever since. My family occasionally supplied me with remittances; but, as they were not rich, I did not choose to be a burthen to them, and contrived to live on my own industry, and the little knowledge I had acquired in various branches.

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stature he was gigantic; and to this accidental perfection he himself modestly attributes some portion of his success amongst a people little better than savages. It is well known that he lost his life in Africa in the year 1825, in which quarter of the globe he was initiated into Masonry,* and which was the scene of all his active achievements: and so little was he blessed with the benefits of fortune, that on receiving the unhappy tidings of his loss, his widow found herself wholly destitute of support. She had heard of Masonic benevolence, and made her appeal to the Grand Lodge, where the simple tale of real distress is never preferred in vain. The M.

I turned my chief attention to hydraulics, a science that I had learned at Rome, which I found much to my advantage, and which was ultimately the very cause of my going to Egypt. For I had good information that an hydraulic machine would be of great service in that country, to irrigate the fields, which want water only to make them produce at any time of the year. But I am anticipating. In 1803 I arrived in England; soon after which I married; and after residing in it nine years, I formed a resolution of going to the south of Europe. Taking Mrs. Belzoni with me, I visited Portugal, Spain, and Malta, from which latter place we embarked for Egypt, where we remained from 1815 to 1819. Here I had the good fortune to be the discoverer of many remains of antiquity of that primitive nation. I succeeded in opening one of the two famous pyramids of Ghizeh, as well as several of the tombs of the kings of Thebes. Among the latter, that which has been pronounced by one of the most distinguished scholars of the age to be the tomb of Psammuthis, is at this moment the principal, the most perfect and splendid monument in that country. The celebrated bust of young Memnon, which I brought from Thebes, is now in the British Museum; and the alabaster sarcophagus, found in the tomb of the kings, is on its way to England.

"Near the second cataract of the Nile, I opened the temple of Ybsambul; then made a journey to the coast of the Red Sea, to the city of Berenice, and afterwards an excursion in the Western Elloah, or Oassis. I now embarked for Europe; and after an absence of twenty years, returned to my native country, and to the bosom of my family, from whence I proceeded to England."—*Discoveries in Egypt. Preface.*

* The Mason, however, is a citizen of the world; and in whatever clime misfortune may overtake him, should he meet with Brothers, his relief is certain. In this particular Masonry is respected even by pirates, who are a terror to every other order of men; and I rejoice that it is in my power to record a triumphant and well-authenticated illustration of the fact. At a meeting of the Leith and Canongate Lodge on Thursday evening, March 5th, 1829, a visitor, who was the captain of a ship, stated, that when sailing in the South American seas, he was boarded by pirates, whose numbers were so overpowering as to render all resistance unavailing. The captain and several of the crew were treated with rudeness, and were about to be placed in irons while the plunder of the ship went on. In this situation, when supplication and entreaty were disregarded, the captain, as a dernier resort, made the mystic sign, "which none but Craftsmen ever knew." The commander of the piratical crew immediately returned the sign, and gave orders to stop proceedings. He grasped his newly-discovered Brother by the hand with all the familiarity of an old acquaintance, and swore he should sustain no injury. Mutual acts of kindness then passed between them; every article that had been seized was restored to its place, and the two ships parted company with three hearty cheers.—*Sterling Journal.*

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W. Grand Master brought to the notice of that august body the distresses of the widow. He stated that Brother Belzoni, who had recently lost his life during his travels in Africa, was initiated at Cairo, in the Lodge of the Pyramids, and during his residence at Cambridge had become a member of the Lodge of the School of Plato, No. 549, in that place; and as notice had been given in the general Committee of an intention to submit the matter to the Grand Lodge, his Royal Highness moved, and it was resolved unanimously, "That the United Grand Lodge of Freemasons of England, deeply sympathizing with Mrs. Belzoni, on the irreparable loss which she, as well as the lovers of science and literature, has sustained by the premature death of the late Brother Belzoni, do contribute the sum of 50*l.* out of the Fund of Benevolence, in aid of the public subscription in her behalf."

The flourishing state of Masonry, in a provincial town, is a subject not unworthy of notice in a general history of the Craft. In the year 1827, the members of the Humber Lodge, No. 73, in Kingston-upon-Hull, finding that the room occupied by them, at the Turk's Head, was much too small and incommodious to accommodate their increasing numbers, entered into a subscription for the purpose of erecting a Masonic Hall, in addition to the two already existing in that opulent seaport. The requisite sum being speedily raised, a deputation of the officers and brethren waited on R. Mackenzie Beverley, Esq., G.S. and D.P.G.M. for the North and East Ridings of the county of York, to request his assistance in laying the foundation stone of the intended building; to which he immediately assented, and named the 7th of May for the performance of that solemnity. On the day proposed, a large body of the members of the Humber Lodge, attended by a numerous company of visitors from other Lodges in the town and neighbourhood, assembled at the appointed hour. The Lodge was opened in due form at the Neptune Inn, by the D.P.G.M; and the preparatory ceremonies were performed.* The D.P.G.M. inquired of the building Master, if his Lodge was lawful, and being answered in the affirmative, he proceeded to a more accurate investigation.

D.P.G.M: "I hereby, in the presence of all these worshipful Masters, Wardens, and Deacons, and in the presence of all these Master Masons, worthy and diligent workmen of our secret Craft, do ask of you and of your company, if you know yourself, at this time, to have done any thing contrary to the laws of masonry, which has not been told to the Provincial Authorities, and whereby you should be suspended from your work?"

W.M. "We are good Masons at this very time."

D.P.G.M. "Have you amongst your company any brother guilty of brawlings, strife, and disobedience in open lodge?"

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

* Having had the honour to assist at this imposing ceremony I am able to describe it minutely.—*Editor.*

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D.P.G.M. "Have you any brother who in open Lodge is guilty of drunkenness, common swearing, or profane words?"

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

D.P.G.M. "Have you authority to do this day's work?"

W.M. "We, have, Right Worshipful, and, with your permission, will here read it."

The authority was then read, after which the D.P.G.M. resumed, "Masters, Wardens, Deacons, and all working Masons, all is right and as it should be; and I give you all joy of this day's work. It has begun in zeal—let it end in charity; and let us give due praise to the Master and Brothers of the Humber Lodge for wishing to raise a temple to Masonry. May the blessing of Heaven be with us all; and may the new Lodge increase in virtue, harbour the poor brethren, and console the rich. Amen and amen."

The Ark of the Covenant was now introduced and furnished, and the veil was consecrated with the usual ceremonies; after which the procession was formed to the site of the intended building, in Osborne-street, in the following order:—

Two Tylers with drawn Swords.
Band of music.
Masons not being members of any Lodge, two and two.
Visiting members of neighbouring Lodges, two and two.
The Foundation-stone carried by four Masons.

Deacons with Staves. { Banner of the Humber Lodge. / Members of the Humber Lodge. } Deacons with Staves.

Two Stewards with Wands.
A Banner.
Royal Arch Masons, in sashes and aprons, two and two.
The Corn, Wine, Oil, and Salt, borne by Master Masons.
Chaplain of the Humber Lodge.
Past Masters.
The Bible, Square, and Compasses, on a crimson velvet cushion, borne by a Master Mason.
The Ark, with its covering, borne by four Master Masons.
Secretary and Treasurer with their Jewels.
Senior and Junior Wardens with their Pillars.

Steward with a wand. { Master of the Humber Lodge. / Marshal with a Baton. } Steward with a wand.

The Globes, borne by two Master Masons.
Banner of the D.P.G.M.
Acting Provincial Grand Sword-Bearer.
Provincial Grand Secretary.
Provincial Grand Architect, with a plan of the building.

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Two Marshals, with Batons.

Two Sword Bearers.	Brother R. M. Beverley, Esq., D. P. G. M. in his robes, under a canopy of silk, borne by six Master Masons.	Two Sword Bearers.

Brother Rev. G. Oliver, P. G. C. for Lincolnshire, in his robes, attended by four Master Masons with wands.

Banner of the Apollo Lodge, Grimsby.

Two Tylers with Swords.

On arriving at the ground, the brethren formed themselves into a square about the foundation, although they were somewhat incommoded by the immense concourse of people who had assembled to witness the ceremony The canopy of the D. P. G. M. was placed to the east of the foundation-stone, and before the ceremonies commenced, he addressed the spectators as follows:—

"Men, women, and children, here assembled to-day, to behold this ceremony, know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God, who is the Great Architect of all things, to confer benefits on our brethren, and to practice universal benevolence to all mankind. We have amongst us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered. But these secrets are lawful and honourable, and are placed in the custody of Masons, who alone have the keeping of them to the end of time. Unless our craft were good and our calling honourable, we should not have existed for so many centuries; nor should we have had so many illustrious brothers in our order, ever ready to sanction our proceedings, and contribute to our prosperity. To-day we are assembled in the face of you all to build a house for masonry, which we pray God may prosper, if it seem good unto him; that it may become a house for great and worthy men to practise beneficent actions, and to promote harmony and brotherly love till the world itself shall end."

The plan was then produced by the architect, which was handed round to the brethren, after being inspected by the D. P. G. M., who anointed the tools of masonry with oil, and delivered them to the Master of the building Lodge, who transferred them to the architect. When the foundation-stone was lowered into its bed, the D. P. G. M. struck it three times with the gavel, and the following Prayer of Benediction was recited by the Provincial Grand Chaplain for the county of Lincoln:—

"May the Almighty Architect of the Universe, who has disposed all things in order according to the excellency of his will, who made the heavens for his majesty, the sun and stars for his glory and our comfort, and the earth as a place for the exercise of our obedience to his laws, look down upon us Master Masons, now endeavouring to build a house accord-

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ing to the rules of charity, in the bond of love. May this house, of which we have placed the first stone in the earth, be a habitation for worthy men to meet together to do good; may their secret assemblies be convened in law, proceed in honour, and end in charity; may all Masons that enter under the shadow of its roof, remember that *the secret of the Lord is with them that fear him.* May the work done here prosper; may the workmen be comforted; may no strife, brawling, or unseemly words be heard within its walls; may the master love the brethren, and the brethren honour and obey the master; may our going out and our coming in be blessed for evermore; may our baskets be filled with plenteousness, and the voice of joy and thanksgiving abound; may there be no mourning nor sorrow of heart, and may the wayfaring Mason find comfort in his journey to his home when he passeth by the gates of this house. O Lord, prosper thou our work, yea, prosper thou our handy work, and teach us at all times, and in all places, to build up in the beauty of holiness that temple of our souls which thou hast given us to adorn with all good works, till we arrive at that glorious mansion in the skies, where all things are perfect, and there is no more labour, but peace and happiness for ever and ever. Amen."

The D. P. G. M. then anointed the foundation-stone with oil, and strewed upon it some grains of wheat and salt, and drops of wine, repeating the one hundred and thirty-third Psalm; after which the procession returned in the same order to the Neptune Inn, where about one hundred brethren sat down to an excellent dinner, and the evening was spent with the greatest harmony and brotherly love.

The building was completed in the ensuing September, when Brother R. Mackenzie Beverley, the Grand Superintendent of the Province, issued his summonses for a Grand Provincial Arch-Chapter, to be held at the new Masonic Hall, at which time the Lodge was dedicated with the usual ceremonies.

After the death of H. R. H. the Duke of York, the Prince of Wales's Lodge continued to receive a more than ordinary meed of honour and distinction. H. R. H. the Duke of Sussex, G. M. convened an especial Grand Lodge on Friday, the 22nd of February, 1828, for the purpose of securing to that Lodge a continuance of the royal patronage, which it had hitherto enjoyed. The Grand Lodge, numerously attended, was opened in ample form at the Thatched House Tavern. The following distinguished Brethren were present:—

H. R. H. Prince Augustus Frederick, Duke of Sussex.
M. W. Grand Master, on the Throne.
His Grace the Duke of Leinster, Grand Master of Ireland.
The Right Honourable Lord Dundas, D. G. M.
Gen. Sir John Doyle, Bart., *G. C. B.*, D. P. G. M.

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Richard Percival, Esq., S. G. W.
William W. Prescott, Esq., P. S. G. W. as J. G. W.
The Right Hon. Lord Yarborough, P. G. M. Isle of Wight.
Charles Tennyson, Esq., *M. P.*, P. G. M. Lincolnshire.
C. K. K. Tynte, Esq., *M. P.*, P. G. M. Somersetshire.
Rev. S. S. Colman, Past P. G. M. Norfolk, and G. C.
Sir William Rawlins, P. S. G. W.
Sir Frederick Fowke, Bart., P. S. G. W.
Rev. Bernard Hanbury, G. Chaplain.
Rev. Lucius Coghlan, D. D., Past G. Chaplain.
William Meryick, Esq., G. Registrar.
William H. White, Edwards Harper. } G. S.

With the rest of the Grand Officers, the Grand Stewards for the year, and the Masters, Past Masters, and Wardens of the Grand Stewards, and many other Lodges.

The Grand Master observed, that, feeling it to be of the first importance to obtain the sanction and protection of the members of the Royal Family to the proceedings of the Craft, and being anxious that the Prince of Wales's Lodge, No. 493, which had for so many years past been honoured by the presidency of the Royal Family—first, in the person of his present Majesty when Prince of Wales, and afterwards by his late Royal Highness the Duke of York—should still continue to have a royal personage at its head,—for this purpose, he had solicited his illustrious relative, the Duke of Clarence, the Lord High Admiral, a Past Deputy Grand Master of the Craft, to take the command of that Lodge, and he had now the satisfaction to announce to the Grand Lodge that his solicitation had met the desired result, his Royal Highness having been graciously pleased to accede to the request. Feeling that this important occurrence and manifestation of regard towards the fraternity by H. R. H. the Duke of Clarence, should be met by the Craft with every demonstration of respect, gratitude and duty; and considering also, that the Master's jewel of the Prince of Wales's Lodge, had, under very peculiar circumstances, been received by him, the M. W. Grand Master, in Grand Lodge, his Royal Highness deemed it expedient that he should deliver it to the care of his royal brother in the most effective and ample form possible; he had, therefore, convened this meeting, that the ceremony of investiture might be performed in a Grand Lodge.

His Royal Highness the Duke of Clarence having arrived, was conducted into the Lodge, and according to ancient custom, was installed by the M. W. Grand Master, as Master of the Prince of Wales's Lodge, and was proclaimed and saluted with the usual honours.

In conducting the affairs of such an unwieldy body as Masonry has now

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become, it is evident that considerable expenses must be periodically incurred, besides the vast sums annually voted from the Fund of Benevolence for the relief of distressed Brethren, or their widows and orphan children; and these expenses can be provided for by no other means so equitably as the periodical contributions of the members. It has accordingly been agreed, with the general consent of the Craft, that the fee for "registering a mason within the London district, be one guinea; for a mason made in a country, foreign, or military lodge, ten shillings and sixpence; for a brother joining a Lodge in the London district, he having been initiated in another Lodge, five shillings; and for a Brother so joining a country, foreign, or military Lodge, two shillings and sixpence. Every member of each lodge in the London district, to pay towards the fund for masonic benevolence, one shilling per quarter, or four shillings per annum; and every member of each country, foreign, or military Lodge, sixpence per quarter, or two shillings per annum."*

These payments, so trifling to each individual Lodge, are expected to be punctually and regulariy discharged, and a non-compliance with the ordinance subjects the offending Lodge, very justly, to censure, and, in extreme cases, to erasure. The Grand Lodge, however, is generally indulgent in this particular; but if, after repeated admonitions, its clemency be abused, it will not fail to put its powers into execution, and rigorously enforce the penalty. These observations have been elicited by a very extensive example, which was made at a Quarterly Communication of the 5th March, 1828; by which fifty-nine Lodges, having neglected, for a considerable space of time, to make any returns or communications to the Grand Lodge, although repeatedly called on for that purpose, were erased from the books, and their warrants declared forfeited.

Having thus brought down the History of Masonry to the present year, the Editor takes leave of his Brethren by recommending to them, as the most efficient means of ensuring the permanency and extending the influence of the Craft, the cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry; assured that nothing can tend so effectually to crown the science with the verdant wreath of public approbation, as the virtuous life and guileless demeanor of its assiduous professors.

* Const. of "Contributions," p. 119.

THE END.

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MASONIC LIBRARY.

HISTORY OF FREEMASONRY,

FROM THE YEAR 1829 TO THE PRESENT TIME.

BY

THE REV. GEO. OLIVER, D. D.,

D. P. G. M. FOR LINCOLNSHIRE;

INCUMBENT OF THE COLLEGIATE CHURCH, WOLVERHAMPTON; DOMESTIC CHAPLAIN TO THE RIGHT HONORABLE LORD KENSINGTON; CORRESPONDING MEMBER OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND.

Viget, viresque acquirit eundo.—Virg.

UNIFORM AMERICAN EDITION,

REPRINTED FROM THE FIFTEENTH LONDON EDITION OF 1841.

PHILADELPHIA:
PUBLISHED MONTHLY, BY LEON HYNEMAN,
NO. 106 CHESTNUT STREET.

1855.

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PREFACE.

In offering this small manual to the Masonic world, the Author is actuated by no other motive than to afford the noble Institution of Freemasonry the same advantages which are enjoyed by other sciences in an age of intellectual improvement and superior civilization. It has always been a popular argument against Freemasonry, that the proceedings of the Order have partaken of the mystery which, how excusable soever in its peculiar observances, is not to be tolerated when applied to its general transactions. This argument it has been the wish of all thinking Masons of the present day to neutralize. The intelligence of the age demands a liberal policy, which may encourage a spirit of free enquiry amongst those who are disposed to question the claims of our science to respect; at the same time that it may augment the resources of the Brethren, and enable them to render a satisfactory answer to those who may demand an account of the benefits which they derive from the practice of Freemasonry.

There cannot be a doubt but much of the prosperity of the Order has been owing to the Freemasons' Quarterly Review; which, by offering a vehicle for recording its proceedings in every part of the globe, has introduced a spirit of emulation amongst the Lodges, to compete with each other in promoting the holy feelings of Brotherly Love and Charity. This invaluable record displays moral worth and active diligence wherever it is found to exist, and while any remissness in the Masonic authorities receives its proper stimulus; a steady and regular discharge of duty produces applause. Hence the Craft is highly indebted to this Periodical, for the benefits it has conferred on the Institution; and its prolonged existence forms a striking feature in the History of Freemasonry at the present momentous period. It gradually works its way amongst the Craft; and the labours of its talented Editor are rewarded by the approbation of the Brethren. To this Periodical the Historian is indebted for his most valuable materials; and the annals of Masonry, in its absence, would be meagre and uninteresting.

In the execution of this little work, the Author professes a strict independence of principle, and impartiality of action.

> Nullius addictus jurare in verba magistri,
> Quo me cunque rapit tempestas, deferor hospes.—Hor.

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Historical truth disclaims alike prejudice and partizanship: and whatever opinions the Author may entertain as an individual Mason—he has endeavoured to preserve the strictest neutrality as an Annalist. How far he may have been successful will depend on the opinions of his readers. He has adhered most faithfully to that law of the Grand Lodge which prohibits the printing of any private transactions that require to be withheld from the public eye; and has inserted no matter but what he has found in the printed Quarterly Communications of the Grand Lodge, or other sources equally available for the purposes of discussion and remark.

With this avowal, the work is committed to the judgment of the Craft; and, it is hoped, will be found not altogether uninteresting, as a detail of Masonry in its most palmy and prosperous state.

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THE HISTORY

OF

FREEMASONRY.

CHAPTER I.

History of Masonry from the Year 1829 *to* 1834.

If we revert to the times when Freemasonry took a decided position amongst the Institutions of this country by the revival of the Grand Lodge in London, about the commencement of the eighteenth century, after the Ancient Grand Lodge at York had discontinued its meetings; and only four Lodges were to be found within the bills of mortality, we shall contemplate a fraternity constructed on a model different from the Freemasonry of our own times. The Brethren of that day were proud of their knowledge—jealous of their privileges—and over sensitive lest the peculiar secrets of the Order should be exposed to the profane gaze of the vulgar. Hence in 1718, when the Grand Lodge promulgated an edict for the production of masonic papers and records, that the ancient usages and charges of masonry might be ascertained and restored; a powerful party, headed by Brother Nicholas Stone, one of the Grand Wardens under Inigo Jones, was arrayed against the measure. It was considered, not merely an infringement on the privileges of the fraternity, but a dangerous expedient, affording a precedent for a multiplication of papers on this forbidden subject; and placing the customs and mysteries of the Institution at the mercy of those who opposed their principles, and turned their practice into ridicule. And when Dr. Anderson received instructions from the Grand Master to prepare a Book of Constitutions for the press, the adverse party took the alarm; and under a dread of public exposure, committed their manuscripts to the flames.

This occurred at a period when the people of England were unenlightened by education and science. A great moral revolution has been effected in our own times, by the spread of general knowledge; and the Institution of Freemasonry keeps pace with the onward march of social improvement.

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During the present century it has become so universally prevalent as to spread over the face of the whole earth. It has its seat amongst Princes; and is patronized by throned monarchs, and their chief nobility in every region under the canopy of heaven. In our own land, its Grand Master is also the patron of almost all the literary and scientific societies which shed a lustre on the present times. A century ago Freemasonry was but just emerging from the obscurity in which the ages of ignorance and bigotry had overwhelmed it. The veil had scarcely been removed in England; and in other parts of the globe it was little known, even by name; now it flourishes abundantly in every clime where there are men to practice it. A century ago scrupulous brethren knew so little of the true principles of the craft, as to destroy their manuscripts, lest the world should become acquainted with the nature and design of our association; now, we are anxious to shew the world the general principles of the Order; and for that purpose we have numerous publications on Freemasonry, whose existence has effected for it an universal respect amongst those who have not had the advantage of initiation into our mysteries, and we possess a well conducted periodical to record our proceedings; to shew mankind the real tendency of our secrets; and to disseminate amongst the brethren a knowledge of the philosophy and science which are preserved in the institution.

A century ago Freemasonry had no permanent Charities, to lighten the sorrows of the destitute orphan, or to make the widow's heart sing for joy; now we have not only a fund of Benevolence for the distressed Mason or his widow; and Schools where the male and female orphans of our deceased Brethren are clothed, and fed, and instructed—where, to the comforts of this world, is added a knowledge of the preparation necessary to fit them for another and a better; but we have also a provision for the permanent relief of distresses occasioned by unmerited misfortune or old age; and an Asylum is projected, which, like the Hospitals of Chelsea and Greenwich, is intended to be a refuge from the storms of life to the worthy and upright Mason, whom misfortune may have reduced, or adversity deprived of a home in the winter of his life. A century ago, the philosophy of masonry was very imperfectly understood; now the Brethren emulate each other in literary pursuits; and thus the Lodges are elevated into schools for morality and science; where intelligent Masters dispense their instruction with ability and zeal; where the advance of moral and social improvement tends to enlighten the mind and soften the manners; and imparts to the well-taught Mason a decided advantage in the discharge of his duties as a member of civil society.

Such being the present state of feeling amongst a large and influential portion of the fraternity, its history assumes a character of unusual interest. It is no longer confined to the naked details of a few insulated facts and ceremonies, unaccompanied by commentary, and unembellished by in-

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vestigations which may determine their propriety or impolicy, for the instruction of the future; but the historian may venture, in these times of liberality of sentiment and free discussion, to speculate on the legislation of the masonic authorities, without the dread of official censure on the one hand, or the private and more formidable reprehension of the fraternity on the other.

At the Quarterly Communication in March 1829, His Royal Highness Prince Augustus Frederick Duke of Sussex, Earl of Inverness, Baron of Arklow, K. G., &c., &c., was unanimously re-elected Grand Master of Masons, and proclaimed and saluted according to ancient form.

In this year several important points of discipline were agitated amongst the Brethren, which claim a place in the History of the Craft. Much argument was used in the Provincial Lodges respecting the indiscriminate admission of members; and some places unfortunately exhibited great latitude in this particular, to the essential injury of the Order. Persons were initiated who found a difficulty even in raising the accustomed fee, and they soon became a burden on the Charities. One general rule on this point out to be punctually observed, as it is not the external but the internal qualifications of a man which masonry regards. None ought to be permitted to tread the holy ground of a Mason's Lodge but the virtuous and the good; and those Brethren of a Lodge will certainly betray a most sacred trust, if any person who is deficient in the discharge of those duties which the conventional usages of society require, in the character of a parent or child, friend or neighbour, magistrate or subject, be allowed to intrude into their society. The proposition of every candidate comes deliberately from some subscribing member, and it is a personal disgrace to himself, as well as an injury to the community, if he endeavours to introduce an improper person. The question is afterwards submitted to the vote of all the Brethren, after they have had full opportunity of enquiry, and no one ought to give his consent to such admission; for it is an act of treachery and unfaithfulness to the society at large; and the consequence would be most calamitous, if such a practice were universally adopted—and would stamp the Order with certain degradation in the estimation of mankind.

To promote the efficacy of Freemasonry, and to carry on its operations with vigour, it is necessary that the periodical payments be made with regularity and precision This remark applies not only to private Lodges, but to the Grand Lodge by which the dignity of the Craft is supported, and its benefits displayed to the world. Its great charities are chiefly maintained by contributions and fees of honour, and the Fund of Benevolence, which derives its efficacy entirely from this source, thus realizes an average income amounting to more than £1000 a year. The Grand Lodge, therefore, is fully justified in the exercise of severity towards those Lodges which neglect to make their payments promptly, or continue to withhold

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the arrears of quarterage after repeated admonitions. In the spring of 1829 the Board of Finance having reported that several Lodges had neglected, for a long time past, to make their returns and remittances, pursuant to the laws of the craft, notwithstanding repeated applications had been made to them for that purpose: It was ordered that the said Lodges be written to, requiring that their returns and payments be made by the undermentioned periods; or in default thereof, that the Masters and Wardens of those Lodges neglecting, do shew cause, at the respective meetings, why their warrants should not be declared forfeited, and their Lodges erased, viz.

Those Lodges in England or the Channel Islands—at the Grand Lodge in June next—Those in the West Indies—at the Grand Lodge in September next—Those in the East Indies—at the Grand Lodge in September 1830.

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

To render this honour the more conspicuous, the Grand Master remarked, that he had observed recently, some Brethren wearing jewels or medals designating their particular Lodges, such jewels not having been sanctioned by the Grand Lodge; which proceeding is contrary to the regulations of the Craft. His Royal Highness, however, refrained from naming the individuals, in the hope that this notice would be sufficient to cause a discontinuance of the irregularity.

In the year 1830, our Royal Patron King George the Fourth died. Now according to the practice of old Masons, "Kings and other male sovereigns, when made Masons, are Grand Masters, by prerogative, during life; and appoint a deputy, or approve of his election, to preside over the Fraternity with the title and honours of Grand Master; but if the Sovereign is a female, or not a brother, or a Junior under a Regent, not a Brother; or if the male Sovereign or the Regent, though a Brother, is negligent of

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the Craft; then the old Grand Officers may assemble the Grand Lodge in due form, to elect a Grand Master, to be annually re-chosen while it is mutually agreeable."

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

His Royal Highness then read the draft of an Address, which he submitted for the consideration of the Grand Lodge, as follows:—

"To the King's Most Excellent Majesty.

"Most Gracious Sovereign,

"We, your Majesty's most dutiful and faithful subjects, the Grand Master, Deputy Grand Master, Officers, and Brethren, of the United Grand Lodge of Free and Accepted Masons of England, with all humility and respect approach your Royal presence.

"We have a two-fold duty to perform—as loyal and obedient subjects of your Majesty, we are bound to express our heartfelt congratulations at the accession of your Majesty to the Throne of this United Kingdom of Great Britain and Ireland; whilst, as Brethren of the Craft, we most humbly request your Majesty to accept our sincere condolence on the death of your Majesty's illustrious and immediate predecessor.

"By this afflicting event, your Majesty has been deprived of a beloved and affectionate Brother, and the members of our Fraternity have to deplore the loss of the Great Patron of their Order, under whose auspices they had attained a height of prosperity hitherto unexampled in our Masonic annals.

"Most Gracious Sire,

"These are not the words of unmeaning adulation, but the genuine tribute of a faithful Brotherhood, from whose hearts the recollection of past favours can never be effaced.

"We are emboldened, perhaps, and encouraged in the further delivery of our sentiments by the gratifying consciousness that, among the most illustrious members of our Order, the name of your Majesty has, happily for us, long been enrolled; nor has your Majesty disdained to take, at various times, an active part in the more immediate concerns of the Fraternity.

"May we, then, in all humility, presume to solicit from your Majesty

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that same patronage of the Craft which our late revered Monarch was graciously pleased to bestow upon us?

"In the steadiness of our loyalty and affection towards your Majesty's person, we feel justly confident that we yield to none of your Majesty's subjects.

"We can appeal, in this respect, to your Majesty's intimate knowledge of our Masonic pursuits. We feel assured that a speculative enquiry into the customs of antiquity—into the origin and progress of every liberal and useful art, which constitutes the very essence of Masonry—will never, in your Majesty's opinion, disqualify the true Mason from being considered a good and virtuous member of society.

"In the public declaration of your Majesty's sentiments we possess the surest pledge of that conduct which, under Providence, will continually lead to and effectually maintain the Peace and consequent Happiness of the whole community. Your Majesty has therein graciously referred to the circumstance of a life passed in the service of your country, in faithful obedience and entire subjection to your Sovereign. But, if a due submission to authority is the wisest preparation for the exercise of authority over others, then indeed we may look with confidence to the excellence of your Majesty's Rule, since, in the person of your Majesty, will be realized the saying of antiquity—"that he is best qualified to govern who has best known how to obey."

"In conclusion, then, we venture once more, in all humility, to solicit your Majesty's gracious assent to the petitioning Prayer of our Fraternity; and nothing now remains for us but to implore the Great Architect of the Universe, the Author and Giver of all Good, that he may be pleased to bestow His choicest blessings on your Majesty's head, and to establish, in strength and righteousness, the Throne of your Kingdom."

To this address the following answer was returned by His Majesty's Secretary for the Home Department:—

"Whitehall, July 28, 1830.

"Sir,—I have the honour to inform your Royal Highness that His Majesty has been graciously pleased to signify his consent to be Patron of the United Grand Lodge of Ancient Free and Accepted Masons of England.

"I am, Sir,

"Your Royal Highness's dutiful and obedient Servant,

(Signed) ROBERT PEEL."

"His Royal Highness the Duke of Sussex."

Some confusion occurred at the Grand Festival holden in March 1831, which induced His Royal Highness the Grand Master to exercise his authority for the purpose of preventing the recurrence of scenes which ap-

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peared to reflect discredit on the Order. A song was sung by one of the professional Glee Singers in the Ladies' Room, which was supposed to have a political bias, in consequence of which an interruption ensued, which discomposed the proceedings, and put a period to the harmony and good feeling which had always formed the leading characters of these meetings. No immediate notice was taken of the matter; but it formed the subject of future proceedings, which proclaimed the strict sense of justice and decorum which actuated His Royal Highness in discharging the duties attached to his high situation.

Freemasonry in the Provinces was progressing at this time with gradual but sure effect. The most gratifying intelligence was communicated periodically amongst the Brethren of Provincial Meetings, and important transactions of private Lodges, which, though not of sufficient weight to introduce into a general History of Masonry, yet shew the spirit by which the Brethren were actuated at this stirring period. Many Provincial Grand Masters, with their Deputies and Officers, evinced a zeal which did them honour; and eminent Masons in many of the Provinces exerted themselves to carry into effect the true principles of the Order, by inspiring their Lodges with a taste for the philosophy of the science, and a substitution of extended labour for extended refreshment.

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

The Board of General Purposes reported, at the Grand Lodge in June 1831, that a complaint having been preferred by the Lodge of Benevolence, against the Lodge No. 335, for having attached to the Petition of the Widow of a late Brother, a certificate that the deceased Brother had been twelve years a subscribing member to that Lodge, while it appears from the Grand Lodge Book, that he has been only three years a member, the Master and Wardens of that Lodge were summoned to attend the Board with their books, which they accordingly did. Upon an inspection of the books, it appeared that the deceased Brother was initiated in the year 1800, that he paid two quarters from that date; and at subsequent periods, but very irregularly, he paid three years and three quarters

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more; making together four years and a quarter, the last of such payments being in 1812. The W. Master stated, in explanation, that upon referring to the books, when the petition was laid before the Lodge, it was found that the Brother had been initiated in 1800 and made his last payment in 1812, it was therefore concluded that he had been twelve years a member, and the certificate was signed accordingly. The Board, feeling that this proceeding manifested a great want of attention on the part of the Officers of the Lodge, calculated to mislead the Lodge of Benevolence; it was resolved, that the Master be severely reprimanded for this irregularity, and cautioned that his Lodge be more circumspect in future.

In September, His Royal Highness was requested to superintend the deposition of the foundation stone of a new building to be erected in Agar-street, Strand, and to be called the Charing Cross Hospital. This part of the metropolis is thickly peopled, and accidents on the River Thames are of frequent occurrence, with no similar institution within a convenient distance. The utility of such a charity being thus obvious, His Royal Highness graciously consented; and for this purpose opened a Grand Lodge in the Vestry Room, near the parish Church of Saint Martin's, Westminster; where he was attended by His Grace the Duke of Leinster, Grand Master of Ireland; Lord Dundas, D. G. M.; James Agar, P. D. G. M.; Lord George Lennox, S. G. W.; Lord H. John Churchill, J. G. W.; Earl Ferrers, P. G. M. for Staffordshire; as well as all the Grand Officers present and Past; several Provincial Grand Masters; and the Masters and Wardens of many private Lodges.

The procession was then formed, and moved in the following order, viz.

Police Officers.
Military Band of Music.
Two Tylers.

Grand Steward. — The Banner of the Grand Lodge. — Grand Steward.

The Wardens, Past Masters of the several Lodges; according to Rank, Juniors walking first.

Officers of Grand Stewards' Lodge.

The Architect with the Plans.

Grand Steward. — A Cornucopia, with Corn, borne by the Master of a Lodge. — Grand Steward.

Two Ewers, with Wine and Oil, borne by the Master of a Lodge.

Grand Organist.

G. Superintendant of Works. — G. Director of Ceremonies.

Past Grand Sword Bearers.

Past Grand Deacons.

Grand Deacons of the Year.

Grand Secretary, bearing Book of Constitutions on a Cushion.

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Grand Secretary, bearing the Plate with the Inscription for the Foundation Stone.

Grand Registrar, bearing the Great Seal.

Past Grand Treasurers.

Grand Treasurer, bearing a Phial, containing the Coins to be deposited in the Stone.

Past Grand Chaplains.

The Grand Chaplain, bearing the Sacred Law on a Cushion.

Past Grand Wardens.

Past Provincial Grand Masters.

Provincial Grand Masters.

Past Deputy Grand Masters.

The Corinthian Light, borne by the Master of a Lodge

The Column of J. G. W., borne by the Master of a Lodge.

The Junior Grand Warden, with Plumb Rule.

The Doric Light, bore by the Master of a Lodge.

The Column of S.G.W., borne by the Master of a Lodge.

The Senior Grand Warden, with Level.

The Deputy Grand Master, with the Square.

Grand Steward.	M. W. Grand Master of Ireland, His Grace the Duke of Leinster, with the Mall used by Grand Master Sir Christopher Wren on laying the Foundation Stone of St. Paul's Cathedral.	Grand Steward.

The Ionic Light, borne by the Master of a Lodge.

Grand Steward.	The Banner of H. R. H. the Duke of Sussex, M. W. Grand Master.	Grand Steward.

The Grand Sword Bearer.

Grand Steward.	H. R. H. THE DUKE OF SUSSEX M. W. GRAND MASTER.	Grand Steward.

Two Grand Stewards.

Grand Steward.	The Standard of His Majesty King William the Fourth, Patron of the Order.	Grand Steward.

Two Grand Stewards.

Grand Tyler.

Stewards of the Hospital, with Wands.

Vice-Patrons and Vice-Presidents.

Stewards, with Wands.

Trustees, Treasurers, Building Committee, and Officers.

Stewards, With Wands.

Governors and Subscribers.

Stewards with Wands.

Beadles.

When the head of the procession arrived at the place where it was to halt, the Brethren divided to the right and left, and faced inwards, forming an avenue for the M. W. Grand Master to pass through, preceded by the

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Steward of the Grand Patron and the Grand Sword Bearer, and followed by His Royal Highness's Banner, the Ionic Light, the Grand Master of Ireland, Deputy Grand Master, and Grand Officers, who took their respective situations on the platform. The Vice-Patrons of the Institution, the Vice-Presidents, and the Building Committee also took their places on the platform.

The stone was then raised, and, after the lower one was adjusted, the Grand Secretary read, aloud, the inscription engraven on the brass plate.—The Grand Treasurer then deposited the phial containing the coins in the cavity of the lower stone, and the Grand Secretary placed the inscription plate over the mouth of the cavity. The cement was then placed on the upper face of the bottom stone, and the Grand Master adjusted the same with a trowel handed to him for that purpose. After which the upper stone was lowered slowly, the band playing "Rule Britannia."

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

The Stewards and Committee of the Hospital having erected a very extensive platform, and also seats for the accommodation of spectators, the ceremony was graced by the presence of many Ladies of Noble Families, and others of distinction, with a very numerous assemblage of Gentlemen.

Copy of the Inscription engraven on the Brass Plate deposited in the Stone.

In the Second Year of the Reign of His
Majesty King William IV.,
This First Stone
of the
Charing-Cross Hospital,
was laid in ample Masonic form,
on the 15th September, 1831,
by His Royal Highness Prince Augustus Frederick
Duke of Sussex K. G., &c. &c. &c.

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Grand Master of the Freemasons of England,
and Patron of the Institution.
Decimus Burton, Esq., Architect.
Messrs. Howard and Nixon, Builders.

At the commencement of the year 1832, Sir John Soane, Grand Superintendent of Works, reported to the Grand Master that he had had the gratification to complete, by order of the Grand Lodge, the New Masonic Hall, as a temple to be devoted exclusively to Masonry. That, notwithstanding every attention to economy, consistent with the substantial erection of the building, the outlay had unavoidably been considerable. But, as an ardent lover of the fraternity, he was anxious to contribute his mite towards defraying the expense of a structure consecrated to the purposes of the Craft, and felt that he could not avail himself of a more appropriate time for so doing than the anniversary of the Grand Master's birth. And he accordingly enclosed a draft for £500. At the Quarterly Communication in March, therefore, it was unanimously resolved, that the Grand Lodge accepts with gratitude this munificent donation; and whilst tendering their thanks to Brother Sir John Soane, for this renewed manifestation of his liberality and zealous attachment to the Craft, the Grand Lodge cannot but record, with feelings of brotherly and affectionate regard, their esteem and approval of the skill and talent displayed by him in the progress and completion of the work.

The attention of the Craft about this time was directed by many Provincial Grand Masters, to the necessity and benefit which may be derived from attending to the authorised lectures at the stated Meetings of the Society, because it has been found by experience that where they are regularly delivered, a full attendance of the Brethren is always ensured. For this purpose they have been conveniently divided into sections and clauses, which may occasionally be entrusted to talented Brethren, at the will and pleasure, and under the direction of the W. Master. This is a practice which excites emulation, and produces industry amongst those who might otherwise be always indifferent. It encourages the timid Brethren to exercise and improve their dormant talent; and is frequently found to develope ability and zeal, which might have for ever remained undiscovered and unknown. To those who have witnessed the eagerness with which, even Brethren of ordinary abilities have listened to the Masonic lecture, and the edification which it has produced, this duty will need no recommendation. But as the practice of lecturing in the Provinces is very limited, it was thought not altogether useless to point out its constant and certain effects, that the Brethren might be induced to enter on it with spirit and alacrity.

In many of the Country Lodges the Fellow Craft's and Master Mason's Lectures are not frequently delivered, and it is to be feared that there are

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some which advance no farther than the simple qualification questions, or at most, the reasons for certain particulars in our ceremonials, which excite the curiosity and research of a newly-initiated Brother. If however the Brethren were to consider the variety of important subjects both in science and morals, history, tradition, and holy legend, which the complete course of the three degrees embraces; if they were to reflect on the sublime pathos of many insulated passages in them all; and possess any taste for the investigation of science, and its application to the improvement of the human heart, they would no longer delay giving up some portion of their leisure to the study and examination of the Masonic lectures; and it is a pursuit, that, if they once fairly embarked in it, would prove a fund of instruction and amusement which would amply repay their labour.

For want of a proper attention to this duty, great numbers of Lodges had fallen into desuetude, and about this time surrendered their warrants. Others were erased from the books of the Grand Lodge for neglecting to make their periodical payments to the Fund of Benevolence; or to account for the fees for registering newly-initiated Brethren. Under these circumstances, it was thought necessary to re-arrange the numbers; and for this purpose notice was given at the Quarterly Communication in June 1832, by the Grand Secretary, that at the next Quarterly Communication, the list of Lodges, with the numbers altered accordingly and closed, would be submitted for the further order of the Grand Lodge. And it was accordingly ordered that the numbers of all the Lodges on the record of the Grand Lodge be brought forward in regular succession by filling up the numbers which are vacant, caused by the erasure of Lodges at various times.

It would be invidious to enumerate the active and intelligent Masons who, at this period, employed their time and exercised their talents to promote the efficiency of their respective Lodges, and by their laudable and untiring exertions, conferred honour and popularity on the Craft. The applause and satisfaction of their own minds constitute the highest praise, and the most valuable reward. Their services however were not overlooked by their Masonic companions; and during the present year, several testimonials were presented to meritorious Brethren; and amongst the rest a Past Master's Jewel to Brother Begbie, on retiring from the Chair of the Neptune Lodge, No. 22; and a valuable silver snuff-box to Brother Barnes, as an expression of the sense which was entertained by the Brethren of his services as Honorary Secretary, at the Nore Excursion, for the benefit of the Royal Masonic Institution for Boys.

At the Quarterly Communication in March 1833, the Deputy Grand Master, Lord Dundas, informed the Brethren that he was charged by the Duke of Sussex to present to the Grand Lodge a marble bust of his present Majesty King William the Fouth, the Patron of Masonry; and in the name of his Royal Highness to request their acceptance of it. And also to present three gilt silver trowels used by the Grand Master in laying the

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first stones of the London University, the Licensed Victuallers Asylum, and the Charing Cross Hospital. On which it was unanimously resolved, that the thanks of this Grand Lodge be offered to the M. W. Grand Master for these gracious gifts, which will ever be ranked amongst its most valued possessions, and furnish to the Brethren an additional proof of the constant regard manifested by His Royal Highness to the best interests of the Masonic fraternity. They will remain a perpetual memorial of the honors and protection conferred upon the fraternity by having the Sovereigns of the country for its patrons, and a Prince for its Grand Master; whose gifts establish the important truth that the peculiar duties of a Freemason will be best performed by endeavouring to follow his example; proving that every institution by which education may be promoted, want relieved, or calamity alleviated, may rely upon the active support and cooperation of the Grand Master of that order, whose characteristic principle is benevolence.

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

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

Present:

His Royal Highness Prince Augustus Frederick Duke of Sussex, K.G., &c., &c., &c., M.W.G.M., on the Throne.

R. W. Bro. Colonel Thomas Wildman, Prov. G. M. for Nottinghamshire, as D. G. M.

V. W. Bro. W. F. N. Norton, Prov. S.G.W., as S.G.W.

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V. W. Bro. John Strong, Prov. J.G.W., as J.G.W.
R. W. Bro. Right Hon. Lord Rancliff, Prov. G. M. for Leicestershire.
R. W. Bro. Sir Frederick G. Fowke, Bart., P.S.G.W.
R. W. Bro. Lord H. J. Spencer Churchill, P.S.G.W.
V. W. Bro. I. M. B. Pigot, D. Prov. G.M. for Nottingham.
V. W. Bro. William H. White, G.S.
V. W. Bro. The Rev. Luke Jackson, Prov. G. Chaplain for Notts.
V. W. Bro. J. Smith Wright, Prov. G. Treasurer.
V W. Bro. Henry Percy, Prov. G. Registrar.
V. W. Bro. Edward Percy, Prov. G. Secretary.
W. Bro. Sansom, Prov. S.G.D.
W. Bro. Ludham, Prov. J.G.D.
W. Bro. James Fellows, Prov. G. Director of Ceremonies.
W. Bro. Thomas Danks, Prov. Grand Sword Bearer.
W. Bro. Captain R. H. Pigot, R.N.G. Pursuivant.
The Masters, Past Masters, and Wardens of various Lodges.

At this Grand Lodge an address was presented to the Grand Master, by Colonel Wildman, as Deputy Grand Master, which stated, that "the Brethren gladly embraced the opportunity thus afforded them of expressing to His Royal Highness how deeply they appreciated that fraternal countenance and support, which, as members of the Craft, they have ever received from him. Being fully confident, that under the benefits of such influence and example, the mystic, ancient, and universally extended Order in which they had been enrolled, will not only in this province, but in every other under His Royal Highness's guidance and control, continue to maintain the exalted position it has already attained, and spread wider and wider those blessings which it is so well calculated to confer upon mankind."

To which address His Royal Highness was pleased to return the following answer:

R. W. Prov. Grand Master, Deputy Provincial Grand Master, Provincial Grand Wardens, and Brethren of the Provincial Grand Lodge of the County of Nottingham:—I accept with great pleasure your expressions of devotion to the Craft, and of attachment and confidence in me.

It is only upon the assurance of the existence of such feelings, that I can either expect to govern the fraternity, or hope to preserve that harmony so necessary to the respectability, the harmony, and the prosperity of our Society.

May the Great Architect of the Universe, under whose protection we are here assembled this day, bless all your undertakings, till time shall be no more.

From the Quarterly Communications of the Grand Lodge for the year

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1838, we gather the gratifying intelligence, that Freemasonry was improving in its finances, and that the Masonic Charities were unusually active; affording comfort and relief to the widow and orphan who were destitute of consolation from other sources; while the aged and distressed Freemason, who, through unavoidable misfortune, had been exposed to want, sickness, infirmity, and disease, found his heart cheered and his necessities supplied by the unostentatious bounty of those worthy Brethren who had shared in his prosperity, or who had united with him in happier days to trace wisdom, and to follow virtue upon the sacred floor of the Lodge.—Various sums were voted to deserving objects by the Board of Benevolence; while the Provincial Grand Lodges were not backward in aiding the kind designs of private charity, to relieve the poor members of their respective bodies.

In all times, from the establishment of Freemasonry in its present form, the Craft has been so far identified with Operative Masonry, as to be requested to afford its assistance, at the ceremony of laying the foundation stones of public edifices. This distinction is tacitly conceded to the fraternity as a matter of courtesy if not of right. And it is a custom which has kept Freemasonry constantly before the public, as an institution of general utility connected with the usages and observances of social life. As a body the fraternity attract attention by the display which is indispensable on these occasions; and inspire respect by the order and decorum which characterize their general deportment. The rites of religion always forming a constituent part of the ceremonial, enlists the sympathies of thinking men in our behalf; and the association of prayer becomes indelibly linked with the formality of depositing the stone of foundation, in the mind of the most indifferent observer. In September 1833, the first stone of Jamaica Street Bridge, at Glasgow, was laid with Masonic honours.—The different Lodges which attended on that occasion, took the place assigned to them in the Cathedral at eleven o'clock, the brethren being clothed in black with white stockings and gloves. Divine service was performed by the very Reverend Principal Macfarlen; the Anthems by Orme's Church Band; and Messrs. Lithgow's Vocal Band; after which the procession passed down the High Street, along the Trongate, and Argyle Street, down Jamaica Street, along Clyde Street, to the side of the bridge, where the foot stone was leveled with solemn ceremonies.

From this period records are more abundant; and consequently our account of the progress of Freemasonry will be more diversified and satisfactory. The establishment of a periodical at the beginning of the year 1834, as a depository for Masonic information, has constituted an epoch, from which Freemasonry may date its most rapid and general advancement in the scale of social improvement. By bringing the Order more clearly before the public, its advantages, as a moral and scientific institution, have become better known, and more universally admitted. The attention of

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thinking men has been called to a consideration of its merits; and as they have been more evidently developed, the science has been more extensively admired. Complimentary tributes to worthy and meritorious brethren, as well as frequent calls for countenance and assistance in consecrating the first stone of public buildings, are becoming of more constant occurrence, as will abundantly appear from the continuation of these annals. Such facts cannot fail to prove that Freemasonry occupies a higher station in popular esteem than it did a few years ago; and its success in the provinces speaks the language of approbation and gratitude.

CHAP. II.

History of the most remarkable events which occurred during the Years 1834 *and* 1835.

This period opened unpropitiously for the Craft, who received with feelings of the most poignant sorrow, the announcement that unfavourable symptoms of a grievous calamity had displayed themselves on the person of His Royal Highness the Duke of Sussex, who, as Grand Master of Masons, had acquired the unfeigned affection of the brethren of all ranks and degrees. They heard with regret that the sight of His Royal Highness was visibly declining; and fears were entertained that his vision would be wholly obscured. In his speech at the birth-day celebration, the subject was alluded to in a manner which excited the warmest and most heartfelt sympathy. His Royal Highness observed that "his health, although improved since he last met them, was not sufficiently re-established to admit of his attention to many general duties which devolved upon him as a public man; and that for the future he could hardly hope to be enabled to preside at any other assemblies than those of the Order, the interests of which were ever nearest his heart. His sight," he added, "was materially affected; but whether in Lodge, or in the solitude of his chamber, Masonry would ever receive his active and serious attention." An operation was contemplated, which prevented the usual attendance of His Royal Highness at the Anniversary Meetings of the Masonic Charities.

In reference to some irregularities which occurred in the Glee Room at a Grand Festival, as related in the preceding chapter, His Royal Highness thought it expedient to express his displeasure, that such occurrences might in future be avoided. To effect this purpose, he promulgated an order, stating that "as unpleasant circumstances have occasionally arisen by brethren endeavouring to obtain admission into the Glee Room, on the days of the various Masonic Festivals, to hear the professional Brethren who are engaged to sing in the Ladies' room; and as these occurrences have tended to the detriment of the Craft, the Grand Master feels himself called

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upon to direct that in future the attendance of the professional gentlemen in that room should be dispensed with."

This order, not being perfectly understood, caused some confusion in the subsequent arrangements made by the Grand Stewards; and at a meeting of the Governors of the Boys' School, His Royal Highness condescended to explain his meaning more particularly, on the motion of Brother Lythgoe. He said that "the entertainments had gradually assumed the character of a concert in the Ladies' room; and declared that he acted from information, that at the Festival of 1831, there had been irregularities which could only be prevented by such measures as would effectually check their repetition; and that on the recent promulgation of his orders, he had personal proof that it was necessary to exercise the power with which he was invested. At the Boys' Festival, his orders only went to stop the concert in the Glee Room; and not to prevent those Brethren who had for a long period enjoyed the privilege of entree from associating with the Ladies. That, therefore, he was not answerable for the conduct of others who had exceeded his directions, doubtless from a mis-construction of them; although those directions were addressed to them in writing to prevent their being misunderstood."

About this time circumstances of a public nature transpired, which drew the attention of His Royal Highness to the subject of Masonic Registration, pursuant to an Act of Parliament passed in the 39th year of the Reign of Geo. III. cap. 79. It appears that great numbers of the Provincial Lodges had neglected to comply with the terms of protection named in that statute.* To remedy an evil which might operate unfavourably for the institution, the Grand Master, with that paternal care which he has always evinced for Freemasonry, and actuated, as he expressed himself at the Grand Festival of this year, by a desire to preserve a due obedience to the laws by which the order has been protected and supported; and to extend the respectability and high character of the Craft, addressed the following communication to the Masters of Lodges.

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

W. MASTER,

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

* The forms and provisions, of this Act may be found in the 14th and 15th Editions of Preston, p. 307.

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

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

By command of the M. W. Grand Master,

WILLIAM H. WHITE, } G. S
EDW. HARPER, }

A notice of a benevolent project for erecting and endowing an Asylum for aged and decayed Freemasons of good character, was promulgated in the July number of the Freemasons' Quarterly Review for 1834. The original sketch comprehended an union of the intended establishment with the existing charities or schools for the male and female orphans of Freemasons; and stated the requisite amount of capital at £5000. The conception was noble, but the plan was undigested; and subsequent experience has modified its details, and placed it on the basis of its own individual merits. The announcement however was received by the brethren with general approbation, as a project of benevolence, worthy the great and flourishing institution to which it was proposed to be attached, and to which it would look for exclusive support; and many professions of co-operation and assistance were publicly avowed from the Lodges, as well as from individual brethren.

The Brethren of the Strong Man Lodge, No. 54, celebrated their centenary at Putney, on the 3rd July, 1834. It is an event which very few Lodges are blessed with an opportunity of observing; and it is recorded to the honour of this Lodge, that during the whole of that period, its brethren have been faithful; the attendances regular, and the finances flourishing. After the cloth was drawn, the Worshipful Master, Brother G. W. Turner, addressed the brethren as follows:

"A century has elapsed since our Lodge was constituted. Death, the great destroyer, has, during that period, removed numbers of our Brethren from this mortal state of existence. The memory of the founders of our Lodge is entitled to our especial reverence, inasmuch as they were men who were considered by the Brethren of that age worthy depositories of our principles and privileges; those principles they have transmitted to us, unsullied by any dishonourable act, and those privileges we now enjoy, unimpaired by innovation. It is therefore, with the deepest feelings of respect and veneration, that I now call upon you to honour their memory with your approbation."

A number of silver medals which had been struck to commemorate the event, were distributed amongst such of the Brethren as had distinguished themselves by their zealous exertions as Masons and Members of the Strong Man Lodge, who received them with suitable acknowledgments; and wear

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them as a proud trophy of merit which will descend to their children, and probably be produced at the next centenary as memorials of the illustrious dead.

Several new Lodges were constituted in the Provinces during the year 1834, and two new Halls dedicated to Masonry; one at Dorchester by Brother W. Eliot, Esq., D.P.G.M. for Dorset; and the other at Tiverton, by Brother The Lord Viscount Ebrington, M.P., P.G.M. for Devonshire.—These are events of great importance in estimating the progressive advance of the Order, and its moral influence in the hearts of its members.

An institution was formed in this year, which become, in a very brief period, of great importance as a medium of communication with the Grand Lodge. The Masters' and Past Masters' Club was embodied in December 1834 to insure a full attendance at the Quarterly Committees; and to facilitate the business of the Grand Lodge, by a previous discussion of important motions to be brought forward and disposed of there. In addition to the Masters and Past Masters of Private Lodges, Provincial Grand Masters are eligible for admission to this Club, which thus affords to the country Brethren an opportunity of Masonic intercourse that cannot fail to be mutually agreeable and beneficial. The institution became extremely useful, inasmuch as on all questions of importance the Provincial Brethren made a point of assembling for the purpose of discussion, and the interests of both thus become agreeably identified.

Freemasonry in the Provinces smoothly and quietly pursued its unostentatious course at this period; augmenting its resources, and increasing in respectability and esteem. In the ceremonial of public works indeed, its aid was generally solicited to lend an appearance of form and seriousness to the proceedings. Schools and charities were instituted—and private benevolence cheered the hearts of the worthy distressed. Addresses were forwarded to the Masonic Authorities couched in elegant language; and the brethren cultivated a taste for philosophy and science. These are wholesome symptoms of a vigorous and flourishing institution; and the speeches at Provincial Meetings shew that the learning and talent of the united kingdom had been enlisted in behalf of this hallowed science. The appointments of our Provincial Grand Lodges assumed a correctness of detail which is unprecedented in the annals of English Freemasonry. Every officer appears in his proper clothing, and thus the science in its decorations, its ceremonial, and its philosophy, is without a rival.

At the annual Festival of the Palatine Lodge at Sunderland, December 29th, 1834, Sir Cuthbert Sharpe, Bart., Worshipful Master, in the chair, a very gratifying scene was presented. Immediately after dinner the Orphan Boys of Masons educated at the expense of the Lodge, were, according to custom, introduced and examined as to their progress in learning during the year, and gave most satisfactory proofs of the proficiency they had made. The Palatine Lodge has set a noble example, worthy the imi-

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tation of other Provincial Lodges; and a similar school attached to the principal Lodge in every county, would exhibit a moral lesson of Freemasonry which the public could not refuse to understand.

We close the occurrences of the year 1834, with a catalogue of the places where foundation stones were laid accompanied by Masonic honours; and of public testimonials presented to deserving brethren, as an expression of gratitude for moral worth, and indefatigable exertion in the great cause of Freemasonry. Of the former there is only a single instance, which occurred in the month of June, when Brother W. Eliot, Esq., D.P.G.M. for Dorset laid the foundation stone of an embankment at Weymouth, with the usual formalities. Of the latter it is recorded that in the month of January a splendid Masonic Jewel* was presented to Lord Durham, P. G. M. for Durham; in February two silver trowels to the members of the Lodge of Antiquity by His Royal Highness the Duke of Sussex; in June, a silver cup to Brother Coe, the founder of the Excursion to the Nore for the benefit of the Royal Masonic Institution for Boys, which has proved very beneficial to that establishment; and in December, a Royal Arch Jewel to Brother Fisher, of the Scientific Lodge, Cambridge.

The complaint of his Royal Highness the Grand Master was not sufficiently advanced at the April Quarterly Communication in 1835, to allow of an operation being performed, although he was unfortunately afflicted with a total loss of sight; and the Brethren received the intelligence that it was impossible for him to preside at that meeting, with unaffected sorrow. The Grand Master, however, consented to the humble request of the brethren, that he would allow himself to be put in nomination for the ensuing year, as well-grounded hopes were entertained that a successful operation would restore him to their wishes before the expiration of that period. His election was carried by acclamation. The Earl of Durham, D. G. M. officiated in his absence, and after dinner made an announcement that was received with loud and continued cheering. He said,

"I congratulate you upon the very great advances which Freemasonry is making amongst all classes of men. In the metropolis it flourishes; and the Provincial Brethren vie with those in London both in numbers and respectability. It appears to me to be our paramount duty to sustain and support Freemasonry; not simply because it is founded upon charity, benevolence, and piety; but because it enables men who are confessedly separated by religious differences or political dissention, conscientiously to meet

* This splendid testimonial was made by Brother Tate, of Regent Street. It is oval shaped, bordered with flowers in various tints of gold, of exquisite workmanship; and in the centre, on a blue enamel ground, is placed the square and compasses, with a star of five points in brilliants. The design is chaste and elegant, and the effect very striking. It bears the following inscription: "Presented to the Earl of Durham, Provincial Grand Master, by his grateful brethren, 21st January, 1834."

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in the calm serenity of an untroubled scene, whatever may be their creed or political bias. Freemasonry has, however, a still nobler aim—it associates the *poor* and the *rich* upon terms of perfect equality, without a violation of decorum, without offering the slightest interference with the regulations of well-organized society. Surely the prevalence of such principles must contribute to the prosperity of the country, by promoting general harmony, and uniting all classes in the strictest and closest bonds of concord."

Some very extensive repairs, rendered necessary by the giving way of its foundation, had just been completed in the School House of the Royal Freemasons' Female Orphan School, at an expense amounting to more than two thousand pounds. To meet this heavy outlay, the Grand Master, by a public circular, called the attention of the various Chapters and Lodges, and also of the individual members to the subject; relying with confidence that they will not suffer this excellent charity to decline from the effects of a misfortune, attended with serious expense, which was as unavoidable as it was necessary. The appeal was promptly answered. The Grand Lodge contributed £100; the Grand Chapter £50; and after the annual dinner the Brethren present subscribed £700. Brother Bond Cabbell gave fifty guineas, and many Private Lodges contributed liberally. In a word, the Masonic Institutions are nobly supported; for it is impossible, in a society constituted on the principles of benevolence, that the cause of the Orphan can ever be abandoned. Subsequently a general subscription of the whole Craft was entered into for the purpose of making up the deficiency.

At a meeting of the friends and subscribers to the projected Asylum for aged and decayed Freemasons, holden in the month of June 1835, the following resolutions were agreed to:

"That it is expedient to provide for the wants of the meritorious but aged and decayed Freemasons, by the erection of an Asylum to receive him within its sanctuary.

"That this meeting having heard statements produced in evidence of the means possessed by the Craft at large; are fully satisfied with, and coincide therein, and pledge themselves to exert their utmost power in carrying the first resolution into practical effect.

"That this meeting receive with the warmest feelings of Masonic gratitude, the announcement from the Chairman, that the Right Honourable the Earl of Durham, D. G. M., has condescended to become one of the trustees; and the heartfelt thanks of this meeting are respectfully offered to his Lordship, for this mark of his solicitude, kindness and protection.

"That the cordial thanks of the meeting are most especially due to William Willoughby Prescott, Esq., for his ready acquiescence with the request of the Chairman in being named as a Trustee.

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"That the inaugural festival of the Asylum do take place on the 31st July, under the direction of a board of Stewards."

The centenary of the Grand Stewards' Lodge was celebrated in Freemasons' Hall in the month of December, the period of 100 years having elapsed since its actual constitution; although from time immemorial, it is understood to have existed as an association of the most liberal, talented, and influential Brethren of the Order. The Members evinced their sense of the interest and importance of the occasion, by assembling in great numbers; and the splendour of appearance exhibited in the Hall, when the announcement of visitors had ceased, can scarcely be imagined, as it formed one continued blaze of crimson silk. After dinner, when proposing the health of His Royal Highness the Duke of Sussex, the W. Master, Brother Giraud, gave an interesting outline of the details and proceedings of the Lodge since it was embodied in June 1735; and concluded with the following merited compliment to the Grand Master:

"I come to a distressing subject, in announcing that His Royal Highness has been compelled to decline our invitation this evening, on account of his want of sight. My brethren, could he but have witnessed our devotion to his sway, our veneration for his character, our affection for his person, it might have cheered him in the continuance of those exalted duties, which, may it please the Great Architect, he may exercise for many years; it would convince him, that however all Lodges unite in respectful attachment, none exceeds the Grand Stewards' Lodge in those sentiments which form the Mason's pride, and become the Mason's hope."

In like manner the Old Union Lodge celebrated its centenary in this year; to commemorate which, the Grand Master graciously conferred on the Members, the privilege of wearing a centenary Jewel.

In Scotland, Freemasonry having recovered from the paralysis by which it had been overwhelmed under the pressure of political dissention, slowly progressed; and the meetings of the Brethren bore a character of solemnity and decency which afforded hopes of still greater prosperity. The Scotch are a literary and scientific people; and we do not therefore wonder that the institution of Freemasonry, which is devoted to these pursuits, should flourish and increase amongst them. Much anxiety was manifested to assimilate the practice of working, and conduct of the Lodges to the English custom. Nothing appeared wanting at this period but some public charity, some benevolent foundation, like the Orphan Societies of England and Ireland, to shew forth the practical working of the system; and to afford the Brethren an opportunity of displaying the operation of Masonry in the heart, by the liberality of the hand, in contributing to relieve the distressed and destitute of their own fraternity. This deficiency was not unobserved by our Scottish Brethren, nor was the day far distant when

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the means were adopted of completing the triangle of benevolence with the two Grand Lodges of England and Ireland.

At the festival in December, that very venerable institution, the Lodge of Melrose, whose antiquity is only rivalled by that of the Mother Kilwinning in Ayrshire; both dating their origin from the building of their respective abbeys, by the bands of architectural Brethren who traversed the country towards the middle of the 12th century, renewed their annual ceremony of marching by the light of torches round the ruins of St. David's Pile. A band of music preceded the procession, playing solemn airs. Nothing could be more singular and impressive than the spectacle which here presented itself. The red glaring light of the flambeaux, as it flashed upon the pillars and projections of the ancient abbey, discovering the grotesque figures and faces of grinning monks, sculptured on the corbels and capitals of many a mouldering arch, contrasted strikingly with the deep mysterious gloom of the retiring aisles and cloisters, whose darkness indeed was ever and anon partially illuminated as the singular procession passed along. Every step which the Brethren trod, as they slowly advanced up the interior of the edifice, was upon hallowed dust. In the words of him whose name is linked with that of the place—

> Beneath the lettered stones were laid
> The ashes of their fathers dead;
> From many a garnished niche around
> Stern saints and tortured martyrs frowned.

During this year the Brethren in different parts of the kingdom were solicited to render their assistance to consecrate the ceremony of depositing the foundation stones of public buildings. In May the first stone of the Royal Victoria Arcade at Ryde, in the Isle of Wight, was laid with Masonic solemnities by the Earl of Durham, D.G.M.; that of the Lander Pillar at Truro, in June, by V. P. Robinson. Esq., D.P G.M. for Cornwall; and in September, that of a Monument to the memory of Sir John Malcolm, at Langholm, in Scotland, by Sir James Graham, P. G. M. for Cumberland.

Several testimonials to distinguished Brethren were presented during this year. In January a Silver Salver to Brother Captain Baldwin, of St. Patrick's Lodge, Dublin; in March, a Silver Snuff-box to Brother Philip Broadfoot, of the Lodge of Stability, London; in June, a Silver Salver to Brother James Deans, P.S.G.W., from the Grand Officers' Club; and in August, a Jewel of Gold to the Right Honourable Lord Monson W.M.. of the Surrey Lodge, Reigate; and a Massive Silver Candelabrum William Williams, Esq., P. G. M. for Dorset.

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CHAP. III.

History of Freemasonry in the Year 1836.

The year 1836 opened with a bright prospect for Freemasonry. The debt of the Grand Lodge was liquidated; the Schools were prosperous; the general Fund of Benevolence was efficient; new Lodges were constituted in many of the Provinces; and, in a word, the institution flourished in all its details. At the Festival of the Boys' School, Bro. Lythgoe gave a cheering account. He said, "a few years ago, thirty-five Boys only were educated, and the institution was in a state little short of bankruptcy; but by the liberality of the Brethren, and the zeal of the Committee, at the present moment the number of children is increased to fifty-five, while the funded stock has reached £5000." After dinner the subscriptions exceeded 500 guineas.

The most gratifying intelligence reached us this year, that our holy science was progressing, and triumphing over the bigotry which threatened its existence in France. The superior classes of society had taken an interest in it, and extended to it their countenance and patronage. A Grand Lodge was formed, at the head of which was placed M. C. Freteau de Peny, Pair de France, Lieutenant Grand Commander and Venerable. At a Grand Lodge holden at the beginning of the year, the Earl of Munster, Sir John Ross, and Major Payne appeared as visitors, and were received with great fraternal kindness and hospitality.

In the New World also Freemasonry was reviving, after a season of supineness, on the one hand, and opposition and reproach on the other, which made it doubtful whether it would not sink to rise no more. The Grand Lodges in the different states were re-organized about this time, and the following manifesto was issued to the Lodges:

"That the faithful Members of the fraternity be exhorted to persevere in their fidelity; to observe the regular communications of their respective Lodges, and their prescribed modes of charity; to maintain peace and self-respect: to discountenance all irregular assemblies of Masons, and scrupulously to avoid connecting Freemasonry with any political controversies or speculations, being assured, notwithstanding statements to the contrary, which may be made for political effect, that the Grand Lodge of Massachusetts is still in active existence, enjoying her Quarterly Meetings, superintending the affairs of the Craft, and through the Weekly Sessions of her Board of Relief, distributing the income of her little property to sick and needy Brethren, their widows and orphans—that while she will sustain the Lodges under her jurisdiction by all proper means in her power, she is willing and desirous to receive immediately the charters of all

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such as may wish to surrender them according to the conditions in such case made and provided."

In a communication to the Grand Lodge in the month of April 1836, His Royal Highness the Duke of Sussex was graciously pleased to express his intention of removing the restriction which he had laid upon the Stewards, interdicting the admission of musical Brethren into the Glee Room; and the message was received with gratitude and joy.

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

On the 10th day of June in this year, the long-expected operation to remove the cataracts which had obscured the vision of His Royal Highness the Grand Master, was successfully performed by Mr. Alexander. It occupied about a quarter of an hour, and His Royal Highness underwent the operation with exemplary patience and fortitude; six days afterwards the following communication was made to the Royal Society:—

"Kensington Palace, June 16.

"GENTLEMEN,

"I have received the commands of His Royal Highness the Duke of

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

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Sussex, to communicate to the Members of the Royal Society the result of the operation which was performed on Friday last by Mr. Alexander, on His Royal Highness's eyes. The cataracts were removed under the most favourable circumstances; the bandages were taken off on Tuesday morning, and, through the blessing of Providence, His Royal Highness is now able to see distinctly with both eyes. Trusting in God's continued mercy, His Royal Highness looks with confidence to the complete restoration of his sight; and he thus anticipates with pleasure the arrival of the 30th of next November, when His Royal Highness may be enabled again to take the chair at the Anniversary Meeting of the Society, and to discharge the duties which devolve on the President, especially those of distributing the various prizes awarded in the course of the year.

"I have the honour to remain, Gentlemen,

"Yours most faithfully,

"GEORGE ADAM BROWN."

"To the Fellows of the Royal Society."

The following sketch of the Grand Master may be acceptable to the distant Brethren who have not been favoured with an opportunity of seeing him. It is extracted from a work entitled "Random Recollections of the House of Lords." "His Royal Highness is a man of superior talents.—It were to over-estimate his abilities to say he is a first-rate man; but no one can deny that his intellectual resources are far above mediocrity. The speeches he used to make some twelve or fifteen years since, both at public meetings and in the House, were as replete with eloquence, as they were remarkable for the ardent love of liberty which they breathed throughout. If there was nothing profound or original in them, neither, on the other hand, did they degenerate into dry common-place. Whether they were heard delivered, or read in the newspapers, they at once gained the attention, and carried the auditor or reader on to the close, without ever flagging for a moment. He excels in putting obvious truths into a popular form. One of the principal attributes of his speeches is their simplicity. His style is always plain and perspicuous; he makes his views as clear to others as they are to his own mind. No one ever yet mistook the drift of his argument. His reasoning is always clear; it is more clear than forcible. He never takes his audience by storm; he wins them by the attractions of his manner. If you look in vain for any mighty burst of eloquence carrying you, as if by a resistless torrent, along with it, he never fails to lead you gently on with him in whatever direction he intends to go. His voice is clear and pleasant, but wants strength and flexibility. He never varies the key in which he begins; he is always audible. He is an easy and fluent speaker, never appearing in the least disconcerted, or hesitating a moment either for ideas or for suitable terms wherewith to express them. He seldom speaks long at a time, but there is as much mat-

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ter in most cases, in what he says in ten minutes, as there is in what the majority of speakers would communicate in twenty. His extemporaneous resources are ample; he can speak with much effect on the impulse of the moment: indeed, his speeches are seldom prepared before hand.

"His literary and scientific attainments are great; with science especially, he is intimately conversant. Hence it is that he is President of several eminent scientific societies, and that his name is so often toasted at public dinners in connection with the various scientific institutions of England."

The Ambassador from the King of Oude to this country was initiated into Masonry in the Lodge of Friendship, at the Thatched House Tavern, on Thursday, the 14th April. His introduction into Masonry may have arisen from the present or late King of Oude having been made a Mason several years ago, as appears by the plate lately in the Grand Secretary's Office, but which has been removed into the Grand Master's Room. The young Persian princes, Zade Meerza, and his brother, sons of the King of Persia, were also initiated into Freemasonry in the Lodge of Friendship, on the 16th of June.

The Newstead Lodge at Nottingham, No. 55, held its centenary in the month of June. It still retains a strong list of Members, and the Brethren work well. There are few instances in the Provinces where a Lodge has sustained its duties so respectably as the Newstead Lodge; and the increase of Freemasonry in Nottingham, which now boasts of three Lodges, proves the position, that when Masonry is best known, it is most highly esteemed. The practical application of its doctrine, will always have the effect of causing it to be honoured by those whose approbation is of any value. If Freemasonry feed the hungry, and clothe the naked—if it relieve the distresses of the widow, and instruct the orphan in the duties of his station here, and the essentials for procuring happiness hereafter, when he shall have passed through the stormy paths of this life with moral credit and religious hope,—and all these laudable purposes are effected through the medium of our benevolent institutions—if the Brethren are blameless and irreproachable in their private conduct, and fulfil the royal law which bids them do to others as they would be done by;—if Masonry produce these blooming fruits, which all mankind commend, it is sure to be rewarded with universal approbation. The worthy and the good will eagerly embrace a system which produces so much practical benefit; and the Masonic Institution will be considered a public blessing to the community at large.

About this time considerable excitement manifested itself amongst the Fraternity in Ireland, in consequence of an order of the Grand Lodge, very properly issued in times of political excitement; enjoining the Lodges to abstain from the use of public processions, under the penalty of cen-

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sure, and in extreme cases of erasure.* Generally the injunction was obeyed; and the Brethren, on public days, attended their respective places of worship, without aprons, collars, or other insignia, and sermons were preached on masonic subjects without any political intermixture. A few instances of insubordination are recorded. Wilful Brethren, not having the true principles of Masonry operating in their hearts, suffered political feelings to incite them to disobedience; thus subjecting themselves to the censure of the Grand Lodge.

In this country of light hearts and merry faces, where the generous spirit of Freemasonry operates freely and beneficially, the science prospers, and is respected and beloved. The high spirited Brethren, shew their regard for the science by their actions, and charity is freely dispensed to the worthy distressed. Less than this could not be said of our hospitable friends and companions of the Green Isle, though it may be somewhat at variance with the sober spirit of detail which ought to pervade an historical record; but the honour and faith of the Irish character being infused into Freemasonry, enriches the institution, and confers upon it additional dignity and worth in the eye of the world.

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

At a meeting of many influential Brethren, holden at Freemasons' Hall, Septemper 15, 1836, Brother R. T. Crucefix, M.D., J.G.D., in the chair; it was Resolved, that "in testimony of grateful and respectful acknowledg-

* At an Extraordinary General Meeting of the Grand Lodge of Ireland, the following resolutions were put and carried unanimously:—

"Resolved,—That Masonic processions, though innocent and harmless in themselves, may, under particular circumstances, be imprudent and highly injurious to the general interests of the Order.

"Resolved,—That at a moment when all public processions are either prohibited by the law, or discountenanced by the constituted authorities, with which it is equally the desire and the principle of Freemasons to be in accordance and obedience, it is the opinion of the Grand Lodge, after mature deliberation, that the accustomed processions, on the approaching Festival of St. John, should be discontinued; and the Grand Lodge, therefore, require the Brethren of all Masonic Lodges, as they value the interests of Freemasonry, to forbear from all such processions.

"Resolved,—That if any Masonic Lodge should violate its duty, by disobedience of the foregoing command, it shall be visited with the highest punishment which the Grand Lodge can inflict."

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ment from the Members of the Masonic Fraternity to their Grand Master, His Royal Highness the Duke of Sussex; and to commemorate the benefits derived by the Craft from His Royal Highness's personal superintendence, unwearied attention, and judicious conduct, in the exercise of his high functions as Grand Master during a period of nearly twenty-five years;" a masonic offering should be made to His Royal Highness, and a general subscription throughout the Craft be immediately entered into for that purpose. These resolutions were confirmed at a subsequent meeting, and a committee appointed to carry them into effect, consisting of all Grand Officers, and Masters of Lodges under the Constitution of England, of which His Royal Highness is Grand Master.

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

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

A beneficial regeneration of the Craft was effected in Scotland, under the able rule of Lord Ramsay, who was elected to the Grand Master's Throne in the month of November, 1836; and at his installation entered into a statement of his views relative to Freemasonry. "Much might be gathered from the few but emphatic expressions which escaped from his Lordship on this occasion; the full elucidation and application of which he prudently reserved for a future opportunity. The real friends of Freemasonry, have abundant reason to congratulate themselves, and the Craft, on the choice of one who, from his high station, can so gracefully descend to those details, the right of ordering which keeps the wheels of state in motion." This appointment gave a new impulse to Freemasonry in Scotland; and the new Grand Master being a distinguished practical Mason,*

* The impulse which led to Lord Ramsay's initiation is thus related: As his Lordship some years ago was walking with his clerical tutor, a wretched beggar, apparently a foreigner, entreated his charity. The clergyman turned round to question the supplicant, and in a moment grasped his hand with the most cordial kindness. Lord Ramsay was surprised. The stranger was a Freemason, he was fed, clothed, and supplied by the generous Englishman with the means of transport to the coast of Syria, where he stated he originally came from. The circumstance made such an

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effected a great moral reformation amongst the Lodges. His lordship had paid such attention to the forms and ceremonies of Masonry, as to become a perfect adept in the details of all the degrees. He knew his duty, and determined to perform it faithfully. His example and activity proved a powerful excitement to the Masters of Lodges; and from the honourable feelings which minds truly noble always inspire, they emulate the zeal of their chief; and the Scottish Lodges became schools of morality and virtue.

A centenary was celebrated this year by the Grand Lodge of Scotland, to commemorate the honourable cession of the Hereditary Grand Mastership, by St. Clair of Roslyn. Great preparations were made for this solemnity, which was intended to be observed by the Fraternity throughout Scotland, as a grand and general jubilee. St. Andrew's day was the chosen period; and it was intended to dignify the occasion by a procession by torchlight. Above one thousand Brethren assembled to celebrate this memorable festival; and the following account of the effect which attended this nocturnal procession, will be gratifying to every masonic reader.

The word march being given and repeated along the whole line, the grand batallion of the Brethren of Peace moved forward as one body, preceded by the band of the Queen's Royal Lancers. Thus issuing from the portals of the Royal Exchange at Edinburgh, the head of the column was greeted with a loud huzza from the assembled multitude, which, as the rest advanced, gave place to a solemn and admiring silence. This attention and decorous conduct on the part of the spectators was flattering to the Craft, and is a proof of the great moral impression which the character of our glorious institution universally creates; whatever a few prejudiced and unfortunate individuals may say or think. Respect to the ancient free and accepted Fraternity of Masons was the sentiment expressed, on this occasion; and no other than a moral force could, in the absence of the military, have kept the crowd in such extraordinary order. The police employed undoubtedly did good service, particularly in repelling the tendency to pressure at the several turnings. But only look what a sight the High Street presents during the procession! Whoever has beheld Edina, with her cloud capt towers and lofty mansions, rising from eight to ten stories in height—each individual stage of this Babel of buildings inhabited by whole hosts of families, of every kind and calling—may imagine the sublime effect of a multitude of torches, reflected with reddening glare upon the mighty sides of the spacious street which long has formed the pride of "Auld Reekie." Thousands of visages were visible from every tier of windows on either flank, from the lowest to the topmost habitable spot. It was a study for a lover of the picturesque—a scene of strange

impression upon Lord Ramsay, that he determined to join an association so pregnant with good works. (Freemason's Quarterly Review, vol. 2, p. 68.)

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grandeur, not unworthy of the magic pencil of a Martin. We have witnessed the religious processions in the capitals of Catholicism, but we will aver that this transcended them all, even as a spectacle. On passing the front of the Theatre Royal, Brother Murray, the Manager, testified his fraternal attention by the exhibition of a brilliantly illuminated star over the portico of the house. Blue lights and rockets were discharged from Calton Hill, as the procession advanced up the Regent's Bridge, till at last, arriving at the Waterloo Hotel, the music divided right and left, and the Grand Masonic cortege marched into the great hall, which had been decorated and prepared for thier reception."

Such a demonstration was worthy of Freemasonry, and conferred on it a respect in the opinion of the world. If Masonic processions be used at all in these days, they should be conducted on a principle of superior grandeur, regardless of expense; otherwise they will be esteemed as a vain and useless display, and tend rather to produce the degradation than the advancement of the Order.

During the year 1836 the number of foundation stones laid with masonic solemnities was greatly increased, which is an evidence of the advancement of the science in public estimation. The respect usually displayed by the superior ranks of society; and the order and decorum observed by the crowds who assembled to witness the ceremony, contribute to form no unimportant estimate of general feeling towards the institution. In a rapid sketch of the transactions of this period, it will be impossible to do more than notice the instances where the Craft assembled for the above purpose. A description of each ceremonial would not only occupy too great a space, but would also constitute a tedious repetition of forms which every well instructed Brother perfectly understands. In May, the foot-stone of a Masonic Hall, at Christ Church, was levelled in the north-east by Brother Sir John Millbank, Bart., D.P.G.M.; of a National School at Nantwich, by Brother J. F. Maddock, Esq., D.P.G.M.; and of St. Botolph's Church, Colchester, by Brother John Round, Esq. In June, of a General Lunatic Asylum at Northampton, by the Right Honourable Earl Spencer; and of a new Bridge at Radcliffe, by Brother Bealey of that place. In July, of the Royal Victoria Arcade, at Ryde, in the Isle of Wight, by Brother the Earl of Durham, D.G.M., of the Dunstanville Memorial, on the Hill of Karnbre, in Cornwall, by Brother V. P. Robinson, Esq., D.P.G.M.; and of a new Guildhall, at Penzance, by Brother Richard Pearce, P.G.S. W. for Cornwall. In October, of an Infirmary in Perth, by Brother Lord Kinnaird, P.G.M. for Scotland. In December, the D.G.M. and his Masons, assisted the Bishop of Ripon in laying the foundation stone of a new Church at Leeds; and at Warrington the Key-stone of a stupendous bridge was set by Brother Le Gendre N. Starkie, Esq., D.P.G.M., with the usual solemnities.

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The testimonials to deserving Brethren were also exceedingly numerous this year, which is an evident proof of the superior zeal and activity by which the Fraternity have been distinguished; and the record is as honourable to the donors as to the individuals whose Masonic exertions have been thus rewarded. In February, a costly tea service was presented to Brother the Reverend Sir W. Dunbar, Bart., of Stoke-upon-Trent. In May, a jewel to Brother R. H. Giraud, P.M. Grand Master's Lodge; and a medal to Brother L. Chandler, P.M., St. Paul's Lodge, London. In June, a Jewel to Brother R. Mitchell, President of the Grand Stewards' Board; another to Brother James Savage, Treasurer; and a third to Brother J. R. Bulmer, Secretary to the same Board. In August, a silver Goblet to Brother Jacob Keyser, W. M. Royal Sussex Lodge, Bristol. In September a silver Snuff Box to Brother John Whitworth, Lodge of Tranquility, Newchurch, Rossendale; and a silver Cup to Brother Aikenhead, Treasurer, Kilkenny Lodge, Ireland. A Past Master's Jewel to Brother Tenison, of "Fifty,' Dublin, from the Brethren of Lodge 681. In October, a silver Candelabrum to Brother Captain Maher, W. M., 327, Taunton; a silver Vase and Cover to Brother C. K. K. Tynte, Esq., P.G.M., Somerset; a silver Medal to Brother Wm. Aitkin, of the Celtic Lodge, Edinburgh; and a silver Tea Service to Brother Thos. Wright, Victoria Lodge, Dublin. In December, a silver Salver to Brother G. Goldsmith, Secretary, Watford Lodge; and a gold Medal to Brother John Bigg, P.M., Moira Lodge, London.

CHAP. IV.

History of Freemasonry during the Year 1837.

During the past year, the Grand Master, whose services to the Craft have placed him in an elevated position in that sacred depository, the heart of every Brother, was afflicted, as we have already seen, with a visitation that deprived him of his accustomed enjoyments, and prevented his usual attendance on the duties of the Grand Lodge, which could not fail to suffer from his absence. It pleased the Almighty Disposer of events to deprive His Royal Highness of that precious blessing—his eye sight. This visitation was increased by a return of an asthmatic complaint under which he had suffered for many years, that prevented him from enjoying the greatest comfort bestowed on man—the luxury of resting on a bed. The Royal sufferer endured his pains and privations with exemplary fortitude and magnanimity; and even his afflictions added to the popularity that always attended him; and increased the enthusiasm with which his re-appearance in Grand Lodge, with renewed vision and renovated health, was greeted at the celebration of his birth-day on the 27th January 1837, by

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a numerous and happy assemblage of Brethren; and what must have been still more gratifying to His Royal Highness, by the constellation of female rank and beauty which graced the galleries on that memorable occasion.

The following Address is an indisputable testimony of the popularity of his Royal Highness.

"Dublin, 27th December, 1836.

"To his Royal Highness Augustus Frederick, Duke of Sussex, Earl of Inverness, and Baron of Arklow, Right Worshipful Grand Master of Freemasons in England.

"The Address of the Right Worshipful the Grand Lodge of Free and Accepted Masons of Ireland.

"We, the Grand Master, Deputy Grand Master, Grand Officers, and other brethren of the Grand Lodge of Ireland, approach your Royal Highness with joy and exultation at the boon granted to the Masonic Craft, by the Great Architect of the Universe, at whose creative fiat all things first were made; who, in the glorious manifestation of his power, has again bestowed on your Royal Highness the light of this sublunary world, of which you were so long deprived.

"Ever mindful of the blessings dispensed by Him who said, "let there be light, and there was light," who has withdrawn the veil of darkness from your sightless orbs, as if it were His will the high decree should be kept perfect, and that your Royal Highness might be without blemish, and continue to inculcate the divine attribute of faith, hope, and charity, into the hearts of the mystic Craft, over whom you have so long presided with advantage to them and credit to your Royal Highness.

"We of the mystic Craft, in union with our British Brethren, rejoice that the Masonic Star of England has again arisen into noon-tide splendour, and that your Royal Highness can again behold the glorious light of day

"That your Royal Highness may long continue to enjoy that blessing for the good of the Masonic Order, and the benefit of the nation, is the fervent prayer of your Royal Highness's Brethren in Ireland."

(Signed)

Copy of His Royal Highness the Duke of Sussex's Answer to the Grand Master, Deputy Grand Master, Grand Officers, and Members of the Grand Lodge of Ireland.

"My Lord Duke, most worshipful and highly esteemed Brother—I hasten to express to you, as Grand Master of Ireland, and through your Grace to the Brethren who compose the Grand Lodge of Free and Accepted Masons of Ireland, my sincere acknowledgments for the congratulatory Address with which you have marked and welcomed my restoration to the blessing of sight.

"Every true and faithful Mason must be ready at all times to bend be-

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fore the chastening hand of the Almighty, as well as to adore and magnify his goodness and his mercy.

"During the progress of my disorder, my heart was cheered and my sufferings were alleviated through the divine favour, by the consoling attentions as well as by the kind sympathy of my friends, and now that the same gracious Providence has been pleased to remove the veil of affliction, and to bring me back to the enjoyment of life's choicest treasure, the happiness which I enjoy is increased in a tenfold proportion by the numerous and affectionate Addresses which I am proud to have received from those who were distant, as also from those who were near.

"And now, my Lord Duke, whilst the opportunity is thus favourably afforded me as a Brother of our ancient and venerable Order, I avail myself of it to communicate to your Grace, my entire satisfaction at hearing of the distinguished exertions which you had made in the last Session of Parliament during the progress of a Bill in which the interests of our Fraternity in Ireland were concerned. My unfortunate malady rendered me at that time wholly incapable of seconding, as I otherwise most gladly would have done, both by my voice and my vote, your zealous exertions, nor did any one more sincerely rejoice than myself at their proud success.

"In conclusion, I must further assure your Grace, that so long as I shall continue to preside, by the wishes of my Brethren, over the Fraternity of Free and Accepted Masons in England as their Grand Master, I shall always endeavour to promote, by every means in my power, the best understanding, as well as to cement and strengthen the bonds of affection between the respective Grand Lodges of our Fraternity, and among all our Brethren in the threefold division of that mighty Empire which is placed under the dominion of our Gracious Sovereign, who is at once a Brother, and the Patron of the Craft.

"That you, my Lord Duke, the Grand Master, together with all the Brethren under your rule and guidance, may long enjoy every earthly blessing which the Great Architect of the Universe can bestow, is the sincere wish and fervent prayer of

"Your Grace's

"Affectionate Brother and sincere Friend,

"(Signed) AUGUSTUS FREDERICK, G. M."

"Holkham, 16th Dec., 1836."

Long before the customary period for taking the chair, every place at the dining tables, which filled the Hall at Freemasons' Tavern, was occupied by the Craft; and by the time the illustrious guest arrived, there might be reckoned a greater profusion of Grand and Provincial Grand collars and decorations than we ever remembered to have seen at one time assembled.

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On the entrance of their illustrious Grand Master, the Brethren testified by the most enthusiastic plaudits their gratification at his recovery, and public re-union with the craft; and he took his seat on the right of the chairman, evidently affected as well as gratified at the reception.

In announcing the toast, the chairman, C. J. K. Tynte, Esq, M. P. said that "he felt exceeding difficulty, from his incapacity to do justice to its merits. He perhaps might have been the better able to have fulfilled that duty, if he were not, in some measure, deterred from its full performance by the presence of the illustrious individual who was its object. He could, however, declare to their truly noble guest, that he felt, and was sure that every member of the Craft felt, the most unfeigned gratification at his presence. They had all prayed most earnestly for his recovery—they were now as deeply grateful that their prayers had been realized.

"The prayer of Masons, and of millions besides Masons, had been received with favour, and we have now to celebrate the anniversary of his birth-day; and may he long enjoy such meetings as this. There breathes not a Mason that ever can forget the benefits that he has conferred upon them. Let us remember that suffering by illness, he did not forget us—he was never deterred from furthering our interests. This is a theme on which, however, I must not dilate, because I feel that his noble and delicate feelings could not approve all that I could utter in my gratitude; and also if I continued any longer, I should delay your own expression of enthusiasm to the toast, which is to the health of His Royal Highness the Duke of Sussex, M.W.G.M., and many many years of happiness to him." (long and continued cheers.)

The Royal Duke rose, evidently affected by the reception he had experienced, and the recollection of previous seasons of festivity and masonic intercourse enjoyed in that Hall.

"I rise," said he, "under considerable emotion; and hope, if by any chance I should break down in my address, it may be attributed to the extreme sensibility by which I am agitated. There are such a variety of ideas forcing themselves upon my mind, that it is difficult for me to arrange and select them; and I must therefore take them as they present themselves, and follow them out as their tide may direct. Sensations of a conflicting nature blend together in my bosom—gratitude and regret, sorrow and enjoyment. In looking round upon this meeting, my first impression is that, in my own case, something like a miracle has been wrought—by the blessing of Providence my sight has been restored; and most deeply do I feel the debt of gratitude I owe to the Great Architect of the Universe for its restoration; and next to that Divine power, to the worthy instrument by whose immediate assistance the cure was wrought. Mine is,

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however, still but a light obscure, the strength of which does not enable me to discern the form of any individual, of that part of our community who heighten the value of our proceedings by witnessing them from the galleries, and add to our happiness by their presence. This is a lesson to me, shewing me the value of what I have regained, but admonishing me not to look further than I ought. I am informed, there is hardly a lady in those galleries, who is not connected, by blood or sentiment, with some Brother Mason who is present. In this they evince their participation in our happiness and wishes. They come with us to the door of the Holy Temple; there they wait our return, and give us a cheerful and ready welcome when we join them again. Quite sure am I, after our Masonic meetings, we are not the less welcome. Turning to those by whom I am surrounded, I earnestly assure them that I feel most sensibly their kindness in meeting me here this day; many I know to their extreme inconvenience, and some have even left their beds to meet me with congratulation. I feel the compliment both as a Mason, and as a man. In reflecting on the occasion of this Fraternal meeting, I cannot forget that its peculiar feature in the celebration of my natal day, and that at my time of life, and in my situation, I should bo warned that the sun is going down, and although I can look at it quietly, still it is a warning. And looking round upon those who are here assembled to greet me, and full as is the Hall, how many are the pleasant faces and warm hearts that have passed away from among us, since I last met the Craft on such an occasion, within the brief period of three years! Darkness overtook me, but the light is restored, and I again address you—to detail what my sufferings have been would be a long story. He who presides over all vouchsafed his protection to me; and this I tell you with thankfulness, that when the operation was performed, and the beautiful flood of light burst upon me, most forcibly was that emphatic expression of Holy Writ brought to my recollection, the instant I regained my sight—"And God said let there be light and there was light."—Nor will the first objects I beheld ever pass from my mind, they were the clouds and the sunshine; the sentiments they produced I will not attempt to describe, because it is indescribable. I feel that I am greeted by many kind faces; my calendar, however reminds me that many a warm heart and happy face that almost ever presented itself, are not now here! That is painful to reflect upon; but they have met their reward above. I have now occupied the chair of Grand Master twenty-five years, and am arrived at that age when the recollection of sixty becomes lost in the encounters of sixty-five; but I feel, nevertheless, that my heart is as young, and as warm as ever; and as long as it retains your trust, your esteem, your confidence, and your affection, the last drop that flows from the heart shall be devoted and delegated to you. (Long continued cheers.) The worthy Brother who proposed my health said that, even in sickness I had not forsaken the interests of the Craft; but my

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I could not be more actively engaged in the service of Freemasonry; and most of all did I lament that I could not aid the M.W.G.M. for Ireland, the Duke of Leinster, one of the most active and honest of Masons, in his successful efforts to prevent a ban being placed on our Brethren in that country, whose loyalty is as undoubted as yours. You have always treated me with confidence and kindness—I think I may say that I never abused them, at least willingly I never did—to err is human—and whenever an error is known to be involuntary, it should always be excused. I have come amongst you with feelings of gratitude and intense anxiety; but they almost unman me. The departure of friends causes an awful blank; and so many other ideas press upon me—such as the remembrance of the great good that has been effected in this room; the spirit of intelligence that has therein advanced—by which vice has been prevented; and let me add also, that no social virtue has been neglected. The entrance into such a place where such principles reign, causes a holy sensation, which proves that good actions and good works are blessings flowing from the comprehensive examination of Masonry. May the Great Architect of the Universe instil into the heart of every Mason a deep sense of his might and mercy.

"I shall thus close my address to you, invoking His blessing upon you all—and when it shall come to your turn to be called away, may you feel that hope which every well-regulated mind can alone rely upon."

The impression made on the meeting was in perfect harmony with the address, and was manifested by the utmost attention, and with one or two exceptions, a marked avoidance of approbatory interruptions; and the departure of His Royal Highness was marked by the same demonstrations of respect and attachment that greeted him on his entry.

In honour of this happy recovery, addresses were forwarded from the Craft in every part of the kingdom. The high respect and veneration in which the Royal Duke was held by the Fraternity, was now manifested by the universal excitement which prevailed amongst the Brethren, and the enthusiastic expressions of joy with which his restoration to sight was hailed. Their confidence in his zeal, his talent, and his affection for the order, had never been questioned; but recent events had caused it to be proclaimed in language and in deeds, which made an indelible impression on His Royal Highness's sensitive nature. Freemasonry had attained, under his active superintendence, a dignified position, which commanded the respect of serious and thinking men amongst all classes of the community; and his persevering care, throughout such a lengthened period of time, has become almost identified with its prosperity and reputation. The Brethren were not satisfied with a simple expression of their gratitude to the Almighty for his goodness in restoring their beloved ruler and chief, but a public testimonial was in progress, which ripened into a harvest, equally honourable to themselves, and to the royal object of their love and esteem.

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At the March Quarterly Communication, a motion was made by Brother Lythgoe, materially affecting the principal of Art. vi. page 19 of the Constitutions. Brothers Philipe, Bell, Sangster, McGillivray, and Crucefix, severally expressed their opinions against the proposed motion, which was ultimately withdrawn. Some other notices of motion were offered, but the time having elapsed, they could not be received; and it was intimated from the throne, that in future all notices of motion must come through the Committee of Masters. One of these notices was to the following effect: "That the state of the Funds of the Royal Freemasons' School for Female Children be taken into consideration at the next Quarterly Communication, with a view that the financial difficulties of that Institution may be relieved by the Grand Lodge."

A Sub-Committe of the friends of the Asylum for aged and decayed Freemasons, which was held early in the spring of this year, announced that the design was progressing favourably. The idea, at this period, appeared so full of benevolence and good-will to man, that it was eagerly patronized by the Fraternity, in every part of the globe. In India and South Africa appeals were made by the constituted authorities in its behalf; and at the Cape of Good Hope, the following circular was distributed amongst the Craft:

"It having been proposed, by our brethren in England, to erect and endow an Asylum for aged and decayed Freemasons, a subscription has been opened, under the sanction of the Right W. Prov. Grand Master, for the voluntary contributions of South Africa, in aid of that desirable object.—Subscriptions will be received by the Hon. J. B. Ebden, and W. Gadney, Esq., Cape Town; and by W. M. Edye, Esq., Graham's Town. By order of the R. W. Prov. Grand Master."

In this year our Royal Patron King William IV. paid the debt of nature, after a brilliant Masonic career of half a century. He was initiated in the Prince George Lodge, No. 102, and raised to the third degree on the 13th of March, 1786; and two years afterwards enrolled himself a Member of the Prince of Wales's Lodge. In 1790 His Royal Highness was constituted Patron of Royal Arch Masons, on the demise of the Duke of Cumberland, his Uncle; and in 1792 served the office of Junior Warden in the above Lodge; the Duke of York being Senior Warden; and the Prince of Wales, Worshipful Master. Later in life he succeeded to the Chair of the Lodge;* and when he ascended the Throne of these Realms, signified his gracious pleasure to become the Grand Patron of the Order. His Majesty contributed to the Masonic Schools, and other benevolent Institutions; and His Royal Consort, Queen Adelaide, liberally supported the Female Charity, of which she allowed herself to be nominated

* See Preston's Illustrations, 14th and 15th editions, p. 416.

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the Patroness. His Royal Highness the Grand Master, in a speech before the Grand Lodge, thus describes his Royal Brother's attachment to the Craft.

"In the character of a Mason our noble King shone forth in splendour. Young and enthusiastic, when he first wore the Apprentice Apron, he has often declared that the moral impression made upon him at his initiation never could be effaced; and it may safely be affirmed, that the principles of our blessed Order were so firmly fixed in his upright mind, that they tended to make clear what without them might have been difficult. As a Brother in Masonry, he acted as a faithful Craftsman; as a Master of his Lodge he protected its interests; and as Patron of the Order, he shed a lustre around it the more brilliant from his private conduct, than from the regal splendour which emanated from the crown he wore."

The Grand Master moved an address of condolence to the Queen Dowager on this melancholy event; and of congratulation to Queen Victoria on her accession to the Throne. And after His Royal Highness had retired, Brother Crucefix moved, and Brother Moran seconded an address of condolence to the Grand Master, which was unanimously agreed to. Similar addresses were presented from the Grand Lodges of Scotland and Ireland.

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

A most interesting exhibition of the Children took place on the day when our beloved Queen attained her majority. They were assembled in the School-room to appear before the Governors, and regaled with a collation of fruit, cakes, and wine. The Rev. Mr. Vane, and Dr. Crucefix, addressed them in kind and affectionate language, directing their attention to the event which the Meeting was intended to commemorate. Altogether the scene was highly gratifying, and will be long remembered both by the children and their benefactors.

Our Hibernian Brethren, in Grand Lodge assembled, agreed on a resolution at the June Meeting, which, if it were adopted as a general rule on the election of Officers even in private Lodges, would operate for the benefit of the Craft. The regulation requires, as a test of fitness for office, some previous regularity of attendance, and provides, "that no Officer shall

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be approved of, who, having served a former office, shall be found not to have attended, either by person or proxy, four times, at least, in his half-year of office."

This regulation might be beneficially introduced into the By-Laws of all our Lodges, which can only be successful in their operation, by a strict regularity amongst the Brethren in the performance of every duty which their situation in the Lodge imposes. Hence no Brother should be admitted to an office, whether supreme or subordinate, until he has previously made himself acquainted with its duties; nor without he has shewn a promptitude and decision in his attendance on the stated Meetings of the Order. It is a regulation founded on the spirit of our constitutions, having reason for its basis, and the prosperity of the Lodge for its superstructure. If tried and experienced Brethren be placed in exalted offices, their example becomes influential to instruct the younger Members in the rules and ceremonies of Masonry;—to display the details of office to the best advantage; and to guide the Brethren in the path of duty, both in the Lodge and in the World.

In the East and West Indies Freemasonry appeared to be on the increase; and it is gratifying to quote the fact from the mouth of a Brother on the spot. Brother J. S, Morris, W. M. of the Lodge of Perfect Unanimity, No. 1, Calcutta, thus relates his experience.

"It is now just four years since I was appointed to preside over the Lodge of Perfect Unanimity, No. 1.; and I cannot but regard, with equal pride and pleasure, the great and happy change which has, since that period, taken place in the condition of our Lodge, and in the state of Masonry in general of that Presidency. At that time, owing to some unaccountable cause, Masonry had fallen into disrepute. No. 1, was so thin in numbers, that we could hardly fill the several offices of the Lodge. The ranks of the Grand Lodge were proportionably reduced. Our communications with England had become irregular and unsatisfactory; our charitable subscriptions had decreased to such an extent, that it was with difficulity we could answer the most pressing calls of distress. In short the pure flame of Masonry languished, and must have expired altogether, had it not been for the unremitting exertions of three of the best Masons that ever lived, Bros. Lys and Macdonnell and our departed Bro. Gordon, whose merits deserve a more lasting memorial than my humble praise. How truly gratifying a contrast does the picture of the present moment present. Our Lodge is now equal in numbers, respectability, and intelligence, to any in the world; the Grand Lodge has been recruited from our ranks; our charitable funds have improved; and Masonry flourishes as prosperously as its most ardent admirer could desire."

After this declaration, let not the friends of Freemasonry despair un-

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der any circumstances, how adverse soever they may be. Zeal and assiduity on the part of the presiding officers, judiciously used, will always be successful in stimulating the sluggish, and encouraging the meek; and the activity of a single talented Mason perseveringly exercised, will often restore the energy of a Lodge, which its fast friends have considered to be lost beyond redemption. The accounts from all quarters display abundant evidences of the increase of peace and good order amongst the fraternity; and also an augmented respect for the institution, in those who have not yet had the advantage of initiation. Whether we look towards the North or the South, or extend our view from East to West, the prospect is equally satisfactory. The true spirit of Freemasonry is at work, and gratifying consequences will crown her labours.

The Quarterly Communication in December, being the first occasion of a new election of Grand Officers since the Grand Master's happy restoration to the light of Heaven; it was numerously attended, and Brother Moran moved the nomination of His Royal Highness the Duke of Sussex, as most Worshipful Grand Master for the ensuing year. In doing so he said it would ill become him to endeavour to describe, in the manner they deserved, the Masonic virtues and urbane condescension of their present Grand Master. It had been said by a character of antiquity of one of the purest and most virtuous men of his day, when another attempted his eulogy—"why praise? Who has ever blamed?" If it was necessary any where to speak to the feelings of men, in order to induce their good wishes towards the Duke of Sussex, here, at least, in this Grand Lodge, such necessity could not exist.

Several discussions had taken place this year on the subject of the Laws of Masonry; some of which were described as useless, and others were nor strictly observed. In the Freemasons' Quarterly Magazine, we find a very sound remark on one particular article of our constitutions; viz., "that no Brother shall speak twice to the same question, unless in explanation, or the mover in reply. Our attention has been called in a forcible manner, by several correspondents, to this article, which, in itself, is a clause very essential to the promotion of order; and its violation, or even the evasion of its spirit, has an inconvenient, if not an unpleasant effect. There are many persons who would be well disposed, and even desirous of offering an opinion upon current questions, but are prevented by the time and attention of Grand Lodge being pre-occupied. We do not hesitate to say that the time of Grand Lodge is wasted whenever any deviation from the wholesome statute is permitted. Masonic Law embraces all that is necessary of a moral and equitable power; we want nothing more, and nothing wanting, would rather not have what does not agree with the spirit of our code."

To this it may be proper to add, that all interruptions by those who have already addressed a Lodge, are indecent towards the Brethren, and disre-

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spectful towards the Worshipful Master. They substitute confusion for order, and not only prevent truth from being elicited, but tend to confuse the ideas; and thus prevent the Members from arriving at a just and beneficial conclusion.

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

A formal motion for pledging the Grand Lodge to the support of the Asylum for aged and decayed Freemasons, pursuant to notice, was made by Dr. Crucefix, the Treasurer; the following communication from the Grand Master having been previously read.

Signed AUGUSTUS F.—, G. M.

"The Grand Master having learnt that the subject of the proposed Asylum for decayed Masons was to be brought forward again in Grand Lodge this evening, thinks it right to repeat the explanation which he made verbally to the Grand Lodge on that subject at a former period.

"On that occasion the Grand Master declared, as to the matter proposed, that he was not unfriendly; but in his situation as Grand Master, he could not at present give it the sanction of his name, and thus recommend it to the Grand Lodge and the Craft at large. That such assent could not be obtained from him until he was satisfied that such a sum had been collected, as would meet the expenses for the erection and furnishing the buildings which were proposed, as likewise gave reasonable hope that some provision would be funded, which, with a little addition, might enable the inhabitants of those dwellings to maintain themselves without a severe call upon the existing Funds of the Grand Lodge. That the Grand Lodge has already two public charities to support, and which it is our duty to secure from future wants, by making their permanent funds equal to their pre-

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sent expenditure. Such object being once attained, it would facilitate the consideration and adoption of measures favourable to the new establishment proposed; but always with the express understanding of the conditions previously stated.

"The Grand Master is induced to make these observations with a view of warning the Brethren not to allow their good feelings to carry them away, and, by a hasty vote, peril the charitable Institutions already existing, and from which the Craft derives so much benefit.

"The Grand Master has further to remark, that the Brethren are annually called upon to furnish a cert in number of Stewards to manage the dinners for those two establishments, which become very irksome and expensive; it would, therefore, be both imprudent and improvident to impose an additional burden upon the Lodges by a call for a third Board of Stewards on the formation of a new Institution, and the exertions of which Stewards, however great, could scarcely be expected to realize a collection of more than one-third the aggregate receipts at the Anniversary Meetings on behalf of the existing charities; and that mainly at the cost and loss of those two charities.

"The Grand Master has moreover to add, that although similar institutions may be formed in various parts of the continent, yet the same necessity cannot be pleaded for their existence in this country, because the many charitable foundations throughout England, to which the Brethren may have access, preclude the urgency of this appeal to their charitable exertions as Masons."

"Kensington Palace, 6th Dec., 1837."

Brother Crucefix then made a very pathetic appeal to the assembly in behalf of the aged objects of the proposed charity, which made an evident impression on the Brethren present. It was replied to by Brothers Lythgoe and Henderson, who expressed a fear lest the contemplated institution should inflict an injury on the existing charities. The latter observed, that "he did not feel himself called on to recommend the adoption of the motion in its present form; but if the worthy Brother would allow a little modification in the wording of the resolution, he had no doubt it would be carried by the Grand Lodge with that unanimity which he was satisfied was so anxiously looked for by the Brother who had brought the question forward."

Brother Crucefix immediately met the suggestion by withdrawing his originial motion, and with the concurrence of the seconder, immediately framed another; and not wishing to occupy the time of the Grand Lodge by a reply, the following resolution was put and carried unanimously:—

"That this Grand Lodge recommend the contemplated Asylum for aged and decayed Freemasons to the favourable consideration of the Craft"

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The Resolution was unanimously confirmed at the subsequent Quarterly Communication in March.

This was a great point gained for the friends of the projected Institution; because it furnished an answer to that frequent enquiry of the Provincial Brethren, whether the measure had the sanction of the Masonic Authorities, or whether it was a mere private speculation? From this period donations and subscriptions increased; and the well-wishers of the charity enjoyed the pleasing anticipation, that the benevolent design would now be carried into a speedy and efficient operation. A list of the subscribers was published, and a code of regulations circulated amongst the Fraternity.

"That it is expedient to provide for the wants of the meritorious, but aged and decayed Freemason, by the erection of an Asylum to receive him within its sanctuary.

"That a donation of Fifty Guineas and upwards, shall render the donor eligible to be proposed as a Vice-President.

"That a donation of Twenty Guineas, shall constitute a Life Governor.

"That a donation of Ten Guineas shall constitute a Life Subscriber.

"That Two Guineas annually constitute a Governor.

"That One Guinea annually shall constitute a Subscriber.

"That Fifty Guineas from a Lodge shall entitle it to the privilege of a Life Governor so long as the Lodge shall exist.

"That Twenty Guineas from a Lodge shall entitle it to a like privilege for twenty-five years.

"That Ten Guineas from a Lodge shall entitle it to the privilege of a Subscriber for fourteen years.

"ADDRESS.—The object of the contemplated Asylum is simple—to provide that shelter and support, in his latter days, for the worthy aged and decayed Freemason, which nearly all other classes have already done for those connected with their happier hours, dependent on their benevolence.

"It would be unnecessary to say any thing in support of such a charity, to a body with whom the exercise of that virtue, in its most boundless extent, is a primary obligation. Its friends and projecters utterly disclaim all idea of interference with the existing Masonic Charities, but they simply urge this as the crowning stone of the edifice, as the sacred ark in which those who have, in better times, contributed to the support of these two admirable institutions, may themselves, should the dark hour of distress come, find refuge and succor.

"While England abounds in Homes of Benevolence for the distressed, it appears a strange anomaly that the aged and decayed Freemason alone, is without this cheering prospect—an anomaly rendered more striking from the fact that no body of men has higher patronage, richer members, or more benevolent objects."

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

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

The Brethren of the Humber Lodge, in Kingston-upon-Hull, held a

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Grand Dinner this year in honour of the majority of the Princess Victoria, and agreed to an address of congratulation on that event. It was also celebrated at Wakefield, by the Earl of Mexborough, P.G.M., and the Brethren of West Yorkshire, and many other places in England. In a word, the Provinces appear to have been at this period in a healthy and active state. And as time progressed, Freemasonry gathered strength, like a ball rolling along the deep snow on a soft and genial morning in the winter season.

The appointment of Lord Ramsay to the Presidency of the Order in Scotland, gave a favourable impulse to Freemasonry in the north; and the pure sentiments which his Lordship addressed to the Brethren at his installation, infused a favourable anticipation of his future usefulness, which has been abundantly verified by facts. Our Scottish brethren being now impressed with that true principle of Masonic benevolence, that the connection with a Brother Mason, united by a common obligation, and the practice of mutual observances, is not severed by death, if he leave behind him a family of destitute orphans, this year projected a Masonic Institution in Edinburgh for educating and advancing the prospects in life of the daughters of indigent and deceased Freemasons. In their preliminary address, they confess that "it has long been held as a matter of reproach against the Masonic Fraternity in Scotland, that while, in every part of the empire, provision is making for the education of the distressed poor, and the capitals of the sister kingdoms possess institutions exclusively belonging to the Craft, which are at once the pride and boast of the nation; the metropolis, though rich in other valuable institutions, possesses no establishment devoted exclusively to the benefit of the children of Freemasons, a society which, from the earliest period of antiquity, has stood pre-eminent for practical benevolence in every quarter of the civilized world." By the above establishment, therefore, they have nobly redeemed the character of Scottish Masonry.

The Brethren of the north still further distinguished themselves during the present year, by holding a Grand Assembly at Glasgow, under the authority of the Lord Provost, the Honourable W. Mills, who was also Provincial Grand Master, to level the footstone of a monument to the memory of our talented and worthy Brother, Sir Walter Scott, Bart., who was initiated into Masonry in the Lodge of St. David's, Edinburgh. As every thing connected with this distinguished individual is of interest to society at large, it will be necessary to go somewhat into detail on such a memorable occasion to Freemasonry. The Magistrates of Glasgow, Gorbals, Calton, and Anderton, were in attendance, as well as the entire elite of the country, and the Brethren of numerous Lodges, who were formed into a general procession, protected by troops of the 9th Lancers, and the 42nd regiment of foot, from the Court Hall to St. George's Square, the site of

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the intended column. The Brethren clothed in full masonic costume, and decorated with official and honorary jewels, marched four abreast; each Lodge being preceded by a band of music, and recognized by its appropriate banner. The proceedings were conducted with extraordinary regularity. "When the Junior Lodge arrived at the entrance of St. George's Square it halted, and opened right and left, and so on with the other Lodges in succession, according to their seniority, in order to allow the Grand Lodge of Scotland to advance to the site of the monumental column. On arriving, the Grand Master proclaimed silence, and the Rev. Dr. McLeod mounted a temporary rostrum erected for the occasion, and offered up an eloquent and impressive prayer. After which the ceremony of laying the foundation-stone was completed, with the usual masonic benediction.

The Grand Master (the Lord Provost) caused the Grand Treasurer and Grand Secretary to deposit the papers and coins in the cavity of the stone, the band playing "Great Lights to shine," during which the stone was let down with three regular stops. The Grand Master, with the Sub-Grand Master, and Grand Wardens before them, then passed down to the stone, the Grand Master on the East, the Grand Wardens on the West, when the Grand Master said, "Right Worshipful Sub-Grand Master, you will cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of architecture." The Sub-Grand Master having then ordered the Wardens to do their duty.

The usual interrogatories were made as follows:—

Grand Master.—"Right Worshipful Sub-Grand Master, what is the proper Jewel of your office?" *Answer.*—"The Square."

"Have you applied the Square to those parts of the stone that should be square?" *Answer.*—"I have Most Worshipful Grand Master, and the Craftsmen have done their duty."

Grand Master.—"Right Worshipful Senior Grand Warden, what is the proper Jewel of your office?" *Answer.*—"The Level."

"Have you applied the Level to the stone?" *Answer.*—"I have Most Worshipful Grand Master, and the Craftsmen have done their duty."

Grand Master.—"Right Worshipful Junior Grand Warden, what is the proper Jewel of your office?" *Answer.*—"The Plumb."

"Have you applied the Plumb to the several edges of the stone? *Answer.*—I have Most Worshipful Grand Master, and the Craftsmen have done their duty."

The Grand Master then said, "Having full confidence of your skill in the Royal Art, it remains with me now to finish our work." He then gave three knocks on the stone, and said, "May this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Love, and Harmony."—The music thereafter playing, "On, my dear Brethren," during which the cornucopia and cups, with the corn, wine and oil, were given to the Sub-Grand Master, and the Senior and Junior Grand

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Wardens. These they delivered to the Grand Master, in turn, who spread the corn, the wine, and the oil on the stone, and pronounced the Grand Benediction—"May corn, wine, and oil, and all the necessaries of life, abound among men throughout the world, and may the blessing of the Supreme Grand Architect of the Universe be upon this undertaking, and may it be preserved to the latest ages, in order that it may promote the views for which this monument is to be erected." The Band then played the "Mason's Anthem," and the Grand Master returned to the platform. The music having ceased, the assembly was addressed by the P.G.M., who said,—

"Principal Macfarlane and Gentlemen. We have performed an act which, while it honours the dead, at the same time honours the living.—By erecting a monument to departed genius, we leave to our posterity a tangible proof that the generations among whom Sir Walter Scott lived were in so far worthy of him, that they could appreciate his merit. We have been doing what, more perhaps than any other act, helps society forward in the road of social improvement. Every monument erected to a great and good man, is an ever fresh moral lesson to the public. We have been doing what tends to cement society—in all that concerns men—in the matters of public and domestic life—in the certainties of this world and the hopes of the next. There are, and in our nature there ever must be, a diversity of opinions and affections. Experience seems to teach, that in the society where these are most freely expressed—where men most freely emulate each other in endeavours to promote their favourite views—the greatest discoveries are made, and the greatest actions are performed. But rivalry and emulation alienate men and cultivate the less amiable passions. It is good, therefore, to seize on all those occasions which can re unite us in that love which is one of the best attributes of our nature; and what occasion can there be so well fitted for this purpose, as when men of every creed and every opinion which divide society, unite in common homage to the memory of some distinguished fellow-citizen. Their common administration teaches them that, however widely they may differ, they still have one common nature, and that their points of resemblance form exactly what is noblest about them. There could not be a mind more admirably constituted for producing this desirable effect, than that of the great man whose memory we meet to honour. Those of his works which will live with the nation's language, are not controversial, stirring up strife; they are pictures of life, around which all men gather, to derive enjoyment.—Their distinguished features are the power of noting and expressing the peculiarities of character, as well as the fertility of invention. We, from whose fire-sides—from the living inmates of whose domestic circles his characters were drawn—can feel and attest their identity with nature.—We have sat at table with—we have shaken hands with—we have quar-

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relled and been friends with—his Dandie Dinmonts, his Cuddie Headriggs, and last, though not least, his Bailie Nicol Jarvies. There can be no testimony to the truth of his portraits so strong and credible as ours. But it is from those less familiar with his prototypes that testimony must be borne of the power and originality of his genius. It has been left to posterity to bear this testimony. Already his fame has been echoed back to us by distant lands, in which a differently constituted society judges as impartially of his merits as the latest posterity will be able to do. It must be pardoned us if we indulge in a feeling of self-gratulation, that, while every anxiety has been expressed to pay a tribute to the memory of Sir Walter Scott, Glasgow has been first to realize the honourable intention, He has deserved it at our hands—his heart and imagination were wedded to the old chivalrous time—and yet no man has delineated with a more graphic hand, the peculiarities of the founders of that state of society in which we of this country live—the originators of that self-reliance and persevering enterprize which has changed the face of the whole country around us, and which will change it to something nobler and better still. Gentlemen, I return my sincere acknowledgments to all who have assisted me in the discharge of this pleasing and important duty. To the Brethren of the Grand Lodge: to the Committee of Management: to the Members of the various Public Bodies who have favoured us with their company: to the whole of my Fellow Citizens, with whom solemnities like this draw closer the cords of love, first knit by more onerous, and therefore, more anxious ties: to all, this monument, when completed, must be an interesting object. To me it must be eminently so, from the gratifying recollections it will ever awaken in my mind."

The very Rev. Principal Macfarlane returned thanks in an appropriate speech; at the conclusion of which the band struck up the Mason's Anthem, and the Brethren moved off to their respective Lodge rooms.

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

This year was also distinguished by an important petition from Western India, which shews the anxiety of our Colonial Brethren to augment the influence of Freemasonry in those distant provinces of the empire. The object of the petition was to induce His Royal Highness the Grand Mas-

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ter, to constitute a Grand Lodge for those parts, and appoint a District Grand Master, with power to nominate his Officers; and also Special Deputies for the more remote parts of the extensive provinces of North Western India; and to legislate generally for the benefit of Masonry there. This would undoubtedly be beneficial to Freemasonry, and lead to the most gratifying results; inasmuch as in the absence of competent authorities, the Brethren in situations remote from the Mother Lodge, are apt to relapse into apathy and indifference, from an apprehension that their proceedings might not be in strict accordance with the constitutions of the order; besides the disadvantage which arises from the want of an authorized leader, who is duly qualified to direct and influence the general affairs which unite the individual Lodges of a district with each other, and promote the unanimity of sentiment and action which is essential to the welfare and prosperity of any public institution. At a subsequent Quarterly Communication of Grand Lodge, the Grand Master announced, that in consideration of the above petition, it was his intention to place those Provinces under the care of the Grand Registrar, with power to nominate a Deputy Grand Master, and other Officers, until His Royal Highness shall appoint his own immediate representative. The intelligence was received in India with the greatest satisfaction.

In the month of February, the D.P.G.M. for Dorset, laid the first stone of a new Guildhall at Weymouth, with Masonic honours, after an appropriate sermon by the Rev. Willoughby Brassey, P.G.C. In May a convocation of the Brethren was holden at Wakefield, by the Earl of Mexborough, P.G.M., for the purpose of laying the foundation stone of the New Exchange in that populous and improving town; at Sidmouth the first stone of a new Pier was deposited in the name of the Princess Victoria, by the Rev. Dr. Carwithen, D.P.G.M. The Masons of Bath, although not solicited to assist in the ceremonial of laying the foundation stone of an obelisk intended to commemorate the day when the Princess attained her majority, determined, by a public dinner, to display their attachment to the reigning family, and as a demonstration of respect to that member of it who is heir apparent to the throne. In August the fraternity assembled at Northampton, to assist in levelling the foot stone of a new Church, in All Saints Parish, which was deposited by the Marquis of Northampton; and at Birmingham the same ceremony was performed at the commencement of Bishop Ryder's Church, by the Bishop of Worcester, and N. L. Torre, Esq. D.P.G.M. of free and accepted Masons for Warwickshire.

Several testimonials to meritorious Brethren distinguished this year. In January a snuff box was presented to Brother James Burns, L.L.D., F. R.S., P.G.M. for the Western Provinces of India; in March a silver tankard to Brother Provost Rutherford, of St. Andrew's Lodge, Scotland; in April a silver vase to Brother Dr. Burns, previously to his departing for India; and a valuable watch and case to Brother Peter Thompson, of the

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Lodge of Instruction, London. In May a silver cup to Brother W. P. Norris, Grand Steward's Lodge; and a silver salver to Brother Eales White, of the Lodge of Unanimity, Taunton. In June a silver waiter and tea service to Brother Thomas Brutton, Strafford; and in December a silver cup to Brother Dr. James Rattray, Kilwinning Lodge, Glasgow; a silver medal to Brother the Rev. James Norval, St. Peter's Lodge, Montrose, and a silver snuff box to Brother M. H. Bracken, Masonic Lodge, 642, Montrose.

These details cannot fail to be gratifying to every lover of the ancient science. When we observe wealth, rank and talent combining to confer honour on an institution of universal benevolence; and "the great ones of the earth" clad in the badge of innocence, and united in the bond of friendship with worthy men in the inferior classes of society, to trace wisdom and to follow virtue; we no longer fear for the stability of this great and efficient scheme for promoting the interests of morality and science.

CHAP. V.

History of Freemasonry in the Year 1838.

In our historical notices of Freemasonry connected with the present times, it is necessary to record the progress of the science in every quarter of the globe. To confine our observations to our own country, would be to circumscribe the Order within very narrow limits, because Masonry is universal in its operation. And though it is freely admitted that its energies appear in superior activity amongst ourselves of the United Kingdom, yet its branches, spreading to distant parts of the globe, bud, and blossom, and display healthy tokens of an abundance of sound and wholesome fruit. To these our attention must be directed, as our feelings are highly interested in their behalf, because the pure principles of the Craft are observed to be gradually developing themselves in transactions, which combine great public and private usefulness. At the commencement of the year 1838, the Montego Bay Friendly Lodge, in Jamaica, distinguished itself by a public display of much interest to the community, and of essential benefit to the Lodge. At the annual inauguration of the Officers, a procession was formed to Church, and a sermon was preached by the Rev. Brother Lawson, for the benefit of the Asylum for aged and decayed Freemasons; after which the sum of £50. was collected. The Brethren adjourned to dinner, and many benevolent speeches were delivered; while peace and harmony reigned throughout the entire proceedings. The day's entertainment, from the impressive, orderly, and correct performance of all the ceremonies and duties, must form a striking evidence to the inhabitants, of the benefits arising from Freemasonry; as the Brethren subscrib-

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ed liberally to further the objects of an Institution at so great a distance, that they could scarcely expect to participate in the advantages of its operation.

Such meetings as these, where sacred charity is blended with social mirth, and the mutual interchange of benevolent feelings; do indeed shew Freemasonry in its true light, as an institution which fosters and improves the best affections of our nature; and carries into active operation the maxim of the wisest and most holy of beings—"do unto others as you would have them do to you."

The provinces in our own country shewed this year a considerable degree of activity. Grand meetings were holden in every part of the united kingdom, attended by the rich and talented, the nobility and clergy, as well as the more humble brethren who swell out our ranks by their numbers, respectability, and moral worth. In many instances processions were used, which bore a character of imposing splendour unknown to the fraternity fifty years ago. The great improvements which have taken place in the Masonic costume and appointments are highly judicious, and shew a disposition in our rulers to advance progressively with the times in display, as well as in science and benevolence. And in those instances where processions have been deemed necessary, the proceedings have borne an animated and decorous character, that clearly evinces the decided interest with which Freemasonry is regarded in the present day; not only by the brethren, but by those who profess to view our transactions with doubt, jealousy, or curiosity; and deliberate with themselves on the propriety and prudence of joining our ranks. There are indeed many uninitiated persons, who, while they outwardly affect to regard the order with indifference, actually take a very great interest in its proceedings, and watch our motions with a scrutinizing eye. To all such persons the activity of our Provincial Lodges, openly displayed, presents a favourable view of the craft; and as in most cases, the unimpeachable conduct of the brethren exemplifies their profession, we are at no loss to account for the rapid increase, both in numbers and respectability, which have strengthened and improved the Order in the present day.

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

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

We have now arrived at an epoch in Masonry. The subscriptions were completed for presenting a trophy to the Grand Master, on his having occupied the throne of the Grand Lodge for a quarter of a century; a fact unexampled in the history of Masonry, and the offering being ready for presentation, the Brethren assembled numerously at Freemasons Hall, to celebrate the Grand Festival, at which the ceremony was to take place. Nearly five hundred Brethren were present. His Royal Highness occupied the throne, being in excellent health and spirits. When the routine business was disposed of, Lord John Churchill rose and expressed himself as follows:—

"I am quite incompetent to do justice to the toast which I am about to offer. I shall therefore content myself by proposing to you the health of our M.W.G.M., an individual whom no eulogy of mine can affect, and who has so kindly presided over us for a quarter of a century."

His Lordship then read the following address of the Committee of the Masonic Offering:

"To His Royal Highness Prince Augustus Frederick, Duke of Sussex, K. G., &c. &c., &c., most Worshipful Grand Master of Ancient, Free, and Accepted Masons of England.

Most Worshipful Sir,

"We, a Committee of the Brethren associated for the purpose of presenting a votive offering to their Grand Master, respectfully approach your Royal Highness to express the feelings, and to fulfil the wishes of the great body of Masons whom we represent.

"For them, Sir, and for ourselves, we fervently acknowledge the deep debt of gratitude due to your Royal Highness from the Craft of England. We do honour to ourselves in thus publicly proclaiming the truth and the boast, that the illustrious Prince, who, during the twenty-five years now rolled by, has ruled the order by its own free choice, has rendered to Masonry services unparalleled in its history.

"For the high social rank which the Fraternity now holds in this country—for the absolute exclusion from our peaceful temple of those divisions, religious and political, by which men are elsewhere distracted—for our increased and increasing prosperity we feel and we glory in the recollection how much we owe to your Royal Highness. The events of the last quarter of a century, afford a bright example to other countries, and to future times, how perfectly, under a wise, benevolent, and zealous ruler,

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the freedom of our Institutions may consist with the preservation of union and discipline, the happiness of our Members, and the promotion of all those high interests which are the great objects of Freemasonry.

"In testimony of the deep sense which we and our Brother Subscribers entertain of the obligations which we owe, in common with every member of the Order, we pray your Royal Highness to be pleased to accept the work of art which is now before us. It will, we are persuaded, derive value in your Royal Highness's estimation, from the circumstance, that in this offering of gratitude, Masons of all ranks and in all countries have concurred. Towards this grateful object, contributions have spontaneously flowed from Brethren far and near; in Lodges, and as individuals, from the Provincial Grand Master to the entered Apprentice, from the British Isles to the farthest parts of the world. The sentiments which the Brethren entertain towards your Royal Highness, have proved to be as universal as the principles which they are taught to profess.

"To preserve some record of these sentiments, and the occasion and mode of their expression, we have embodied, in print, a statement of the circumstances attending this offering. And we further pray your Royal Highness to accept this copy of the little volume from which the future historian may learn how strong and how just are the feelings by which we are animated towards our illustrious Grand Master.

"Finally, and in the heartfelt consciousness that in this prayer every good Mason will unite, we supplicate the Great Architect of the universe, that the favours of Heaven may be continued to him who has so well deserved them; and that your Royal Highness may long rule, in health and happiness, over a grateful and united Brotherhood.

"Freemasons' Hall, 25th April, A. L. 5842."

The offering was raised upon an elevation behind the chair, and covered with a white cloth. The recess in which it was placed was hidden with purple cloth, and a vast body of light was thrown upon the spot. When his Lordship presented the little volume descriptive of the offering, to His Royal Highness, Brothers Crucefix and Norris, who supported the drapery, suddenly withdrew it, and the offering burst into view amidst general approbation. Lord John Churchill was much affected whilst reading the address, the honoured object of its acceptance betrayed considerable emotion. The Committee were ranged behind the chair so as to face the company. After the applause had subsided, His Royal Highness rose, and addressed the Brethren in the following words:

"Brother R. W. Deputy Grand Master, Provincial Grand Masters, Officers of the Grand Lodge, and Brethren,—I rise under feelings of intense interest; and, if I may use the expression, amidst a warfare of feelings, to utter my humble and sincere thanks for the kindness evinced to me on the

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present occasion. It is not the trifle that is offered, but the sensation it has produced, which affects me; it is of a mingled nature, and consequently very difficult to express.

"Surrounded by so many faces, seeing so many kind friends, and yet marking vacancies, crowded as the tables are, which cast a shade upon thought, it is impossible to feel very lively, or that I should express myself as I ought. You have kindly noticed the past period of twenty-five years—aye, to me twenty-five years of great anxiety—I have presided over you with fidelity, yet sometimes with feelings of oppression. Your kindness has given vigour, and I feel renovated; and from that kindness I have derived my confidence. In my career I have met with many and severe trials—trials to which human nature ought to be exposed, and which, as a Mason, it was my duty to bear up against. I have observed many a kind heart has been laid low, and my account must be rendered up. On the mercy of God I have ever relied, and in the rectitude of my conscience I shall lay down my head in peace. That is a subject which every morning a Mason ought to call to mind when he supplicates his Maker, and when he closes his eyes.

"When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our Society, let them learn by our conduct, that a good Mason is a good moral man, and as such will not trifle with his obligation.

"The principles of morality I am bound to enforce, and did I not, I should betray the confidence you repose in me. For myself, I want no compliment; no favour. Deeply as I am indebted to the Brethren, yet I could not receive a compliment out of the fund of the Grand Lodge.—Twice I have refused that compliment, because that is public property, to be appropriated to Masonic matters only, and it would be highly incorrect to encroach upon it in any other way; and if one farthing of it be touched for any other purpose than that of charity, you would be wanting in your duty. The Brethren then listened to me and the matter dropped. I, however, stated, that if at some future period a spontaneous and united offer of a compliment, not taken from the public fund, was decided upon, after twenty-five years of service, I should not object. The Duke of Sussex in accepting this offer, cannot be accused of robbing the Poor Mason of a single penny. Arriving at the twenty-sixth year of my Presidency, it is a warning to me how I am placed.

"My duty as your Grand Master is, to take care that no political or religious question intrudes itself, and had I thought that in presenting this tribute, any political feeling had influenced the Brethren, I can only say, that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent Jewel (by a voluntary vote,) was presented to Earl

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Moira previous to his journey to India. I had the honour to preside, and I remember the powerful and beautiful appeal which that excellent Brother made on the occasion. I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life. When I tell you that I have completed forty years of a masonic life—there may be older Masons—but that is a pretty good specimen of my attachment to the Order.

"In 1798 I entered masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges; and upon the retirement of the Prince Regent, who become Patron of the Order, I was elected Grand Master. An epoch of considerable interest intervened, and I became charged, in 1813, with a most important mission—the union of the two London Societies. My excellent Brother, the Duke of Kent, accepted the title of Grand Master of the Athol Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united Fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the level and square, and shewed the world at large, that the differences of common life did not exist in Masonry; and it shewed to Masons, that by a long pull a strong pull, and a pull altogether, what great good might be effected.

"I have endeavoured all through my masonic career, to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognized institutions of society, and the higher his station, the more is required from him. The great power of Masonry is the example—the chain extends from the highest to the lowest, and if one link shall break, the whole is endangered.

"I recommend to you order, regularity, and observance of masonic duties. If you differ with any Brother, never attribute sinister motives to him with whom you differ. These are principles, Brethren, which I hope to enforce; and many a time have I checked myself from too marked an expression, thinking that a Brother might not be aware of his position, and we have argued the matter in private. I trust in this, the twenty-fifth year of my Presidency, I may not be considered saying too much by declaring what I have always done. I am grateful for the kindness and affection hitherto shewn, and that my government, so far as it may be so considered, is one of kindness and confidence. I once again enjoin observance of the laws, which are founded upon equity, and not special pleading. Equity is our principle—honour our guide,—I gave full scope

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to my feelings in Grand Lodge, and have forgotten all that passed, except those of good will with which I left it; and assure the Brethren, that as long as my services are at my own command, the Grand Lodge may claim them; but they shall be given honestly, fearlessly, and faithfully. Again, I sincerely thank the Brethren, and drink good health to all."

His Royal Highness resumed his seat amidst the warmest exhibition of grateful feelings ever witnessed in Freemasons' Hall.

The Masonic offering was a Candelabrum, the base being about twenty-eight inches long by twenty-four inches broad; the greatest extent of the branches for the lights is three feet by two feet six inches. The principle feature of the design is a circular temple of architecture, formed by six columns of the Corinthian order, supporting an enriched dome, crowned by the figure of Apollo. On the frieze are represented the twelve signs of the Zodiac. In the interior of the temple, resting on a tesselated pavement, is seen the altar with the volume of the sacred law unfolded, and the square and compasses thereon. The temple is raised on a circular pedestal, which again rests on a square plinth or step; on the projecting angles of which are seated four figures emblematical of astronomy, geometry, sculpture and architecture. Astronomy is contemplating the heavens and holding in one hand a sextant, and in the other a telescope, her head crowned with stars as with a diadem, five in number. Geometry is depicted as contemplating the globe, measuring its parts and ascertaining its proportions with the compasses; and the mystic triangle is marked on her pedestal correct. Soulpture is represented with the mallet and chissel, having just completed the bust of Socrates, emblematical of the devotion of the fine arts to the promotion of the moral virtues. Architecture is typified by the plan of a temple which she is unfolding to view. The whole of the temple, with its classical accompaniments, is placed on a superb base. From the angles spring four branches for lights, the cup to receive the lights being in the form of the lotus leaf. The whole may be used as a candelabrum when artificial light is required, or otherwise without the branches in its more simple form, without appearing imperfect. The base has on each of its four faces an ornamented panel. Three of these are enriched with historical tablets in low relief and the fourth contains the inscription. The frames of these tablets are ornamented with the olive, corn, and pomegranate, emblematical of those blessings of Providence which Masonry teaches us to diffuse and employ for the welfare of our fellow creatures. The tablet on the principal face represents the Union of the two Fraternities of English Freemasons, so happily accomplished by His Royal Highness the Duke of Sussex in conjunction with his Royal Highness the late Duke of Kent, in the year 1813. The two illustrious Grand Masters, surrounded by their respective Grand Officers and other Brethren, are represented as ratifying and completing the Act of Union;

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

TO
His Royal Highness
Prince Augustus Frederick
DUKE OF SUSSEX, K. G.,
&c., &c., &c.,
In Commemoration of Completing
Twenty-five Years
Grand Master of English Freemasons.
From his Affectionate Brethren.
1838.*

A grand masonic fete was this year given in Dublin by the brethren of St. Patrick's Lodge, No. 50, to upwards of a thousand of the elite of that city, including the Viceroy, and her Excellency the Countess of Mulgrave and suite, who arrived at the Rotunda, where the entertainment was given, in six carriages, escorted by the 8th Hussars; and were received by Past Masters Baldwin, Tenison, Wright, and Fitton; and a procession was formed to conduct the vice-regal party to the throne room. The apartments for dancing and refreshments were beautifully decorated with masonic banners and devices; and brilliantly illuminated with ormolu lustres, disposed with great taste and magnificence. The band of the Royal Fusileers, in full uniform, was in attendance. When the doors were opened, the throng of carriages commenced setting down their company in Cavendish Row, where a covered canopy curtained with light blue moreen and carpeted with scarlet, had been erected for their reception.

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

* The above description has been extracted from the published Pamphlet of the proceedings.

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throw a pleasing variety over a scene which looked like a fairy festival in an eastern romance.

The members appeared in the new uniform of the lodge No. 50. The coat black, velvet collar and cuffs, lined in the skirts and breast with white satin; the button silver, having on it in raised characters, the square and compasses surmounting the letters S.P.L. (St. Patrick's Lodge) and underneath the figures, 50. The Brethren not departing from the cherished principles of Freemasonry, but on the contrary being anxious to promote employment amongst the impoverished weavers, appeared in tabinet or poplin vests of various colours, for the most part embroidered in gold or silver of the most elaborate workmanship. The Brethren of 50 being the hosts, in order to distinguish them from those enrolled under other warrants, wore rosettes of blue satin ribbon on their right arms.

The vice-regal party promenaded during the intervals of dancing; when an orchestral band, which was also in attendance, performed a *melange*, consisting of selections from Rossini's Guillaume Tell, the Overture of Tancredi, Mozart's la Nozze di Figaro, and other pieces of an equally popular description.

The banquet was conducted on a principle of unusual splendour, regardless of expence; and accommodations were made for a thousand persons. The Throne for the Master was placed on a platform one foot above the level of the chief table, and covered with crimson cloth. At the back were the lodge banners crosswise, supporting a canopy of blue velvet, trimmed with gold bullion, &c. The figure of St. Patrick was emblazoned in the centre of the frieze, which was conspicuously surrounded by the rose, thistle, and shamrock; descending from the proscenium, which was supported by allegorical figures, was a radiating star of seven points, in the centre of which, in royal purple, were the initials V. R. most beautifully emblazoned, and presenting a complete *chef'dœuvre* of art. In the centre table, was a marble bust of the Queen, canopied with exotics, and surrounded with masonic and mythological devices, arches of confectionary, and *pieces montees* of burnished gold. The utmost order and regularity prevailed on this memorable occasion; and the most beautiful remark of Lord Mulgrave, after his health had been proposed by the W. M., merits the notice of every Free and Accepted Mason. His Excellency rose and said,

"He certainly must plead guilty to the charge of not being a member of the time-honoured Order of Masonry. I regret," he added, "that I am obliged to admit this; my only consolation, and it is a great one, is, that I suffer under this defect in common with the entire of that part of the creation which is generally admitted to approach nearest to perfection; and no Irishman can venture to pronounce that to be a great error which is committed by all those lovely ladies around, whom it would be high treason against the laws of gallantry to deny to be faultless."

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Having already exceeded the space which, in a brief and general history of the Craft, can be appropriated to the proceedings of an individual lodge, we close our account of this most gratifying display. But it reflects credit to Freemasonry in general, and to the Members of "Fifty" in particular, to have thus succeeded in uniting the honours of masonry and hospitality, by assembling together, under the masonic banner, not merely "the high and lofty ones of the earth," but also, as Bro. Ellis, who officiated as chairman on this interesting occasion, very felicitously observed, in proposing the concluding toast,

"A lovely band of ladies, culled from the garden of Irish beauty, and conducted by our fair and noble guest, the Countess of Mulgrave. To attempt a description of the leader, or of the band, were alike futile. To paint in words the bright eyes—the lips steeped in loveliness, and the golden hair in whose flowing locks love has this night spread a thousand nets, is altogether impossible, unless I were that favoured fairy who spoke pearls; and to express our feelings towards the possessors of those beauties is equally impossible, unless my lips were touched with fire. To Her Excellency, and to that lovely band, we owe every sentiment of pleasure and delight which we have this night experienced. They have spread happiness on every side around them—they have poured upon our festival the rosy light of beauty, and have made our Banquet-hall (like the sea whence Venus sprang) to teem with all the graces. To say that her Excellency's virtues and accomplishments render her worthy to be the leader of that band of beauty, is as high a compliment as can be paid, in my opinion, to any body; and yet not more than truth; and to declare that we desire to see Her Excellency often filling that distinguished station, is only to give utterance to a sentiment which is swelling at the heart, and bursting to the lips of every Brother of the Order."

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

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

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the Craft all over the globe, and will operate to a considerable extent in checking impropriety; as by mutual exposure of such cowans and bad masons as have been excluded from the Craft, for their improprieties in other Grand Lodges, imposition on the charitable and true Mason will be checked; exclusive of saving the Craft from the contamination which they must suffer by association with such excluded Masons.

In like manner, during the following year, Brother Hebeler, of the Grand Lodge of Berlin, and Brother Burmester, of the Grand Lodge of Hamburgh, were respectively introduced as representatives of those Grand Lodges in the Grand Lodge of England; and, by the appointment of His Royal Highness the Grand Master, took their seats as Past Senior Grand Wardens; and Brother J. Peter Esser was delegated, with the same rank, to represent the Grand Lodge of England in the Grand Royal York Lodge of Berlin.

Such a friendly intercourse amongst the great bodies of Masons in every nation and province, would be most beneficial, for the order is universal. It gives a preference to no country or people; regards neither colour, language, nor climate; but proceeds in its sober course, on the broad principle of that general relationship which exists amongst all people as the children of a common parent, and the creatures of a benevolent God; and stretches out its arms of love to all mankind without respect of persons because all the world are Brethren.

This year the "New Temple," Freemasons' Hall, was altered, enlarged and beautified, under the superintendence of Brother Philip Hardwicke, Esq. Grand Superintendent of Works. On removing some portion of the roof of the New Temple, the timbers were found so affected with the dry-rot as to render it necessary to take off the entire roof, and renew it in a more substantial manner. It is the opinion of the architect, that had this examination been delayed, the structure itself would not have lasted four years longer; so subtle and so destructive is the dry-rot, that from the wood-work it affects gradually the bricks and even stone, in the very heart of which it is often found. It has the character of a "mushroom" in the rapidity of its growth with that of the mildew in its destructive effect.—Whatever difference of opinion may exist on the propriety of incurring the expense, necessity appeared to sanction the policy of a complete restoration of the Temple. From the effect of this improvement the Brethren are furnished with ample accommodation at the Quarterly Committees of the Craft, and the Convocations of the Supreme Chapter of the Royal Arch. It is better adapted for hearing; and the display of Grand Officers on the elevated platform is a sight cheering and imposing to the Brethren beneath.

At the close of the year 1838 some symptoms of an organized opposition to the establishment of the projected Asylum for aged and decayed Freemasons began to appear. At the Grand Lodge in December, a com-

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munication was made from His Royal Highness the Duke of Sussex, in which, as we have already seen, he expressed a fear that this institution would touch on the existing charities. Many excellent and worthy Brethren entertained the same apprehension, thinking that an object, how meritorious soever it might be, would be purchased at too dear a rate, if attended with jeopardy to establishments whose benefits have been tested by experience. An absolute good in possession being considered of greater value, than another in prospect. It will be seen that these incipient fears ripened into discord between the parties; which has become matter of deep regret to the moderate portion of both; inasmuch as such differences amongst the fraternity create great scandal, and weaken the bonds by which its hold on public sympathy is cemented and confirmed. Freemasonry is a system of peace, order, and harmony. The elements of dispute and division are not found in any of its institutes. The Brethren meet on the level and part on the square. The utmost extent of fraternal affection which can subsist between man and man, is expected to be displayed amongst the Brethren of our order in a Mason's Lodge. It is enjoined equally in the ancient Charges, the Constitutions, and the Lectures; and the world at large, amidst all their cavils and objections on other points, are inclined to give us credit for our brotherly love.

The Brethren localized in Sidney have constituted themselves into Lodges; and even in this remote quarter of the globe, the reports are most gratifying. This year the Masonic body presented an address to Sir Richard Bourke, K. C. B. the Governor, on his departure from New South Wales, which was graciously received; and in his reply, the Governor bears testimony to the praise-worthy manner in which the Craft was conducted in the colony. "To your Society," he said, "I am a stranger, except by the knowledge I possess of the charitable and peaceful conduct which has distinguished its members in this colony. Your public processions have been orderly and well conducted. Your intercourse amongst yourselves, I am happy to learn, is conciliatory and friendly in a high degree; and wishing you a continuance of the happiness and harmony that prevails amongst you, I sincerely reciprocate your kind expressions of good will and regard."

The foundation stones accompanied by Masonic honours and formalities are not numerous in this year. A few instances however may be put on record to shew that the Fraternity were not entirely unemployed. The first stone of a Light House, at Gibraltar, was laid in the month of April by his Excellency Major General Sir Alexander Woodford, K.C.B., assisted by Brother The Rev. Dr. Burrow, P.G.M. In June the same assistance was rendered at the commencement of a series of bridges and viaducts on the line of the Glasgow and Ayr Railway, by Brother George Johnson, Esq., G.M., of Kilwinning Lodge, and P.G.M. for Ayrshire; accompanied along the line by a Masonic procession, and crowds of spectators in

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every rank of life; which produced a singular and imposing effect. In August the foot stones of St. George's Chapel and St. John's Church, Staly Bridge and Dunkinfield, in Lancashire, were levelled by Lord Combermere, P.G.M. for Cheshire; and at Sabden, near Whalley, in the same county, by Le Gendre N. Starkie, P.G.M.; at Forres in Scotland, of a new Court house and Public Offices, by the D.P.G.M. Brother John Hoyes, Esq.. late Speaker of the House of Assembly, Grenada; of the Glasgow Railway, and a Cotton Mill at Greenock, by the D.P.G.M., Brother Adam M. Leish, Esq., Provost of Greenock.

At the close of this chapter it is our pleasing duty to record the names of those Brethren whom the Craft have delighted to honour by testimonials expressive of their esteem. In March, a Past Master's Jewel was presented to Pro. W. Loyd Thomas, Salisbury, Waltham Cross; and a Silver Cup to Bro. C. Gibson, Pomfret Lodge, Northampton. In May, a silver Etruscan Vase to Bro. Barnett Isaacs, Friendly Lodge, Montego Bay, Jamaica; and in September, a Silver Cup and Salver to Bro. Wm. Stephenson, St. George's Lodge Grenada.

CHAP. VI.

History of Freemasonry in the Year 1839.

The best evidence that can be adduced of the interest which Freemasonry is assuming amongst all ranks and descriptions of men, is found in the gratifying fact, that the nobility and gentry are not only leaders of the Grand and Provincial Grand Lodges; but in every Province are devoting their time, and talents, and influence, to the extension of the Craft, by a regular attendance on the stated meetings of Private Lodges, and a free participation in their offices. And these constitute the best preparation for the highest honours Masonry can bestow. The Right Hon. Lord Southampton fills the Senior Warden's chair in the Lodge of Fidelity, Towcester; the Earl of Aboyne holds the same situation in the Lodge of St. Peter, in the City of Peterborough, and is W. M. of the Aboyne Lodge, in Scotland; the Right Hon. Lord Monson is W. M. of the Surrey Lodge, Reigate; Sir Edw. Brackenbury fills the same office in the Shakespeare Lodge, at Spilsby; and Sir Cuthbert Sharpe, Bart. in the Palatine Lodge, Sunderland; Sir Edward Ffrench Bromehead, Bart. is Senior Warden of the Witham Lodge, in the City of Lincoln, of which Colonel Sibthorpe is a Past Master, having actually occupied the chair of the Lodge; the Hon. G. Fitzwalt Butler is the Senior Deacon of St. Patrick's Lodge, Dublin. In the Lodge of St. Brandon, W. Justin O'Driscol, Esq. is W. M.; and Captain Corrigan and Dr. Waters are the Wardens.*

* The Duke of Wellington when Colonel in the 33rd Regiment of Foot, was ini-

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These are among the triumphs of Freemasonry. They confer dignity on the Craft, and reflect honour on the noble individuals who thus condescend to assume the Masonic apron, and assist their more humble Brethren in promoting the interests of virtue and science. At a Masonic Festival held at Clones, Bro. Tenison, Barrister-at-law, an active and intelligent Mason, made an announcement, which shews that in Ireland, as in our own country, the science is openly patronized and practised by wealthy and educated men. He observed that,

"The higher orders and well-informed classes were coming forward to seek the honours of Masonry; why? Because they were convinced that it did not contain anything derogatory to the dignity of a gentleman, unworthy the acceptation of a free citizen; contrary to the conscientious scruples of a believing Christian, or opposed to that allegiance which was due to our Sovereign Lady the Queen. But, on the other hand, that its ordinances and discipline had been productive of the happy effects of cementing in personal friendship, people of different creeds and countries, and uniting in the sacred sympathies of social life, those who, in their distracted land, would otherwise be divided through the discordant materials of politics or party. Yes, Sir," continued the eloquent Bro., "persons of property and intelligence are now pressing forward to assist in the resuscitation of Provincial Lodges, encouraged by the hope of doing good, regardless of the supineness of mere nominal Masons, and despising the hostility of those, who, unbound by

> Honour's sacred tie, the law of kings;
> The noble mind's distinguishing perfection;
> That aids and strengthens virtue where it meets her,
> And imitates her actions where she is not

would crumble in the dust a fabric built for the shelter of infant destitution and aged decay; and which presents a common centre, where all can associate without being disturbed by the difference of opinion."

This representation is exceedinglg gratifying, because it illustrates the

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tiated into Freemasonry in Lodge 494, which was at that time held in the Castle of Dangan, County Meath; the late Earl of Mornington, his Grace's father, being W. M. at the time. He was duly passed, after the usual examination; and in the phraseology of the Lodge, entered at the southern gate, and afterwards raised. The following Brethren, being members, were present: many of them, in the words of the Irish bard, "have been famous in story."

Bro. Sir James Somerville, Bart.
——Sir Benj. Chapman, Bart.
——Ham. Georges, M. P.
——Delvin, late Earl of Westmeath
——Robt. Uniacke, M. P.
——Richd. Boyle, M. P.
——John Pomeroy
——William Foster
Bro George Lowther, M. P.
——Earl Mornington
——Marquess Wellesley
——F. North, Earl of Guildford
——Robt. Perceval
——Robt. Waller
——Richd. Leslie
——Arthur Wellesley.

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general principle that Freemasonry is rapidly advancing into that kind of notice and publicity, which, while it is thus placed on a level with the highest and best esteemed institutions that are devoted to science, will raise it above them all by its union with charity and practical benevolence. A great increase took place about this time, in the Provincial Lodges, amongst the Clergy; who appear to have been impressed with a favourable opinion of the Order, by the fact, that numerous other admissions were effected by the recommendation of their example. It is not one of the least honourable circumstances, in our view of the Freemasonry of these times, that in every Province many Brethren in holy orders, are actively employed in purifying its details and disseminating its principles upon a sound religious basis; and the efficacy of their co-operation has become visible, in the moral ascendency which the science acquires and maintains, wherever their influence is exerted in its behalf.

Amongst the Clerical Brethren may be enumerated the following dignitaries: the Archbishop of Canterbury; the Bishop of Kildare and Elphin; the Archdeacon of Down; the Rev. Sir Wm. Dunbar, Bart.; the Rev. Doctors Chalmers, Baird, Carwithen, Brown, Ritchie, Flynn, Burrow, senior, Wall, Humphrey, Oliver, and many others; not to mention the venerated names of Doctors Hemming, Barry, Coghlan, and other worthies deceased, which will be long remembered with honour. It is indeed impossible to enumerate all the Clergy who do honour to the Craft, and are at this time improving it by their effective patronage. They abound in every Province of the United Kingdom; and stand forth nobly in this holy cause. Should a reason be demanded for this, it is supplied in the nature of the institution, which is founded on the knowledge and acknowledgment of a God; and the superstructure is a beautiful combination of morality, science, and universal benevolence. The true philosophy of Masonry is embodied in its lectures; which are a mine of gold and precious stones; and the industrious and learned Mason who takes the trouble to search for them, will find himself enriched with the stores of knowledge there deposited; for Masonry is a system of morality, which, though veiled in allegory, is illustrated by symbols, which he may readily understand. The great excellence of our allegorical system consists in the happy distribution of history, science, morals, and metaphysics, in the lectures of the three degrees. The plan is so judicious that it is always attended with complete success. The candidate is first taught the elementary principles of the science in a few qualification questions, which prepare the mind for the communication of that perfect system of morality which is contained in the first lecture. He is then passed on to the second degree, where he is furnished with a view of science, together with certain traditions, which are the necessary preliminaries to a full revelation of our history and antiquities, doctrines and legends, rites and usages, developed in the several sections of the third lecture.

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Thus it appears that the science of Freemasonry teaches its candidates, after they have professed their belief in the being of a God, and their reliance on him for protection in times of difficulty and danger—to be good men and true—to rule and govern their passions, and to keep a tongue of good report; it teaches them the theological and cardinal virtues; it exhorts them to practise the principle point of the Order, and to circumscribe their actions by the point within a circle;—it draws their attention to secrecy, fidelity, and obedience, and endeavours to imprint upon their minds the sacred dictates of virtue, honour and mercy. These are accounted preparatory steps, and of indispensable attainment before the newly-initiated Brethren are entrusted with the mysteries of scientific knowledge. Thus trained to the practice of virtue in the school of morality; they are introduced into the walks of science; for it is necessary to become expert fellow crafts, before the true mysteries—the antiquities, the historical legends, and landmarks of the order, are finally communicated to them. These are the reasons why our learned Brethren in holy orders, are so frequently found amongst the Patrons and supporters of Freemasonry. They are triumphant and unanswerable, because they prove that Freemasonry has a tendency to improve the morals of mankind; and that hence its practice will materially assist the clerical Brother in the discharge of his professional duties.*

In the Spring of 1839, the Pro-Grand Master, the Earl of Zetland, who had been an active and zealous officer, and had conferred essential benefits on the Craft, paid the debt of nature somewhat suddenly. In commemoration of his services, the Grand Master ordered that the fraternity throughout England should be placed in mourning for six months. The mourning to be worn by Brethren individually was directed to be as follows.

Grand Officers, Present and Past. Three rosettes of black crape on the badges; the collar suspending the jewel to be completely covered with crape, but the jewel to be uncovered.

Masters, Past Masters, Wardens, and other Officers of Lodges. Three crape rosettes on the badge, and one at the point of the collar just above the jewel.

All other Master Masons. Three black crape rosettes on the badge.

Fellow Crafts and entered Apprentices. Two black crape rosettes at the lower part of the badge.

* In Belgium the same liberality of sentiment does not prevail; and Freemasonry appears to have fallen into terrible disrepute. One particular proceeding of the dignitaries of the church rather astonishes us. "The Belgium pastors have proscribed the institution, and are so pregnant with spiritual horror, that they have desired the poor not even to receive alms from a Freemason. Such self-denial as this, and we may regard it as such, could scarcely have been expected." (Sunday Times, February 4, 1838.

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The deceased nobleman was a true specimen of what "a good and worthy Mason" ought to be. He was benevolent and condescending, without the least taint of vanity or worldly pride; and hence universally respected and beloved by the fraternity. His natural sweetness of temper made an indelible impression on every heart; and his amiable manners produced a quiet influence which he exercised for the general benefit of the Craft at large. He had been a Mason about forty years; and was succeeded in his high office by the Earl of Dunham.

A considerable sum of money having been subscribed towards the proposed Asylum for Aged and Decayed Freemasons, it was resolved by the general committee, that from and after the 31st of July in the present year, "an amount equal at least to the interest on the sums invested, shall be applied out of the current collections of the year, by way of annuities, among destitute and deserving Brethren in London and the Provinces."

"That the annuities be Ten Pounds each; and that six only of such annuities be granted for the first twelve months.

"That if a sufficient number of candidates, so located, apply for the benefits of this Institution, at the first Election, the six annuities already determined shall be thus allotted:—three in the provinces, and three in the metropolis.

"That every Donor or Subscriber of one guinea be entitled to one vote during a year, and so on in proportion for every additional guinea.

"That an annual Governor (or regular Subscriber of two guineas per annum) be entitled to three votes.

"That every life Subscriber (or Donor of ten guineas) be entitled to two votes.

"That every Life Governor (or Donor of twenty guineas) be entitled to four votes, and two votes for every additional ten guineas.

"That every Governor, Subscriber, or Donor may vote by proxy; such proxy being a subscriber; and that for every single vote the Subscriber may be entitled to, he shall have as many votes as there are vacancies, which may be given to one candidate, or distributed at pleasure.

"That all proxy papers be numbered, signed by the Secretary, and forwarded by post; and that no second proxy paper be issued without the concurrence of the Chairman on the day of election.

"That subscriptions declared and paid on the day of election, shall entitle the parties to vote.

"That no subscriber in arrear shall be entitled to vote at any election, until such arrear be paid.

"That in cases of equality of votes at any general meeting, the Chairman shall be entitled to a second or casting vote."

Thus the Institution was brought into actual operation; although its

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establishment did not enjoy the approval of a section of the Craft in London; while the Provincial Lodges, as well in the sister countries and the colonies as in England, who saw nothing in the measures but its benefits, recorded their approbation in great numbers. At the Festival in April, His Royal Highness delivered some sentiments, in reference probably to the difference of opinion on this great question, which are as princely as they are Masonic, and do honour equally to the head and the heart. He observed that—

"The confidence reciprocated between the Brethren and himself, under circumstances of the most varying character, might be fairly considered as reflecting mutual credit, and being indicative of mutual affection. If he had experienced any difficulty in the performance of his duty, or if his intentions and motives had on any occasion been misconstrued or misunderstood, he could assure those who heard him, that he had always had the best interests of the Order at heart, and had entertained no other wish than their advancement. Man, like the different countries he inhabited, varied in some respects from his fellow men. Men of perfect similarity of idea were never found. No two places in the world were entirely alike, nor could the views of any two persons on the same subject be expected to be in perfect accordance. It was not just, therefore, that fault should be attributed on either side, because of a trifling difference of opinion, when there existed an identity of purpose, and that identity of purpose tended to the performance of something beneficial to society. One man might be exceedingly bland, another might be exceedingly blunt, yet both might be equally honest; by his intention each should be tried, and not by the contrast that might exist in manner or conversation. And satisfied that the intention was correct, no difference of opinion should be permitted to militate against the harmony of feeling by which Freemasons should ever be bound together."

These sentiments are worthy of being recorded, because they are the language of an open and unsuspecting nature; and show, without any disguise, the pure system of benevolence and good will which Freemasonry recommends and enforces upon the prince as well as the commoner, because he is equally a man.

The pecuniary affairs of the Asylum thus flourishing, and the provinces thus pouring in the streams of their bounty into its funds, unalloyed prosperity might be expected to follow. Unfortunately this was not the case; and however irksome the task, the historian is bound to record circumstances with truth and fidelity, which occur within the compass of his undertaking, however they may be at variance with his own feelings and opinions. The opposition gathered strength, and assumed a form of determined hostility. Placards of a violent character were privately circulated

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amongst the Brethren, which were repelled in language equally strong, and a breach between the two parties appeared inevitable. Moderate men in both were grieved at the unfavourable prospect, because the great principle of Freemasonry, Brotherly Love, could not fail to suffer in the contest.

At this period of the dispute, if some influential Masons on the spot, had formed themselves into a Lodge of Mediation, the differences might have been compromised without any sacrifice of principle, by a trifling adjustment of the details; and the Craft have been spared the melancholy exhibition which sprang out of these unhappy divisions. There can be no doubt but the abstract design of the Asylum, attached to our benevolent institution, as a permanent retreat for age and decrepitude amongst those worthy brethren who have enjoyed the sweets of life, and have become the victims of unmerited calamity—enjoyed the approbation and confidence of the whole Craft. It was a noble and philanthropic idea; and should not be allowed to sustain defeat by any difference of opinion respecting its mode of operation. The duty of the historian, however, is, not to speculate on probabilities, but to record facts. A communication was made from His Royal Highness the Grand Master, bearing date August 26th, 1839, which will explain the causes of the hostility which was arrayed against the Institution.

AUGUSTUS F., GRAND MASTER.

"Gentlemen and Brothers,

"Having received from Brother Crucefix, a note communicating to me various resolutions which had been passed at different meetings, by several Brethren who have at heart the establishment of some Institution calculated to relieve decayed and aged Masons, I feel it incumbent upon me to repeat the statement which I first made upon that subject, at the Grand Festival in the present year. On that occasion I stated, that as to an Asylum or a building, I could not, and never would lend either the sanction of my name, or any pecuniary assistance, inasmuch as I was convinced that it would be a useless expenditure—a waste of money, without the slightest chance of any profitable or beneficial result therefrom; but that if such project were given up, and then the Brethren were disposed to form a plan for granting annuities, which were to be taken solely from the interest of monies collected, and not break in upon the capital, that to such a proposition I would listen.

"Since that time, a proposition was made to me to receive a deputation on the subject, which I left unanswered, in consequence of seeing a circular which the Committee had in the interim circulated, and which had misrepresented the statement I have here made, without any communication to me.

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"In the paper now communicated to me, it is stated, "the sum of £2,000. shall be the nucleus of a fund, for the erection of an Asylum."

"This, I have no hesitation in saying, is completely at variance with my statement.

"From the whole tenor of the paper, it is clear, the same disposition and inclination on the part of some individuals, as to the erection of an Asylum, still remains. Now without imputing motives to any one, there can be no doubt the Craft will be misled, in supposing that I have given a silent consent to such a plan, which I am equally determined as before to resist; therefore, unless it is clearly understood that the intention of erecting an Asylum is totally abandoned, I feel myself under the necessity of declining any communication upon the subject.

"I hope this will be deemed a fair answer to the application made to me; and as such, I wish it to be communicated to those Brethren who framed the Resolutions upon which the request of an interview with me has been grounded, and which I consequently decline; but to shew that this determination has been taken in conformity with those opinions which have actuated the whole of my conduct in this transaction, I will further add, that until next April, if it please God to spare my life, I will take no further step; but should the Brethren at that time have made no advance in the matter, I shall think myself at liberty to state my own plan, when I have no doubt the Brethren will see which is the most feasible, and when I shall call upon the Fraternity for that assistance which I have never found them unwilling to afford, when useful objects are proposed for their consideration.

"Southwick Park, Fareham, Aug. 26, 1839."

"To Brothers—R. T. Crucefix, J. C. Bell,
J. C. McMullen, and Z. Watkins."

Thus it appears that His Royal Highness, with his usual benevolence of character, was favourable to the principle of granting annuities to poor and deserving Brethren, but declined to extend the influence of his sanction to a building for the residence of the annuitants; because he considered it an useless expenditure of capital. And it must be confessed that the same feeling was entertained by some of the warmest friends to the new Charity. At the Committee of Masters, the following notice of motion was put on record:—

"To alter the existing mode of distributing the Fund of Masonic Benevolence; and to propose, instead thereof, a resolution affirming—"That it is just and expedient that three-fourths of the available funds of the Grand Lodge be distributed, on the Annuity principle, to poor and deserving Masons and their widows; and the remainder applied to such individual cases of emergency as may require particular relief.

"If the Grand Lodge should affirm the foregoing resolution, the M. W.

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G. Master will be respectfully solicited to point out the best mode of carrying into effect the practical operation of the principle adopted."

The question to be considered now was, how the two opinions were to be reconciled. The building appears to have constituted the only stumbling block in the way of mutual accommodation. The sum of £2000 had been subscribed chiefly for the purpose of an edifice; and the Asylum Committee had to consider how they could, in good faith, apply this money to any other purpose. It was a dilemma full of difficulty. The Committee appeared desirous of meeting and silencing all objections by any measures short of a renunciation of the principle; and therefore came to a resolution that, under the circumstances, it would be expedient to postpone the erection of an Asylum, until the sum of £7000, clear of the sum of £2000, shall have been raised; and in the intermediate time, the interest of all the funded property shall be applied to the purpose of annuities.

This concession, which approaches very nearly to an abandonment of the principle, it was hoped would lead to a mutual compromise. But unfortunately, this desirable object was defeated by the exercise of private jealousy, which brought on a great public disaster. At a special meeting of the Governors holden on the 13th November, an anonymous printed paper, of violent character, was circulated amongst the Members present, by Bro. W. Jackson, of the Caveac Lodge, No. 205, which gave rise to a severe altercation; in the course of which, certain expressions were imputed to Brother Alderman Wood and Brother J. Lee Stevens, which were supposed to reflect on the conduct of His Royal Highness the Duke of Sussex, in his character of G. M. of Masons; and these, being formally repeated to the Board of General Purposes, the two offending Brethren, with Dr. Crucefix, the Chairman of the Meeting, were arraigned, and after a full examination into the charges, the three principal projectors and supporters of the proposed Asylum were suspended from all their Masonic functions. Bro. Alderman Thomas Wood and Dr. Crucefix for six months, and Bro. J. Lee Stevens for three months. Against this decision the parties put in notices of appeal to the Grand Lodge.

About this time an alteration was made in the Masonic Boards, which it was conceived would tend to accelerate the despatch of business. By the direction of the Grand Lodge, the Board of General Purposes and Finance were united. The new board to consist of eleven members, nominated by the Grand Master, and fourteen by the Grand Lodge, of which latter number seven may be Past Masters.

Much inconvenience having arisen in Grand Lodge from the late attendance of the Officers, it was thought expedient to legislate on the subject. A motion was made and seconded, that "the hour stated in the summons, shall be the time to commence masonic business."

In the discussion of this question, it was argued that late hours are sure

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to be attended with great disadvantages. Either the business of the Lodge will be hurried over in a slovenly and indecent manner—or the hour of closing specified in the By-Laws will be exceeded—both of which it is desirable to avoid. If there be an initiation, the ceremony will either be imperfectly performed, and the candidate permitted to retire to his own home, and his own reflections, with very unworthy notions of the dignity and usefulness of the Craft;—or, if the latter alternative be adopted, he will be detained beyond his usual hour of rest, and imbibe an opinion unfavourable to the morality of the Institution. In either case his first impressions will not be likely to produce in his mind such a love and veneration for Masonry as will prompt him to pursue its investigations with freedom, fervency, and zeal, by which alone pleasure and profit can mutually result.

These evils, it was urged, would be avoided, were the Masters and Wardens to be firm and determined on this point; and always, under whatever circumstances, to open their Lodges, and commence their Masonic business, at the exact hour mentioned in the summons; assured that if they persevere in the punctual performance of this duty, they will excite regularity in the Brethren, and the consequence will be, that their families, and the world at large, will laud an Institution which produces such fruits of regularity and sound discipline;—their lodges will increase in numbers and reputation, and through their instrumentality Freemasonry will secure a triumphant ascendency, and excite general admiration and respect. Such being the feeling of the Members present, the motion was carried by a majority of one; but unfortunately at the subsequent Grand Lodge the confirmation was rejected by a majority of three. The doctrine of the necessity of early hours however was established; and the P. G. Master's thought it of sufficient importance to notice in their charges to the brethren; and in some Provinces, the Lodges, having had their attention called to the subject from authority, saw at once the benefit of the measure, and introduced it into practice.

The following circular was forwarded to the several Town Lodges in September 1839; and it contains a judicous regulation, which we are surprised did not occur at a much earlier period. It will, for the future, prevent the confusion which has sometimes occurred by the accidental admission of unqualified persons into the Grand Lodge, whose right of entree has been questioned by one party and defended by another, to the delay and frequent postponement of business much more important.

"W. Master,—I am commanded by the M. W. Grand Master, to require that you will, on or before Tuesday the 26th day of November next, make out and forward to me, according to the annexed form, a return of the names of the Masters and Wardens, and also of all other subscribing Members of your Lodge, who are of the rank of Past Master, and who, as

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such, claims a right to sit and vote in the Grand Lodge, specifying, against each Past Master's name, whether the Brother served the office of Master in your Lodge, or in some other; and if in another, the name and number of the Lodge, and the year in which he filled the chair.

"By command of the M. W. Grand Master

"W. H. White, G. S.

"Freemason's Hall, Sept. 20, 1839."

"A return of Subscribing Members to the No. being the Master, Wardens, and Past Masters, who claim a right to sit and vote in the United Grand Lodge, made out pursuant to the Order of the M. W. Grand Master.

Names of Brethren claiming to sit in the Grand Lodge.	Rank.	Name & number of the Lodges in which they served as Master.	Date when in the Chair.
	W. M. S. W. J. W. P. M P. M. P. M. P. M.		

"I hereby certify that the above is a correct return.

(Signed) W. M."

If this requisition be strictly enforced, and the rule extended to the Provinces, the introduction of improper persons will be attended with so much difficulty, that few attempts will be made to encroach on this high privilege; because detection and disgrace are almost certain to follow.

An act of Parliament passed in this session for preventing the administering and taking of unlawful oaths in Ireland; and a special clause was inserted to exempt Freemasons from the penalties of the Act; provided—

"That this exemption shall not extend to any such Society or Lodge, unless two of the members composing the same shall certify upon oath, which oath any Justice of the Peace, or other Magistrate, is hereby empowered to administer, that such Society or Lodge has, before the passing of this Act, been usually held; or if so formed after the passing of this Act, has been so formed, under the denomination of a Lodge of Freemasons, or Society of Friendly Brothers of the said Order, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons, or of such Societies of such Friendly Brothers in this kingdom; which certificate, duly attested by the Magistrates before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space

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of two calendar months after this passing of the Act, or within the space of two calendar months after such formation of such Society or Lodge as aforesaid, be deposited with the Clerk of the Peace for the County, Riding, Division, Shire, or Place, where such Society or Lodge hath been usually held, or shall be so formed; provided also, that this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such Clerk of the Peace as aforesaid, within such two months, and also on or before the 25th day of March in every succeeding year, while this Act shall continue in force."

In October a centenary festival was celebrated by the Brethren of the Grenadier's Lodge, No. 79. Nothing can be more gratifying, we should conceive, to the Members of a Lodge, than a solemnity of this peculiar character. In the present instance, "one unusual feature was displayed, in the zealous and untiring exertions of a family of Masons, who for upwards of fifty years, have either been Treasurer or Secretary of this, their mother Lodge. Those important offices are now united, in the person of their estimable member Brother Neate, P. M." Several speeches were delivered, and the meeting passed off with harmony and general satisfaction.

A ceremony of a very imposing nature took place at Sunderland, while His Royal Highness the Grand Master was on a visit to the Earl of Durham; and it will be necessary to deviate in this instance from our accustomed practice, for the purpose of giving a brief description of the observances which were used in depositing the foundation stone of the Athenæum in that flourishing town, under the Grand Master's personal superintendence. His Royal Highness had consented to perform the ceremony; and in the expectation of so great an honour, the inhabitants devoted the 12th of November to the sole purposes of enjoyment. The cares of business were thrown aside; the shops were closed—banners streamed from the upper windows of the principal dwellings; and the vessels in the harbour were decked out in their gayest flags, streamers, and garlands of every colour. As it was understood that the ceremonies were to be conducted masonically by the first Freemason in the world, the public interest became unbounded. Strangers flocked in from all quarters, till the streets were blocked up with a dense mass of people, and the houses were thronged at the windows, balconies, and roofs, till the streets through which the royal cortege was expected to pass presented an animated picture of life and motion. In the midst of this excitement the expected Visitor arrived.

About mid-day his Royal Highness and his suite were received at the gate by a guard of honour, composed of the 98th regiment of foot; and as he alighted from his carriage, the band struck up the national Anthem

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and the people uttered the most enthusiastic cheers. Proceeding to the Exchange, an Address was presented by the Mayor and Corporation, to which His Royal Highness most graciously replied; and then retired to the Phœnix Lodge-room, whence a splendid procession issued, in which His Royal Highness took his place as Grand Master of England.

. At the site of the intended building a triumphal arch was erected, and a flight of steps covered with carpetting led down to the spot where the stone was to be deposited.

When His Royal Highness had descended the steps which led to the foundation, and taken a position convenient for the part he was to perform in the ceremony, the stone, the two parts of which had been temporarily clamped together, was removed from its place, and as it remained suspended in the air, the Grand Chaplain offered up a brief and suitable prayer. The builder then handed the cement to His Royal Highness, who spread and adjusted it with a silver trowel provided for the occasion; this done, the stone was lowered to its place, the temporary clamps removed, and the upper portion again raised. The Gsand Secretary then read the inscription, which was as follows:—

"Hujus Edificii, Deo bene juvante, ingenuis studiis atque artibus dicati, "et complurium oppidum Sunderland justa mare incolentium impensis "estructi, hunc primum lapidem posuit Illustrissimus Princeps Augustus "Fredericus, Dux Sussexiæ, Prid, Id. Novembris, A. D. M.D.CCC.XXXIX."

This finished, the Grand Treasurer presented to the Grand Master the phial containing the medals and coins;* and these having been deposited by His Royal Highness in the hollow formed in the stone; the cavity was covered over with the brass plate upon which the inscription was engraven. The upper portion of the stone was then covered, the band playing the national Anthem. His Royal Highness then proceeded to prove the just position and form of the stone by the plumb, level, and square, which were successively handed to him by the Junior and Senior Grand Wardens, and the Deputy Grand Master. Being satisfied in these respects, His Royal Highness gave the stone three knocks with the mallet, which was handed to him by the Pro Grand Master. He then said, "May the Great Architect of the Universe grant a blessing on this foundation-stone which

* "How much value and useful information of the actual existing state of arts and knowledge," says a modern writer, "at any period, might be transmitted to posterity in a distinct, tangible, and imperishable form, if, instead of the absurd and useless deposition of a few coins and medals under the foundations of buildings, specimens of ingenious implements, or condensed statements of scientific truths, or processes in arts and manufactures, were substituted! Will books infallably preserve to a remote posterity all that we may desire posterity would wish to know? And may not a useless ceremony be thus transformed into an act of enrolement in a perpetual archive of what we most prize, and acknowledge to be most valuable."

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we have now laid, and by His Providence enable us to finish every other work which may be undertaken for the benefit and advantage of this city." The cornucopia, containing the corn, and the two ewers with the wine and oil, were then handed to His Royal Highness, who scattered the corn and poured the wine and oil upon the stone, with the accustomed ceremonies. He then again said, "May the all-bounteous Author of nature grant an abundance of corn, wine, and oil, with all other necessaries, conveniences, and comforts, to this city: and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

The Architect then exhibited the plan of the building to His Royal Highness, who, after an attentive examination of it, thus addressed him:—

"Mr. Architect,—The foundation stone of the Athenæum, planned in much wisdom by you, being now laid, and these implements having been applied to it by me, and approved of, I return them to you, in full confidence that, as a skilful and faithful workman, you will use them in such a manner that the building may rise in order, harmony, and beauty; and, being perfected in strength, will answer every purpose for which it is intended, to your credit, and to the honour of those who have selected you."

Before His Royal Highness retired, the Mayor (Dr. Brown,) as Chairman of the Building Committee, came forward, and presented him with the following Address:—

"May it please your Royal Highness,—We, the Committee and Subscribers to the Athenæum, approach your Royal Highness with feelings of deep gratitude, for the kindness and condescension displayed in the ready acquiescence in our request, that the foundation of the first considerable tribute paid by the town of Sunderland to Literature and Science, should be laid by your Royal Highness. We were encouraged to make the request by the consideration that your Royal Highness's attachment to Science and Literature, and individual success in their cultivation, has ever led you to be the munificent and enlightened Patron of every Institution in the Island, within your knowledge, calculated to promote their progress and diffusion; and we hoped that our projected establishment would form no exception to this rule, but would be ushered into the world under the auspices of your august name. In this we hope we have not been disappointed.—As a true descendant of that illustrious and patriotic house which is hallowed in the thoughts and feelings of every Englishman, because associated with all that is most sacred with his liberties, and most valuable in his civilization, your Royal Highness has in this instance, as in many others, shewn that the prosperity of your native land is the cherished object of your heart. Commerce and the useful Arts are unquestionably the basis of our national prosperity; but your Royal Highness has manifested a familiar acquaintance with the fact, that the continuance of this prosperity

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must, in the present state of society, depend upon our progress in the higher departments of Science; that, without their aid, England will no longer be in the van of the productive industry of the world, but must be content to follow in the wake of her rivals. We conclude by praying that your Royal Highness may enjoy all the peace and happiness which this world can afford, for the remainder of your days, and, at their close, derive solace from the reflection of a life spent, as that of your Royal Highness has been, in promoting the instruction and happiness of your fellow creatures."

The Address having been read and presented in the usual manner, His Royal Highness replied as follows —

"Gentlemen of the Committee, and Subscribers to the Athenæum,—It is with pleasure I find myself occupied with you this day, in laying the foundation stone of a building dedicated to Literature and Science, being well assured that the cultivation of these will materially contribute to the advancement of arts, manufactures, and commerce. While ever anxious to assist the industrious classes in obtaining useful information, it has been equally my constant and earnest desire to impress upon those who tread in the higher walks of life, the absolute necessity for a similar exertion on their part, in order to keep pace with the general improvement, and thus secure to themselves their proper station in society. Unwise, indeed, must be the man who, in these days, flatters himself that truth can be concealed for any length of time; such an attempt would not only fail, but the consequence would be fatal, since it would tend to the disorganization of every well regulated community; while the diffusion of knowledge produces the most beneficicl results, as by it the industrious classes are led to value the proficiency of their superiors in science, and esteem them for such improvement. With these sentiments, Gentlemen, you will readily believe me when I assure you that I acceded, with great pleasure, to your request of laying the foundation stone of this Institution, and fervently pray that the work we have so prosperously begun, may be as successfully completed, and that the loyal city of Sunderland may ever be hailed as affording encouragement and protection to science."

The Members of the Committee were then severally presented to His Royal Highness, who again congratulated them upon this undertaking, expressing his conviction that such institutions afforded the best means of keeping society together.

The whole of this part of the day's business having been thus completed, His Royal Highness, addressed the assemblage which was about to prepare for the return of the procession, said—"There is one duty I have still to perform. Upon such occasions as these we should never lose sight of the illustrious Lady who presides over this country. We have placed

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her effigy beneath this stone. I hope her memory will be borne down to posterity with the value it deserves. I propose, therefore, that we should say "God bless the Queen!" with three times three."

The proposition was received with the utmost enthusiasm, and responded to with cheers that awakened many distant echoes. After this expression of loyalty, the procession returned to the Phœnix Lodge in the same order as it set out.

Several other foundations were laid during this year with Masonic honours, which it will be sufficient to enumerate. That of a monument at Elgin, in memory of the Duke of Gordon, by Bro. James Petrie, Esq.; of a Viaduct in the London and Brighton Railway, by Bro. Folkland; of St. John's Church at Edinburgh, and of the Mariner's Church at Leith, by Bro. the Right Hon. Sir James Forrest, G. M.; of Rocester Bridge, by Bro. the Earl of Shrewsbury; of a Wet Dock at Montrose, by Bro. Patrick Ackley, Esq., D.G.M.; and of Saint Thomas's Church, Lancaster, by Bro. E. D. Salisbury, Esq.

The number of testimonials to merit increase, as we advance nearer to our own times. In January a Jewel was presented to Bro. G. Warriner, Hon. Sec. to the Ball, for masonic charities; in April, a masonic Jewel to Bro. Moses, Lodge of Peace and Harmony, Dover; in May, a Silver Salver and a Jewel to Bro. the Rev. Charles Woodward, British Lodge, London; and a Jewel to Bro. the Rev. W. Carwithen, Lodge of Union, Chudleigh; in August, a Silver Salver to Bro. D. M. Folkard, Royal Clarence Lodge, Brighton; and a Silver Salver to Bro. T. J. Tenison, Esq. Barrister-at law, Lodge 210, Ireland; in September, a Silver Snuff-box to Bro. James Entwisle, Bolton-le-Moors; in October, a Service of Plate to Bro. C. J. K. Tynte, M. P., P. G. M. for Monmouth; in November, a Silver Salver to Bro. the Rev. Dr. Oliver, D.P.G.M., Witham Lodge, Lincoln; and a Gold Watch to Bro. James Wilson, Nelson Lodge, Newry, Ireland; and in December, a Past Master's Jewel to Bro. Chrees, late W.M. of the Lodge of Amity, No. 209. These testimonials form a decisive proof of the great cordiality which subsists between the Brethren and their authorised rulers, and display Freemasonry in a light which is calculated to excite general admiration.

CHAP. VII.

History of Freemasonry in the Year 1840.

This year commenced with some judicious measures which were intruded to give consistency to the Order by a general digest and improval of its laws. It had long been seen that some revisal of the Constitutions was necessary; for, though originally drawn up with great wisdom and care,

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cases were of constant occurrence for which no provision appeared in that code; and the Brethren were often placed in a dilemma, from which even the Grand Lodge did not possess the power to extricate or assist them.—One of these cases had just arisen, in the resignation of Bro. Key as a member of the Board of Management. The Grand Lodge did not feel empowered to accept the tender, because the Laws of Masonry had not provided for such a contingency. The announcement of an intended revision of the Constitutions was received in the provinces with apathy, although it was admitted that some judicious alterations were necessary. The intended measure does not appear to have created much interest amongst the Country Brethren; for the private Lodges generally made no communication to the Grand Lodge on the subject; nor were any public meetings of the Craft convened to express an opinion, or to resolve on any steps for becoming parties to a declaration of either satisfaction or remonstrance. The announcement passed away unnoticed, and the alterations were ultimately agreed to without the concurrence or disapprobation of the Provincial authorities.

At the Committee of Masters in February, the Report of the Committee of Laws was read, declaring that they had carefully revised the alterations and additions that had from time to time been made, and recommended particularly the repeal of Article I, p. 18. And that after Article III, p. 19, there should be an Article introduced, to the effect that no Brother should claim to enter Grand Lodge until his name and appointment should be returned to the Grand Secretary's Office. The Committee recommended that the re-publication of the Constitutions be delayed for the present.

Bro. Stevens then recorded the following notices of motion, as Amendments in the Book of Constitutions:—

"Under the head "Grand Master," instead of Article X. p. 30, to substitute the following:—

"The Grand Master shall not be applied to on any business concerning Masons or Masonry, but through the Pro-Grand Master, Deputy Grand Master, or Grand Secretary; or, if within a Provincial district, through a Provincial Grand Master, or his Deputy."

Under the head "Provincial Grand Master," to insert the following:—

"Any Provincial Grand Master who shall neglect to hold, or cause a Provincial Grand Lodge to be holden, in his district, for two consecutive years, shall be considered to have vacated his office," Also:—

"No Provincial Grand Master shall be entitled to the rank of Past Provincial Grand Master, unless he shall have held at least two Provincial Grand Meetings within his district during his tenure of office."

And under the head "Grand Secretary," instead of the words "the

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Grand Secretary is to be appointed by the Grand Master, on the day of his installation," in Article I, p. 37, to substitute the following:—

At the Quarterly communication, in December, the Grand Lodge shall nominate not less than two, and not exceeding three, of its members, as Candidates for the office of Grand Secretary, one of whom to be selected by the Grand Master, and appointed by him on the day of his installation. But as long as the duties of the office can be performed by the present very Worshipful Grand Secretary, he may be, from time to time, appointed by the Grand Master, on the day of his installation, without such previous nomination."

Bro. Warrener, on the part of Bro. Henderson, gave notice of motion, that the recommendation of the Board of General Purposes, in relation to the repeal of Article I, page 18, and the new Article, to follow Article III, page 19, do pass as law.

A fancy dress ball is annually celebrated by the Lodge at Cork, for the benefit of the Masonic Female Orphan Asylum. In the present year it was conducted on a scale of superior splendour, and was attended by the nobility and gentry for many miles round; and the military and naval officers assembled in great numbers. The opening of the ball was attended by a ceremony of great interest. The Master, Wardens, and Members of the First Lodge of Ireland, covered with their various medals, ornaments, and jewels, emblematic of the Ancient Craft, having on their collars, aprons, and decorations of the Royal Arch and Knights Templar, marched in procession to the top of the room, the Scot's Greys playing the favourite air, "The Freemasons' March." On arriving at the end of the room the Master took the chair, and the Senior and Junior Wardens at either side. The Members of the Lodge then formed a circle, and the Master having saluted the company with all the honours, dancing immediately commenced. The amusements were kept up with great spirit till five o'clock in the morning, when the company separated, highly delighted with their treat. The ball realized for the charity, after all expenses were paid, upwards of two hundred pounds.

The zeal and loyalty of the Craft were strongly excited and displayed in the summer of this year, by an attempt to assassinate the Queen and her royal Consort. The Ancient Charges declare that "Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion, so that kings and princes, in every age, have been much disposed to encourage the Craftsmen *on account of their peaceableness and loyalty*, whereby they practically answer the cavils of their adversaries, and promote the honour of the Fraternity." And never was this precept more satisfactorily exemplified than on the present occasion. Addresses of congratulation on the providential escape of these royal personages were transmitted from every part of the United Kingdom. All public bodies,

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in every department of life, promptly performed this pleasing duty; nor were the Freemasons backward in shewing their loyalty and affection for the Sovereign. An especial Grand Lodge was convened for this purpose on the 21st of June, His Royal Highness the Grand Master being on the Throne, when suitable Addresses to Her Majesty, and to His Royal Highness the Duke of Sussex, were unanimously adopted; as well as resolutions of sympathy to His Royal Highness Prince Albert, and Her Royal Highness the Duchess of Kent. The Grand Lodges of Scotland and Ireland pursued the same course; which was also followed by many Provincial and Private Lodges.

Much angry feeling prevailed amongst the Brethren about this time, on account of the suspension of Brothers Ald. Thomas Wood, Dr. Crucefix, and J. Lee Stevens; all of whom, by their activity and zeal, have rendered essential service to Masonry. The appeal of these brethren from the decision of the Board of General Purposes, was brought before the Grand Lodge at the June Quarterly Communication, His Royal Highness the Duke of Sussex on the Throne. Bro. Ald. Wood's case was first heard; in the course of which he repeated the declaration which he had made before the Board, viz.

"I assure the M. W. Grand Master, and the Grand Lodge, that I do not retain any recollection of having used the expression imputed to me, or any others which can be considered disrespectful to the Grand Master. I have to express great regret, that anything I may have said should have been so construed. I spoke at the Meeting under great excitement and irritation, occasioned by circumstances which unhappily occured on that day; and it is possible that I might have used expressions, although I have no recollection of them, which may have been understood in a sense which was not intended. If so, I very much regret it, because it was the farthest from my wish to speak discourteously of His Royal Highness, for whom personally I entertain the highest respect. With this statement I shall withdraw my appeal, and leave my case entirely in the hands of the Grand Lodge."

At the suggestion of His Royal Highness, it was then moved, seconded, and resolved unanimously:—

"That the W. Bro. Ald. Thos. Wood be immediately reinstated in all his masonic functions and privileges."

Bro. J. Lee Stevens was then called on, who addressed the Grand Lodge at considerable length, for the purpose of shewing why he found it impossible to avoid pressing his appeal; and having cleared this point, he proceeded to read copies of the protest which he had deposited with the Board of General Purposes; and added, "I will now, M.W. Grand Master, proceed with the evidence taken before the Board." The question was ' 'n

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discussed whether that evidence could be repeated in Grand Lodge, and it occupied a considerable space of time to determine whether such a course was consistent with its usages and practice. It was ultimately decided in the negative; on which Bro. Stevens declined proceeding with his appeals, and the sentence of the Board was confirmed.

Bro. Crucefix being called, was met by the assurance that his appeal was informal, and consequently it could not be entertained by the Grand Lodge; and that therefore his suspension would, of necessity, be confirmed.

Much discussion arose amongst the Brethren in various parts of the country respecting these proceedings. The Grand Lodge, in its Circular, states the facts as follow:—

"Brothers Wood and Stevens lodged with the Grand Secretary, to be laid before the Grand Lodge, appeals against the decision of the Board, in which they respectively stated the ground of such appeals, in conformity with the laws of the Grand Lodge, pp. 101 and 102. Bro. Crucefix also lodged an appeal, in which, however, he did not set forth any ground on which he appealed.

"Bro. Crucefix's appeal was objected to, on the ground that it was not in conformity with requisites in the Book of Constitutions, p. 102, a question not involving any legal principle, but standing solely on the ground of Masonic law, which expressly requires that the appeal must state the specific grievance complained of.

"Bro. Crucefix admitted the omission of such specification, but addressed the Grand Master, declaring that he had never used language derogatory to the M. W. Grand Master, (of which he was not accused, and on which his sentence was not founded,) and on his attempting to discuss the evidence, he was told that the decision in the preceding case precluded that course."

To this statement Dr. Crucefix replied:—

"I did not admit the omission of such specification, neither did I attempt to discuss the evidence.

"With regret to the first of these statements, I aver that all that is required by the law, is to state the grievance of which I complain, and until I can be satisfied that the particular grievance and the ground of objection are one and the same thing, I must believe that my appeal was regular.

"The real point, however, is, whether I did state the grievance of which I complained? I was charged with having taken the chair at a public meeting, where it was alleged that certain words were used disrespectful to the Duke of Sussex, without calling the brethren who used them to order. I denied that such words were used, and it was proved they were

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not; and yet I was suspended from my masonic functions and privileges for six months. Is this no grievance?

"My grounds of appeal might be various; for instance, the Board might have no jurisdiction in the matter; a majority might have come prepared to pass sentence without hearing evidence; a majority might, as they did, pass sentence contrary to the evidence; the sentence might have been disproportioned to the offence. These, and many more, might be reasons for objecting to the sentence; but the real, the only grievance was, the sentence itself, which I had just received, and against which I appealed."

Dr. Crucefix subsequently published the proceedings of the Grand Lodge in the *Freemasons' Quarterly Review*, for which alleged offence he was again cited before a Board of General Purposes, to be holden at Freemasons' Hall, on the 18th July, to answer the new charges which would then and there be preferred against him. This summons Dr. Crucefix refused to obey; stating, that "Having given up all membership in English Craft Masonry, I deny the power of the Board of General Purposes to call me to account in any way whatever; and I therefore decline, upon this ground, attending on that Board, as summoned by a letter from the Grand Secretary, under date of the 11th instant: and as peremptorily summoned, by a second letter, from the same party, under date of the 18th inst."

Out of these proceedings, great diversity of opinion has unhappily arisen. All Masons agree in that fundamental principle of the Society, that the Grand Master must be supported; not only because his talents, zeal, and long servitude, merit the gratitude and veneration of the Craft, but because such support constitutes the hinge on which the prosperity of Freemasonry turns. But it is urged that the dignity of the Grand Master is best displayed in the unity of the brethren; and a doubt exists whether the late prosecutions will have a tendency to cherish and promote that most desirable virtue. Great numbers of brethren, both in London and the Provinces, thought the measure harsh, and were of opinion that the punishment exceeded the offence; while, on the other hand, it was argued by a party, no less numerous, that a regard for discipline made occasional instances of severity necessary, as an example to others who might be inclined to question the supremacy of the Grand Lodge, and its power to punish offences committed within its jurisdiction. Some Brethren thought it strange that Dr. Crucefix, being in the chair when it was alleged that Bro. Ald. Wood used expressions of disparagement to the Grand Master, should be punished for omitting to call that brother to order, after Bro. Wood had been acquitted of using the words imputed to him; while, on the other hand, it was answered, that if he was pronounced guiltless, Bro. Stevens was convicted, which circumstance was sufficient to justify the Grand Lodge in its confirmation of the sentence which had been pronounced by the Board of General Purposes on Bro. Crucefix.

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In a word, the opinions on all the points connected with this most unpropitious affair, were conflicting and unsatisfactory. Three of the London Lodges passed a public vote of thanks and sympathy to Dr. Crucefix, and a general subscription is now in progress amongst the Fraternity at large, to present him with a permanent testimonial of their esteem. The suspension of the three Brethren by the Board occurred on the 10th March. On the 25th of the same month, Dr. Crucefix was re-elected Treasurer to the Asylum; and on the 30th April, they were all elected on the House Committee, by the Governors of the Female Charity, at one of the largest meetings on record, Bro. Bond Cabbell being in the chair; who also presided over the Board of General Purposes when they were suspended from their masonic privileges; and at the ensuing ballot for Auditors, Dr. Crucefix appeared at the head of the list. At the Committee Meetings of May and June, the same Bro. was called to the chair.

Happily, for the best interests of the Craft, a true masonic feeling finally manifested itself in all the parties to this unfortunate dispute. At an Especial Grand Lodge, holden at Freemasons' Hall, on the 30th of October, Dr. Crucefix offered an apology for having written and published a letter, which was offensive to His Royal Highness the Grand Master, and also for having published the proceedings of the Grand Lodge of June last in the *Freemasons' Quarterly Review*, contrary to the ancient charges and constitutions of the Craft; and stated, that "as during his masonic career it had been his study to conduct himself as an useful and deserving, and also a true and approved brother, obedient to the Boards, and other Authorities of the Craft; he could not but regret that he had been betrayed, by circumstances, into causing the publication to be issued." This apology being accepted, it was resolved, that the Grand Lodge should proceed no further in the matter.

The Fifth Anniversary of the Asylum was held at Freemasons' Tavern, in the Month of June, Bro. the Hon. Henry Fitzroy, M.P. being chairman on the occasion; who, in the course of the evening, lamented the unfortunate opposition which the Institution had to encounter. In proposing the health of the Queen Dowager, the Hon. Chairman said:—

"The next toast he had to propose, was the name of an illustrious lady, whose name never appeared in public except as associated with some act of benevolence, or work of charity. Whether that charity was proved by affording means for providing additional instruction to the rising generation, or whether by putting her hand in her pocket, to relieve the meanest subject in the land, it was the same—an appeal was never made to her, but that appeal was sure to be answered in the most liberal and gracious manner. A few days since, at the request of some of his brethren, by whom he was now surrounded, he had taken the liberty, through Lord Howe, to lay before Her Majesty the Queen Dowager the claims of this

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charity, and to ask for it Her Majesty's countenance and protection, by the smallest donation, which, by its example, would be productive of the most beneficial results. He was induced to do this, not only from a knowledge of Her Majesty's charitable disposition, but also from a knowledge of the fact that her late consort, King William the Fourth, was a brother of the Craft. He had, on these two grounds, felt that it was not unlikely that Her Majesty would listen to the request, and the result shewed that he was not mistaken in his anticipation, for Lord Howe had forwarded to him, (the chairman) in Her Majesty's name, the liberal donation of £20, expressing also Her Majesty's most gracious wishes for the welfare of the Institution.

The Hon. Chairman's advocacy of the Asylum was peculiarly happy.—He observed that,

"There was an impression existing in the minds of some of their brethren, although a very erroneous impression, that the advocacy of a new charity would tend to deprive the other charities of those revenues which have hitherto flowed into their aid; but he (the chairman) did not believe that such would be the case. Lord Durham had himself said, in a memorable speech of his, that the exercise of charity, and the practice of benevolence, should be as wide and general among Masons, as the principle of admission was comprehensive. He knew that the heart of a Mason was ever open to the cry of distress, and that there was no Institution which should be once proved beneficial to his fellow man, that he would not go out of his way to support. But while all objects of christian charity had claims upon his sympathies, there were some objects which more immediately called them into action; and although youth and manhood had their sufferings, what could be a more distressing picture than destitute and indigent old age? Let them picture to themselves a man, who, possessed of every virtue, after toiling up hill through a long, virtuous, righteous, and industrious life, and practising the sublime precepts of their Craft, suddenly deprived of every comfort, and even necessity, in old age. Behold their destitute and indigent brother, with no brotherly hand to smooth his passage down the rugged hill of life, and say whether this was a picture which any brother of the Craft could look upon coolly. Was this picture overcharged? Was it not, a very short time since, that such was the fate of a brother, who had often graced that room with his presence? Let them, however, celebrate the eternal honour of those who had rescued the Craft from the stigma of being the only body which had not made a provision for old age. The prayer of gratitude would not return empty handed on those who had begun this work! They would be tenfold rewarded by the recollection, in the last dark vision of life, that they had rescued their brother from a state of wretchedness and poverty, which

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would cast at least one ray of brightness over the sad scene. Charity, he had said, was the keystone on which the craft was raised. The Craft was founded on one of the two great Commandments, "Love thy neighbour as thyself;" and it was the bounden duty of every member of it to think of their aged and destitute brethren. Asylums had been provided for the young, but was that a reason why they should not make provision for the old; and endeavour to furnish support and consolation to those who, in the day of prosperity, had liberally contributed to their friends in want and distress—for those who had arrived at that dark and gloomy state of human life, so beautifully described in the Sacred Books? When "the years shall draw nigh in which I shall say I have no pleasure in them; when the sun, and the light, and the moon, and the stars, are darkened, and the clouds return not after the rain—when the keepers of the house shall tremble, and the strong men bow themselves—when they shall be afraid of that which is nigh, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because "Man goeth to his long home, and the mourners go about the streets." Much had already been done, but much still remained to be done. He (the Hon. Chairman) feared not the opposition which they might meet with—he feared not any opposition nor lukewarmness without —he feared not any opposition within—for he could not feel that any Mason who had taken one step in the Craft could say that they (the promoters of the Asylum) were not acting on the very spirit and constitution of Masonry, when they were providing an Asylum for those who had been their worthy Brothers."

The subscriptions at this meeting amounted to about seven hundred pounds.

About this time Freemasonry lost one of its most active and valuable members, in the death of the Pro-Grand Master, the Earl of Dunham, who departed this life, somewhat suddenly, at Cowes, in the Isle of Wight.—His Lordship was attended by a local physican, who did not consider him in immediate danger; and the sad crisis which followed was but little anticipated by his family; by whom, however, the deceased nobleman had the consolation of being surrounded in his dying hour.

His Lordship's masonic career was long and brilliant. He was appointed, by the Duke of Sussex, to the office of P.G.M. for Durham, in 1818, and succeeded to the Deputy and Pro-Grand Mastership of Masons for England; and discharged the weighty duties of these offices with universal satisfaction and applause. The sense of duty and propriety which ever actuated our noble brother, was thus expressed by himself, when the Brethren in the province of Durham presented his Lordship with a splendid Masonic Jewel, "as a token of their fraternal consideration for his constant attention, and personal kindness to the Craft; and to mark the high

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sense of gratitude they entertained for his dignified and zealous discharge of the important duties of Provincial Grand Master." On this occasion, his Lordship said,—"I have ever felt it my duty to support and encourage the principles and practice of Freemasonry, because it powerfully developes all social and benevolent affections;—because it mitigates without, and annihilates within, the virulence of political and theological controversy;—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for the purposes of moral instruction, or of social intercourse."

In this distinguished and noble Brother, the Free and Accepted Masons lost a sincere friend, and the Order a strenuous and consistent defender.—In every department of the Craft where his services were in requisition, the benefits conferred by his zeal and assiduity were evident and lasting.—His presidency was characterised by mildness and good humour, which found its way to every heart; while his authority was asserted with a firmness and tact which no one cared to question, because every display of power was accompanied by a suavity which won over the affections even of those who were justly exposed to his censure. The esteem of the Fraternity in the Provinces over which he presided has not expended itself in mere expressions of sympathy and regret, or in addresses of condolence to his inconsolable widow; but, at a meeting, held in Newcastle, to promote the erection of a monument to his memory, upwards of £4,000, were subscribed for that purpose, which sum has been since increased, by contributions from every part of the country.

He was interred in the family vault at Chester-le-Street. More than three hundred of the brethren attended the funeral, and the carriages of his relatives and friends amounted to 175. The number of persons in carriages would probably be about 450; and there were hundreds who walked the whole way alongside. The distance between Lambton Castle and Chester-le-Street is two miles and a half; and some idea of the length of the procession may be formed from the fact, that the tenantry on horseback had reached Chester before the last of the carriages had left the Castle. The whole length of the road, on each side, was thronged with persons, and the street, windows, house-tops, wherever, in short, a coign of vantage could be found, was covered with spectators. Black flags were hung out from the beautiful spire of the church, and from several of the private houses; and the number of persons gathered in the town and immediate neighbourhood, has been estimated at from 30,000 to 50,000.

To express its sense of the irreparable loss of this great Freemason, the Grand Lodge, anxious that every testimony of respect should be paid to the memory of the deceased noble and exalted brother, ordered that its members, and those of every subordinate Lodge, should be placed in mourning for six months.

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Whilst these affairs occupied the attention of the Fraternity in our own island, intelligence was received from India, that the appointment of Provincial Grand Masters for the different districts had been attended with a very beneficial effect to Freemasonry. New Lodges were constituted, and initiations became numerous and frequent. Dr. Grant, Dr. Burnes, Major Macdonald, Major-General Lindsay, Robert Neave and other eminent brethren, were placed in offices of trust, and they have done ample justice to their appointment. The accounts of their proceedings are most gratifying, and the brethren in that distant part of the globe sustain the reputation of Freemasonry in a manner which excites the astonishment of the natives, who cannot be persuaded but the Masons are members of an unholy league with some forbidden power.* A temple for the meetings of the Craft is in contemplation, to which schools and dwellings are to be attached, for the gratuitous education and maintenance of the children of indigent brethren, and orphans; and a Fund of benevolence is proposed for the general relief of worthy and distressed Freemasons.

It is to the honour of Freemasonry that a man of Sir Walter Scott's talents and genius had such an affection for the Craft, that he spent, as he himself often testified, many of his most delightful hours within the walls of the Lodge, in the enjoyment of

"The feast of reason, and the flow of soul;"

and it is equally to the honour of the Masonic body, that its members have been amongst the foremost to confer posthumous honours on the memory of a Great Light, which glads mankind by its appearance, only at long and distant intervals. Our annals include a Wolsey, a Locke, an Ashmole, a Newton, and a Wren; they also include,—and there are many brethren living who have had the happiness to sit in a Lodge with him,—a Scott. The hidden recesses of the human heart were laid bare before his scrutinizing eye, and his graphic fancy conveyed impressions to the mind, which, once planted there, could never be eradicated. We have already seen one

* An amusing anecdote is related in the *Freemasons' Review* for 1839. "The lower order of the Hindoos being at a loss to comprehend the occasion of the Freemasons' meetings, conceived their mysteries are expounded by dancing gestures, and likening them to their own natches, they style the Freemasons' ceremonial as the "Chumera ka natch," the leather dance, in reference to the apron. They also consider that "magic" is practised by them, and they term the Lodge-building "Jadoo Gurh," Sorcery or Magic-house. Lately, a punkah-puller, who was squatting outside the banquetting-room of a Lodge, was observed to become gradually sleepy over his duty, to the manifest inconvenience of the Brethren, and the punkah at length was still.—One of the Brethren left the room, and found the lazy puller fast asleep. A sharp touch with the rope aroused the sleeper, who, suddenly awakened, and seeing the Brother in his full paraphernalia, his dream was over; bewildered and alarmed, he screamed out, "Jadoo Gurh! Jadoo Gurh! and vanished. No consideration could ever induce him to repeat his visit to the portals of the Sorcery-house."

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Grand Masonic Meeting, to erect a trophy to his memory; and his grateful countrymen were again assembled, in the month of August in the present year, to lay the first stone of a Metropolitan Monument, which is designed to convey to posterity the gratitude that was felt towards this great and good man, for the countless benefits which mankind have derived from his immortal works. The solemnity was, in its principal details, masonic; but it was also attended, as Sir William Rae observed, "by a countless host of all parties, all ranks, and all ages, with a fair proportion of the lovely and beautiful, who came forward, as with one impulse, to exhibit their admiration and regard for the memory of their distinguished countrymen, whose fame has stretched to the utmost bounds of the habitable globe—who has extended the fame of his native country—whether he pourtrayed the character of her kings, of her ancient nobles, or painted the simple manners of her simple cottagers, of his own day. In all of these efforts, he alike applied himself to attest his own sense of genuine patriotism, and to advance the cause of virtue and morality."

This splendid and interesting ceremony, which was anticipated with great anxiety for many weeks, by all classes of the inhabitants, took place under the most favourable circumstances. During the forenoon the city exhibited a constant bustle to and fro, which indicated, even to the most listless stranger, that something unusual was on the tapis. About one o'clock, the shops throughout the line of procession began to shut, and continued so during the day. At one o'clock the Masonic body assembled in the quadrangle of the College, where they were marshalled by their respective officers; and never, on any former occasion in the annals of the city, did the Masonic Brethren turn out in such imposing numbers. It is calculated that 1,500 brethren took a part in the ceremonial of the day. This procession began to move from the College-square about a quarter past two o'clock, preceded by a strong body of the Edinburgh police, in uniform, and the band of the Queen's Bays; the rear being similarly brought up, the band of the 29th Foot taking their station in that part of the procession. A squadron of the Bays lined the streets.

Previous to the procession leaving the quadrangle, the Right Worshipful Master and Wardens of the Lodge of Edinburgh, Mary's Chapel, waited upon the Most Worshipful the Grand Master, and, in the name of the ancient Lodge, over which they presided, presented his Lordship with an elegant Silver Trowel.

The M. W. Grand Master was pleased to accept the same, and took the opportunity of thanking the brethren of that Lodge for the uniform kindness he had received from them since his initiation into the mysteries of Light, and at the same time begged to thank such of the office-bearers of the Grand Lodge as were present, for the support he had received from them on all occasions.

A few minutes before three o'clock, the Grand Lodge, and other masonic

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bodies, took their stations on the eastern gallery, the Lord Provost, the Right Hon. Sir James Forrest, of Comiston, Bart. taking his place in front, as Grand Master Mason of Scotland; supported on the right by the Earl of Rothes, Deputy Grand Master; and the Earl of Stair, Acting Past Grand Master. The office-bearers of the Grand Lodge were the following:—

Substitute Grand Master,—Sir Thomas. D. Lauder, Bart.
Senior Grand Warden,—Admiral Sir D. Milne, G. C. B.
Acting Junior Warden,—D. Anderson, Esq. of St. Germains.
Acting Grand Treasurer,—H. D. Inglis, Esq. W. S.

Grand Secretary	W. A. Laurie, Esq. W. S.
Grand Clerk	John Maitland Esq.
Grand Bard	R. Gilfillan, Esq.
Senior Deacon	J. Graham, Esq.
Acting Junior Deacon	Sir James Spittal.
Grand Chaplain	Rev. Alex. Steward, of Douglas.
Grand Jeweller	W. Cunningham, Esq.
Architect of Monument	G. W. Kemp.
Sculptor	John Steell.

The Masonic procession had a most imposing appearance, and the beautiful uniform of the Celtic Lodge in particular, attracted much attention. The Brethren present included Deputations from Lodges in all parts of Scotland. After an eloquent and apppropriate prayer, offered up by the Rev. Alexander Stewart, the Grand Chaplain, the ceremony of laying the Foundation Stone commenced with the usual Masonic Rites; the Grand Master using the silver trowel above mentioned. During the ceremony the band played, with great taste, and solemn expression, the *Sicilian Mariner's Hymn.*

In the foundation stone were deposited a glass jar, and a plate containing the following inscription, besides a plate with the names of the office-bearers of the Grand Lodge, &c.

This Graven plate,
Deposited in the Base of a Votive Building,
On the fifteenth day of August, in the year of Christ, 1840;
And never likely to see the light again,
Till all the surrounding structures are crumbled to dust
By the decay of time, or by human or elemental violence,
May they testify to a distant posterity, that his Countrymen
began on that day
To raise an Effigy and Architectural Monument
TO THE MEMORY OF SIR WALTER SCOTT, BART.,
Whose admirable Writings were then allowed

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To have given more delight, and suggested better
feeling,
To a larger class of Readers, in every rank of Society,
Than those of any other Author, with the exception
of Shakspeare alone,
And which were therefore thought likely to be remembered
Long after the act of gratitude
On the part of the first generation of his Admirers
Should be forgotten.
He was born at Edinburgh, 15th August, 1771; and died at
Abbotsford, 21st September, 1832.

The Foundation of the Monument was laid by the
Right Hon. Sir James Forrest, of Comiston, Bart. Lord Provost of
Edinburgh, and
GRAND MASTER MASON OF SCOTLAND,
The Sub-Committee, in charge of the Work, being
The Right Hon. Sir William Rae, of St. Catherine's, Bart.;
Dr. Thomas Hope, Professor of Chemistry;
George Forbes, Esq. Treasurer;
Thomas Thompson, Esq. Advocate; and
William Burn, Esq. Architect;
With the aid and advice of
The Right Hon. Lord Viscount Melville;
James Skene, Esq., of Rubislaw, Secretary;
George M. Kemp, Architect;
John Steell, Sculptor;
In the fourth year of the Reign of Queen Victoria the First.

When the stone was lowered, and the ceremony completed, the band struck up the lively air of "'Tis good to be merry and wise,—'tis good to be honest and true," which was succeeded by three loud and hearty cheers.

The next, and truly appropriate air, was the good old tune of "The Masons' Anthem," which the Grand Master, Dignitaries, and all the Brethren present, accompanied with the accustomed joyous action.

The Lord Provost then addressed Sir William Rae and the Committee as follows:—

"Having had the honour of being placed at the head of the Order of Freemasonry in Scotland, it has fallen to my lot to take a part in the proceedings of this day, and to lay this Foundation Stone. Other, shall I say, imperishable monuments, which himself has raised, will, no doubt, transmit to posterity the fame of Sir Walter Scott. This, however, which we hope to erect, will record a nation's admiration, and a nation's grati-

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tude. Scotland claims him as particularly her own. This city was his birth-place; here his youth—here his professional life was spent—here was seen the first development of that genius which was afterwards found capable of such mighty achievments. I congratulate you, sir, and the other gentlemen of the Committee, on the event of this day. You have at last witnessed the commencement of the work which has been so long the object of your anxiety and solicitude. By the labour of several years, and the most mature deliberation, which you could exercise, you have been able to devise the plan of an edifice, appropriate and noble, worthy of the occasion, worthy of him in whose honour it is to be raised, and worthy of the artist of whose genius it is the fruit. By your exertions also, such a sum has been raised as warrants you to begin and carry on the building; and I am confident that if more shall be required to complete the plan which the architect first suggested, your countrymen will not be backward in furnishing the necessary means. The site appears most suitable, on one of the greatest thoroughfares, the daily resort of the population, surrounded by our romantic localities, which his pen so often delighted to describe. To you, sir, and to many around you, this day will call up many grateful recollections. You will remember those qualities which formed him to be the delight of society, and which knit him in lasting bonds of affection with many tried and faithful friends. It would be, I feel, a presumptuous, as happily it is an unnecessary task, to delineate here the merits and character of this illustrious man. He threw around his name a bright lustre, and his country shared in his renown; to Scott and to Scotland the eyes of the civilized world were directed. Strangers from all countries visited him when living, and they still look with eager curiosity to the place of his residence—they view with interest every thing connected with his name. How diversified were his talents! Inspired with the most enthusiastic admiration of our ancient national poetry, and of the manners and chivalry of former times, how did he create a new era in our literature, and dazzle us with the brilliancy and the faithfulness of his pictures of the times that had passed away? When sated with the fame of his poetry, he was not inactive, but entered on a new path, and with rich profusion poured forth in endless succession his stories of knowledge of the human heart, and delineated with his powerful pen, the manners and the characters of former generations. If his life had been prolonged, it is not unnatural to suppose that, from some delightful sketches which he gave, he might have added to his fame that of excellence in historical composition. It is with pleasure we have met on this occasion to perform the duty to which we have been called. This was the birth day of Scott—this the anniversary of a day when a British Sovereign revisited our long-deserted palaces—this, an extraordinary day in the calendar, was also the birth-day of Napoleon. The Masonic body have had much satisfaction in doing honour to this day, for, to his other claims, he added that of a Brother; he was a

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zealous, a true-hearted Mason; his name was enrolled in one of our Lodges; they had been also charmed with his society; they counted it an honour that he had been enrolled among them. I beg to thank the Committee for the readiness with which they acceded to my proposal of the Grand Lodge; and I rejoice to think that the whole ceremony, grand and imposing, has been conducted in a way worthy of the occasion."

Sir W. Rae then addressed the assembly at a great length, after which the band was requested to play the national air, "Rule Britannia," and that being followed by a salute of seven guns from the Royal Artillery, the procession moved off in reverse order, to their respective destinations, and dispersed.

In the evening, the members and friends of the Celtic Lodge dined together in the Calton Convening Room, R. W. M. Donaldson in the chair, supported by R. W. Lawrie, Grand Secretary; R. Gilfillan, Grand Bard; Mr. Kemp, Architect; Mr. Dick, of the Albion; Mr. M'Leod, Mr. Ballantyne, and other members of the Scott Committee, &c. &c. Deputations were also present from the Lodges of St. John's, Peebles; St Mungo's, Glasgow; and Perth. About a hundred sat down to an excellent dinner, during which, and throughout the evening, the company were entertained with appropriate airs from a select band. Mr. Lawrie, in a neat speech, proposed "The Poets of Scotland," coupled with the names of Brothers Gilfillan and Ballantyne, then present. Bro. Gilfillan returned thanks, and "craved a bumper to the memory of him whose fame they were that day celebrating,—Sir Walter Scott,—a man who had shed a lustre over his country, that not only made those of other nations enquirers about "the land of mountain and of flood," but had made them become pilgrims to the spots which his genius had rendered immortal. And when we looked at the splendours of our city, this day, lit up with sunshine, falling upon landscapes the most lovely that could be beheld, we ought not to forget that this city—"our own romantic town," was the birth-place of the mighty Minstrel, and in whose localities those works were planned and penned, which men of all nations had declared to be imperishable." The toast was drunk in silence, but three cheers were given to the fame of the Novelist and Bard. The evening was enlivened by several excellent songs, and, after a cup of thanks to Bro. Donaldson, for his labours throughout all the details of the ceremony of this day, as well as his social qualities as chairman, the meeting separated at eleven o'clock, having spent a delightful and highly intellectual evening.

An important question was mooted in the present year, which still remains undecided, viz., whether the practice of Freemasonry in the army be consistent with the observance of such a state of military discipline as is required among soldiers in the active service of their country? The question is new, because many regiments have had Lodges attached to them

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from time immemorial; but while equal surprise and regret have been expressed that such an objection should be raised in the nineteenth century, when Masonry is in its most palmy state, we frankly confess that we are rather inclined to hail the discussion of any general argument which may be urged against the craft; because an impartial investigation of its principles cannot fail to end triumphantly. The case was this:—The 38th regiment, stationed in Limerick, having had a Masonic warrant, No. 441, of the Registry of Ireland, in the regiment for the last fifty years, although it being some time since the Brethren met as a Lodge, through the exertions of their Colonel (Piper,)who was W.M. while in India, they revived the Lodge; and having got the Brethren of the Ancient Limerick Lodge to assist, the Master and Officers were installed on the 23rd June. The circumstance, having been inserted in a Limerick paper, came under the notice of Sir Edward Blakeney, who immediately wrote to know if such a transaction occurred amongst the officers and men of the 38th; and being answered, that they considered, while the 42nd, 79th, 4th Dragoons. and several other regiments, had Masonic Lodges attached to them, and particularly as they were under the special protection of the law, inasmuch as when all other Secret Societies were prohibited, a special exception was made to Masonry, they could not see any breach of military discipline; but, notwithstanding all these, and other arguments, being used, Sir Edward ordered them to return the warrant at once, and cease to meet as Masons.

Sir Edward Blakeney is an officer of high and unblemished reputation, and every act of his bears the sanction of authority. It is clear, that in the opinion of this gallant Commander, the practice of Freemasonry is inconsistent with the due subordination which the service requires from those gentlemen who hold Her Majesty's commission. In this point of view it may be safely pronounced, that Sir Edward Blakeney is sincere, and actuated by a strict sense of what he considers to be a paramount duty attached to the high station of trust in which he has been placed by the favour of his monarch.

The zeal thus displayed by this distinguished Officer, is, however, unfortunately, a zeal without knowledge. Freemasonry is a system in which subordination is, if possible, more strictly enforced than in the army. How stringent soever may be the details of military discipline, the discipline of Freemasonry is equally severe. The ancient charges provide, that the Officers of a Lodge, supreme and subordinate, are to be obeyed in their respective stations, with all humility, reverence, love, and alacrity. The Master, in the chair, is as despotic in his power, as the Colonel of a regiment; and if Masons meet in the Lodge on the level, so do the Officers at their mess; and in each case, though a system of equality is observed, so far as regards social intercourse, the distinctions of rank are carefully ob-

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served, and the courtesies due to each officer marked by a code of honour, which no one can violate with impunity.

Again,—the ancient charges and regulations of Masonry lay it down as an axiom, that "a Mason is a peaceable subject to the civil powers, wherever he resides or works; and is never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates." And, "though all Masons are as brethren upon the level, yet Masonry takes no honours from a man that he had before." It directs the brethren to "cultivate brotherly love, the foundation and cape-stone, the cement and glory, of this ancient fraternity; to avoid all wrangling and quarrelling, all slander and backbiting, not permitting others to slander any honest brother; but defending his character, and doing him all good offices, as far as is consistent with their honour and safety, and no farther. That all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time."

Thus kept within compass by laws of very ancient date, society can have nothing to fear from the practice of Freemasonry. The proceedings of the fraternity have been tested by the experience of ages; and the monarchs of every free country have extended their patronage to it, as an institution of peace and unity, whose tenets may improve the mind and humanize the heart; but cannot, by any possibility, be perverted to sanction the designs of sedition, insubordination to lawful authority, or any conspiracy which may endanger the security of the throne, or affect the liberty of the people.

It would be difficult to conjecture in what respect the service would be benefitted by the exclusion of Freemasonry. Would the soldier be more zealous to execute the commands of his Superior Officers if he were unacquainted with the obligations of Freemasonry? Would he be more strict in the performance of military discipline, or more punctual in the discharge of his usual and social duties? If this were capable of proof, the decision of Sir Edward Blakeney would doubtless be correct. But the principles of Masonry tend to inculcate a different result. A Mason is bound, by his tenure, not only to yield obedience to his lawful superiors—not only to rule and govern his passions, to keep a tongue of good report, and to practise secresy, (a most estimable virtue in a soldier during the arduous period of actual service,) but he is also enjoined to act in every capacity according to the dictates of reason and religion, to cultivate harmony, to maintain charity, and to live in unity and brotherly love. Now what is there in all this which is unfavourable to the existence of military discipline?

But the subject will admit of a still more extended reference; for Freemasonry does not rest its claims to public esteem on the existence of negative benefits. It is believed, that instead of the service being deteriorated by an association with our noble Order, it would derive essential advan-

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tages from such a connection. In the details of warlike operations, who could be more safely entrusted to undertake a difficult and hazardous expedition than those who have taken the vow of fraternity?—than those who are solemnly pledged to the practice, not only of secresy, but of fortitude, and prudence, and justice?—than those who are bound to support each other in weal and in woe, in prosperity and adversity; and to stand by each other to the death? Such men are capable of any enterprize. They form the strength of the army. They are the Nisi and Euryali of the host; and the most implicit confidence may be placed in their good faith, attended with a perfect assurance that it will never be violated. Life may be sacrificed, but Masonic virtue cannot be moved.

> Nulla meis sine te quæretur gloria rebus,
> Seu pacem, seu bella geram; tibi maxima rerum,
> Verborumque fides. Æn. IX. 277

A writer in the *Naval and Military Gazette* has stated the subject in another, but equally lucid point of view. He says, "I must confess myself unable to comprehend the object of this most arbitrary proceeding on the part of Sir Edward Blakeney, and shall feel obliged if you will throw some light on it, and state what it is, connected with Freemasonry, that has led Sir Edward Blakeney thus to condemn it as an improper Society for military men to belong to. If he can shew that its introduction into the army has been in any way subversive of good order and military discipline, the question is of course settled; but I must remark, that if any such objection does exist, it is strange that it has never been stated until now; and that it altogether escaped the notice of the following general Officers, who were, to the full, as anxious to maintain strict discipline in the British army, as the gallant Commander of the Forces in Ireland—His Royal Highness the Duke of York, the late Duke of Richmond, Earl of Harrington, Marquis of Hastings, Earl of Donoughmore, Sir John Stuart, Sir John Doyle, Lord Combermere, (who was present lately when his son, an Officer in the 7th Hussars, was initiated into the mysteries of Freemasonry,) and many others, living and dead, were all members of the Masonic Brotherhood, which Sir Edward Blakeney has taken upon himself to denounce as dangerous and hostile to the well being of the army Did Sir Edward Blakeney ever hear that the 46th fought less gallantly at Dominica, in 1805, because opposed to a body of French, consisting for the most part of Freemasons, although there was at the time a regimental Masonic Lodge in the 46th? or can he shew, in the whole army, regiments which has uniformly maintained a higher character for strict discipline, good conduct, and bravery in the field, than the following regiments, (which I name from memory:)—1st Dragoons, 28th, 29th, 33th, 42nd, 46th, 71st, 79th, and 88th, to each of which there is, or was lately, a Masonic Lodge attached?"

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There is much truth in this argument; and we hope that Sir Edward Blakeney will take it into his most serious consideration; for although, from the operation of this prohibitory measure, we do not entertain the slightest apprehension for the welfare of Freemasonry, yet we hope, for the satisfaction of his own mind, this gallant Officer will procure admission into the Craft, that he may experience, in his own person, the stability of that bond of Masonic union, which cements the chain of brotherly love, and would constitute the most efficient bulwark to his authority, if put into active exercise, in all the regiments under his command.

A splendid token of respect was this year presented by the Brethren at Bombay to Bro. Dr. Burnes, P.G.M. for the Western Provinces of India, consisting of three massive Silver Pillars, representing the three most noble orders of Architecture, surmounted by the figures Faith, Hope, and Charity, and each bearing on its pedestal an appropriate device. On the first side, the following inscription:—

"This Pillar, along with two others, representing the three most noble orders of Architecture, was, on the Festival of St. John the Evangelist, A. L. 5838, unanimously voted by the Brethren of the Lodge Perseverance, of Bombay, 546, to their Right Worshipful Master, Brother James Burnes, L.L.D., F.R.S., K.G.O., and P.G.M. for Western India, as a token of their fraternal affection, and to mark their deepfelt regard for his brotherly conduct to themselves, as well as their high sense of his brilliant and successful efforts in the cause of Charity, Friendship, and Love to all men."

"On the second side—The Armorial Bearings of Bro. Burnes.

"On the third side—The Arms of the Lodge Perseverance, being the square and compass encircled by a ribband, containing the name and number of the Lodge.

"On the fourth side—A suitable Masonic Device, differing in each Pillar, and applicable to three degrees of St. John's Masonry."

Several other testimonials have graced the present year. A Gold Box was presented to Bro. G. W. Creighton, Esq. Barrister-at-law, Leicester Lodge, Ireland; and a superb Silver Vase and Cover to Bro. G. J. Baldwin, Esq., of "Fifty," Dublin; a Past Master's Jewel to Bro. Molineux, P.G.D. of Ceremonies, Lodge of Sincerity, Liverpool; a Silver Epergne and Candelabrum to Bro. Cuff, late of Freemasons' Tavern; a Silver Dinner Service to Bro. Sir Herbert Compton, P.G.M. for the Coast of Coromandel; and a Gold Watch and Silver-chased Casket to Bro. Ribbans, of Birmingham.

The numerous testimonials to deserving brethren which have been recorded in the annals of the last ten years, from the Grand Master down to the Secretary of a Private Lodge, form a powerful evidence of the be-

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nefits which have been accomplished within that period, by the united effects of zeal and assiduity. No one can minutely investigate the science of Freemasonry without becoming wiser and better. The charm operates imperceptibly upon the heart, and, as its details become familiarized to the recollection, the avidity for further information increases, and the studious brother soon arrives at the summit of the Ladder, and receives his reward, as well in the secret consciousness of mental improvement, as in the public approbation of his Masonic companions.

Several Foundation Stones were laid this year, with Masonic honours, which it would be unnecessary to describe, as the ceremonials bear a striking resemblance to each other. In March, this solemnity was performed at Heckmondwike, by the Right Hon. Bro. Lord Mexborough, P.G.M. West Yorkshire, in levelling the foot stone of a Blanket Hall; in May, of a Bridge across the Leven, in Scotland, by Bro. the Right Hon. the Earl of Rothes, P.G.M. for Fife; of a new Church, at Thornhill, in Scotland, by the W.M. of St. John's Lodge in that Town; of a Corn Exchange, at Wakefield, by the above-named active and talented P.G.M. for West Yorkshire, Lord Mexborough; in June, of Queen's Hospital at Birmingham, by Bro. the Right Hon. Earl Howe, P. Senior Grand Warden, and of a Public Monument to the Memory of Bro. Trevor Correy, Esq., K.T. and K. M., at Newry, by the Rev. Dr. Campbell. In all these instances, where Masonry has been brought into requisition, in the way of public solemnities, it is evident that the Craft is held in high esteem, and considered an indispensable adjunct to consecrate the details of ceremonial observances, and to convey weight and authority to events, which are in themselves of peculiar importance to the parties immediately interested, as well as to the community at large, in whose neighbourhood the improvements take place.

A general view of the present state of Freemasonry will form a proper conclusion of our labours. In our own country it has assumed a commanding position, which combines strength, stability, and usefulness. The judicious application of its benevolent funds have given it a character for consistency, in the union of profession and practice, which has placed it on a proud elevation amongst the Institutions of the country, and invested it with the patronage of the wise, the talented, and the wealthy. Princes, peers, and prelates, have not thought it beneath their dignity to bestow the advantage of their influence and example in promoting its charitable purposes; nor has the aristocracy of talent been withheld from the graver researches into its history, literature, and science. It provides for the destitute, it trains up the rising generation to virtue and usefulness, the orphan's wants are not disregarded, nor do the widow's tears flow in vain.—The argument so often used at the beginning of the present century, that Freemasonry is behind the times, that the exclusive and secret character of Freemasonry is not in accordance with the spirit of the age, that while

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other sciences are progressing with great rapidity, Freemasonry remains stationary, and makes no advances whatever,—cannot apply to the Society as it is practised now. We need only take a deliberate view of the present state of the Order, compared with its exclusive tendency at that period, to be convinced that the argument is erroneous.

Freemasonry holds on a progressive and improving course; and it is a question whether the science does not advance at least as rapidly as any other individual institution in this country, where literary societies are so abundant. If we consider the highly respectable character of our Grand and Prov. Grand Lodges, composed as they are, of noble and talented Brothers, we shall see that this opinion is very generally entertained amongst the Craft. Nay, at the present moment, there exists—not in this or that province merely, but throughout the whole Masonic community—an intense excitement respecting the philosophy of Masonry, which is daily spreading and increasing, under the influence of literary characters who have enrolled their names amongst us. To those who regard the Lodge merely as a bacchanalian meeting, Freemasonry is still behind the times. But to that noble band, who consider Freemasonry as it really is, an engine to enlighten the mind, and disseminate science and morals through every department of life, it is not only equal with the times, but it soars beyond the narrow and selfish pursuits of bigotry and superstition, and opens the arms of benevolence to embrace, in one wide and universal bond, the fraternity of every clime, every religion, and every grade of political feeling.

In the sister kingdoms, the science presents an aspect equally favourable, and its Lodges flourish under the patronage of nobility, who attend the meetings, and, by their personal example, enforce those beneficent regulations which distinguish the proceedings of Freemasonry, and raise it above the level of ordinary Societies where men associate themselves together for benevolent or scientific purposes. The stately banquet—the fancy ball—the procession by torch-light—all serve the purposes of sacred charity; and thus Freemasonry, in both branches of the United Kingdom, while it contributes to the amusement and gratification of the rich, sheds its blessings on the poor and needy. The details of the Order are conducted with a magnificence worthy of a great and noble Institution, displaying its honours in the stately halls of the prince's palace, as well as in the secluded retreat of tyled Lodges. Is the loyalty of Freemasonry questioned? The answer is ready. It is patronized and conducted by those who have the greatest stake in the country, and with whom disloyalty would generate loss of honour, wealth, and distinction. The grand pillar of Masonry contributes to the support of our civil and social establishments, connecting the Order with all that is dear to the heart in our altars and our homes. The state, during the period which these sheets are intended to illustrate, has recognised the faithful character, and confiding loyalty of Irish Masonry, and conferred the privilege of exemption from

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penalties which attach to others who have not had the advantage of initiation into its mysteries.

Freemasonry has had obstacles to contend against in the South of Europe, which have materially curtailed its operation, and retarded its progress. A jealousy has been entertained against the existence of Secret Societies of every description, because it is well known, that in the Lodges of the Illuminati, dangerous principles were inculcated, to which the revolution in France, and all its attendant evils and miseries, have been attributed;* and the terrors inspired by the Vheme Gerichte left behind a lasting and unfavourable impression. In Germany, however, while the scenes which were enacted on its own soil, alarmed the rest of Europe, Freemasonry has been cultivated with great assiduity and success; and this is almost the only continental nation where its principles have been tolerated. Here its details are conducted with superior splendour. Superb halls have been erected for the periodical meetings of its members; and their appointments and decorations are on a scale of profuse magnificence, which yield only to the grandeur of a royal palace. In their processions, stately canopies of satin, velvet, fine linen, and gold, of all the Masonic colours, borne over the persons of the grand Masters, and the presiding Officers of every private Lodge; the Ark of the Covenant veiled from profane eyes by a crimson velvet pall, fringed and tasselled with silver; the silken banners laced and fringed with gold and bullion; and the flowing robes of the Grand Officers, all combine to render them a scene of grave and pompous display, that command and secure respect and veneration. The ceremonies to be used on all public occasions are prescribed in writing, on the authority of "The Great Master," and they contain matters of importance which might be profitably introduced into English Masonry.

In India, the science languished from the time of the Marquis of Hastings' Vice-royalty, until a very recent period. The accounts which we now receive from that part of the Empire are highly gratifying. The spirit of Masonry is busily at work, and the Brethren appear to be, one and all, actuated by an earnest desire to augment the resources of the Craft, and to atone for their former supineness, by a zealous discharge of every Masonic duty. The authorities have been strengthened by the Grand Lodge of England, and the machinery is now in full and effecient operation. New Lodges spring up in the most distant provinces, and the Brethren increase in numbers and respectability. Actuated by the purest motives of mutual aid, and mutual enjoyment, our Indian Brethren use their masonry to confer sterling benefits on mankind, by making it conducive to the practice of morality. It is indeed the true object of every Institution to induce men to perform their social and civil duties more perfectly, and this appears to be the aim and end of Masonry in the East. Even the convivialities of

* Vid. Preston 14th and 15th Edit. p. 293.

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the Society are accompanied by the exercise of benevolence, and hence its increasing reputation will be hailed and blessed in that widely-extended principality, as one of the means by which the civilization of its native population will be ultimately accomplished.

In America, Freemasonry has received an impulse from Great Britain, which has revived the spirits of its friends; who, a few years ago, entertained apprehensions for its existence. Masonry equally dislikes a republic and a despotism, and flourishes most under the sway of a mild and gentle monarchy. Each State in the New World has its Grand Lodge, and none are superior to the rest. Hence there exists a diversity of usages, which operate unfavourably to the general spread of the science, by that want of unanimity and authority which are essential to its prosperity. On the whole, however, Freemasonry at the present period is progressing, and the establishment of one General Grand Lodge, which should be invested with supreme power to legislate for the benefit of the provinces, would afford a consistency that could not operate otherwise than favourably for the Craft.

Freemasonry is springing up in our colonies, and promises well. To our Brethren in these distant regions we wish health and prosperity, assured that the practice of our mysteries cannot fail, while it reminds them of their native country, to be a solace and comfort under any privations which may spring from a change of habit and social enjoyments. In Canada and the West Indies the Lodges are numerous, but the Brethren are not sufficiently on the alert. From the Cape of Good Hope* and Sydney, the

* The following interesting account of Dutch Masonry at the Cape of Good Hope, is given in the *Freemasons' Quarterly Review* for December, 1838;—"In Table Valley, in a beautiful grove, stands the Dutch Lodge, consisting of two elegant buildings; one (the Temple) appropriated entirely to the mysteries of the Craft. It contains a very spacious and elegantly adorned hall, something resembling Freemasons' Hall in London. In this room it is customary, on the death of a Brother, to invite the friends of the deceased. The Lodge is assembled and the orator delivers an address, in which he sets forth the merits of the departed Brother. This is considered a mark of great respect towards the memory of the deceased. In this building are also rooms set apart for each Degree, and containing every requisite for each. The other building, separate from the former, consists of an elegant suite of banquetting rooms, committee rooms, and apartments for the housekeeper. From the walls of the banqueting room are suspended portraits of the different Grand Masters and Past Masters. In this room, which is capable of accommodating from five to seven hundred guests, our Dutch Brethren give frequent entertainments to the fair sex, thus permitting the gentler portion of the human race to participate, if not in the mysteries, at least in the sweets of Freemasonry. In this Lodge there is a fund, amounting to several thousand pounds, from which the son of any member (indeed we believe any Mason,) wishing to complete his education in Europe, but whose circumstances will not admit of it, on forwarding an application to the Lodge, will, under certain regulations, be allowed an annual sum to enable him to carry out his intentions. On the return of the individual to the colony, and after having established himself in his profession,

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accounts are more gratifying, and the few Lodges under our banner, dispersed over Europe, viz., at Gibraltar, the Canary Islands, Malta, Corfu, &c., are occasionally at work, but they are too distant and detached from the Masonic body to produce any remarkable fruits.

Royal Arch Masonry in our own country has recently undergone some revision, which promises to effect a permanent good. Complaints have been common amongst the Fraternity that the Chapters are indifferently attended, and the companions of the Order appear to be in want of some powerful stimulus which might operate to remove this defect. The ceremonies of exaltation, as well as the Lectures, have been remodelled, and the Constitutions improved, but the root of the evil still remains. The proper remedy has not been applied. If Royal Arch Masonry be expected to flourish according to its merits—if it be desirable that this sublime Degree should come into general and efficient practice—it must be the result of a process which has not yet been adopted. Sumptuary laws will fail, because they do not touch the heart; and regulations for the enforcement of discipline will not induce men to give up their time to a system, which, however sublime in its principles, or magnificent in its details, is accompanied by a machinery too cumbersome for the effect which it actually produces. It is the inclination which must be biassed. Something is wanting in the details which may infuse into the mind a desire of knowledge, and an emulation to excel. Until this is supplied, the Chapters will still be unattended, and Royal Arch Masonry occupy a subordinate rank in the estimation of the Fraternity.

Thus have we toiled, with zeal and anxiety, through the History of Freemasonry for the last ten years, and a period more replete with incident and general benefits to the Order, does not exist throughout the long extent of its diversified annals. Questions of vast importance have arisen, which it is the duty of the historian to discuss with impartiality and truth. The course, when the chief actors in these matters are living, and some of them his own personal friends, is difficult. Prejudice will at times intrude to cloud the judgment, and paint passing occurrences in colours which may not bear the test of strict examination. It is hoped, however, that the charge of wilful misrepresentation will not attach to us in our view of the chief occurrences of this eventful period. We have dismissed all extraneous considerations, and endeavoured to steer our bark by the compass of veracity. And the record will display our benevolent institutions in their full activity, which constitute the fair blossoms of the Order, and display

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the sums received from the Lodge are repaid. There is also a school supported by the Lodge, for the instruction of the children of Masons. Our correspondent states that, some time ago, a letter was forwarded to the Grand Lodge of Holland, conveying the request of the Cape Masons to be relieved from their allegiance, as it was their intention to frame a constitution for their own government, and appoint their Grand Master."

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it before the public as an establishment of universal charity, founded upon the steadfast basis of Brotherly Love, Relief, and Truth, surmounted by the Cardinal, and crowned by the Theological virtues.

We now take a fraternal leave of our readers, with a sincere and hearty wish that the next decenial period may add as many laurels to Freemasonry as that which is passed. Thus will it be placed on a proud elevation, at the head of the Scientific and Charitable Establishments which grace and ornament our country.

[APPENDIX.]

The Analysis of the Human Faculties was omitted by Dr. Oliver in his Edition of the Illustrations of Masonry, by William Preston. See note, page 257, Masonic Library—ED. MASONIC LIB.

Analysis of the Human Faculties.

An analysis of the human faculties is also given in this Section, in which the five external senses particularly claim attention. When these topics are proposed in our assemblies, we are not confined to any peculiar mode of explanation; but every brother is at liberty to offer his sentiments under proper restrictions.

The senses we are to consider as the gifts of Nature, and the primary regulators of our active powers; as by them alone, we are conscious of the distance, nature, and properties of external objects. Reason, properly employed, confirms the documents of Nature, which are always true and wholesome; she distinguishes the good from the bad; rejects the last with modesty, and adheres to the first with reverence.

The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed, are few. Among these the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of Nature given by the senses, as well as in human testimony given by information, things are signified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses.

Description of the Five Senses.

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to

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enjoy the pleasures of society, and reciprocally to communicate to each other, our thoughts and intentions, our purposes and desires; while our reason is capable of exerting its utmost power and energy.

The wise and benificent Author of Nature seems to have intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with Hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

Of the Faculty of Seeing.

Seeing is that sense by which we distinguish objects, and are enabled in an instant of time, without change of place or situation, to view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more; by it we perceive the temper and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them, so that though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light, which administer to this sense, are the most astonishing parts of the inanimate creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of Nature, for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master piece of Nature's work.

Of the Sense of Feeling.

Feeling is that sense by which we distinguish the different qualities of bodies: such as, heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension. By means of certain corresponding sensations of touch, these are presented to the mind as real external qualities, and the conception or belief of them is invariably connected with corresponding sensations, by an original principle of human nature, which far transcends our inquiry.

All knowledge beyond our original perceptions is got by experience. The constancy of Nature's laws connects the sign with the thing signified, and we rely on the continuance of that connection which experience hath discovered.

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e three senses, *hearing*, *seeing*, and *feeling*, are deemed peculiarly
l among Masons.

Of the Sense of Smelling.

bles us to distinguish odours, which convey different im-
ind. Animal and vegetable bodies, and indeed most other
end forth effluvia of vast subtility, as well in the state
in the state of fermentation and putrefaction. The
y repel each other, and scatter themselves in the air,
bodies to which they bear a chemical affinity, with
nd form new concretes. These effluvia being drawn into
ong with the air, are the means by which all bodies are
Hence it is evident, that there is a manifest appearance of de-
the great Creator's having planted the organ of smell in the inside
that canal, through which the air continually passes in respiration.

Of the Sense of Tasting.

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alementary canal, as that of smell guards the entrance of the canal for respiration. From the situation of these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Every thing that enters into the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and Tasting are inseparably connected, and it is by the unnatural kind of life which men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

Through the medium of the senses we are enabled to form just and accurate notions of the operations of Nature; and when we reflect on the means by which the senses are gratified, we become conscious of the existence of bodies, and attend to them till they are rendered familiar objects of thought.

Some thoughts on the Human Mind.

To understand and analize the operations of the mind, is an attempt in which the most judicious may fail. All we know is, that the senses are the channels of communication to the mind, which is ultimately affected by their operation; and when the mind, is diseased, every sense loses its virtue. The fabric of the mind, as well as that of the body, is curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom, and no less propriety, than the organs of the other.—

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The inconceivable wisdom of an Almighty Being is displayed in the structure of the mind, which extends its power over every branch of science; and is therefore a theme peculiarly worthy of attention. In the arts and sciences which have least connection with the mind, its faculties are still the engines which we must employ; and the better we understand their nature and use, their defects and disorders, we shall apply them with the greater success. In the noblest arts, the mind is the subject upon which we operate.

Wise men agree, that there is but one way to the knowledge of Nature's works—the way of observation and experiment. By our constitution we have a strong propensity to trace particular facts and observations to general rules, and to apply those rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar in the common affairs of life, and is the means by which every real discovery in philosophy is made.

On the mind all our knowledge must depend; it therefore constitutes a proper subject for the investigation of Masons. Although by anatomical dissection and observation we may become acquainted with the body, it is by the anatomy of the mind alone we can discover its powers and principles.

To sum up the whole of this transcendant measure of God's bounty to man, we may add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present such a vast and boundless field for philosophical disquisition, as far exceeds human inquiry, and are peculiar mysteries known only to Nature and to Nature's God, to whom all are indebted for their creation, preservation, and every blessing they enjoy.

THE END.

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MASONIC LIBRARY.

THE

BOOK OF THE LODGE,

OR

OFFICER'S MANUAL.

BY

THE REV. GEO. OLIVER, D. D.,

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

PAST D. G. M. OF THE GRAND LODGE OF MASSACHUSETTS, U. S.
PAST D. P.G. M. FOR LINCOLNSHIRE.

HONORARY MEMBER OF THE BANK OF ENGLAND LODGE, LONDON; THE SHAKSPEARE LODGE, WARWICK; THE FIRST LODGE OF LIGHT, BIRMINGHAM; THE ST. PETER'S LODGE, WOLVERHAMPTON; THE WITHAM LODGE, LINCOLN; THE ST. PETER'S LODGE, PETERBOROUGH; LIGHT OF THE NORTH LODGE LONDONDERRY; ROYAL STANDARD LODGE, KIDDERMINSTER; LODGE RISING STAR WESTERN INDIA, BOMBAY; ST. GEORGE'S LODGE, MONTREAL; LODGE, SOCIAL FRIENDSHIP, MADRAS; ETC.

Gæcos Teletas ac Mysteria taciturnitate parietibusque clausisse.—VARRO.

UNIFORM AMERICAN EDITION,

PHILADELPHIA:
PUBLISHED MONTHLY, BY LEON HYNEMAN,
NO. 106 CHESTNUT STREET.

1855.

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THE AUTHOR'S ADDRESS

TO THE FRATERNITY.

My dear Brethren,

It is well known that throughout my whole life I have been, not merely a lover of Masonry, but an enthusiast—a champion for the purity of its forms and ceremonies—zealous for its uninterrupted prosperity—and fearful lest the world should misunderstand its references, or misinterpret its benevolent designs. Sensitively alive to its interests and reputation, I have defended it with my utmost abilities, and have mourned when the misconduct of an individual brother, has given its enemies an advantage, and caused them to exult in an imaginary triumph. I well remember in my early masonic days, before I became acquainted with the true bearing and excellence of the institution, the bitter mortification to which I found myself subjected, when an expert antagonist advanced arguments against the Order, which I was not prepared to refute; for the masonic literature of that day was circumscribed within a very narrow compass, and extended information on the subject of masonry was difficult of attainment.

It is a matter of infinite gratification to me, that this unfavourable state of things no longer exists, and that I have lived to a period when the fraternity have roused themselves to a sense of duty, and entertain a feeling that the dignity of Freemasonry requires some exertions on their part, to promote its popularity, and place it on a level with other scientific institutions; and who for this great purpose, employ their talents through the medium of the Press, to display its utility as a benevolent Order, promoting at once the investigations of science, and the practice of every moral and social virtue.

For several years I have been in the habit of receiving letters from brethren in different parts of the kingdom, who have been entrusted with the arrangement of any important masonic celebration, enquiring into the usages of antiquity on particular points, that the ceremonial may be conducted in strict accordance with the Constitutions of the Order. A marked

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anxiety so uniformly displayed amongst the whole body of masons, has suggested the propriety of some general answers to all enquiries of this nature, as a measure which would not only be well received, but hailed as a boon by the Fraternity at large.

For this purpose it is not to be doubted but that a Manual embracing legitimate information on all cases which can possibly arise, will be peculiarly acceptable to the W. Masters and Officers of a Lodge in particular, and to every brother who is desirous of becoming well versed in the usages and customs of masonry in primitive times.

On this plan, therefore, the present little volume has been constructed. The information which it contains has been carefully arranged by a comparison of the rites practised by our ancient brethren, with those which are enjoined by the United Grand Lodge of England; and it appears extremely probable that the fraternity would gladly adopt an uniformity of practice on points where they have hitherto been at a loss to determine whether ceremonies of constant recurrence are, or are not, in accordance with ancient usage.

In this enquiry the customs of foreign Lodges have not been overlooked; and it is hoped that this little volume will constitute an unerring book of reference which cannot fail to be of incalculable service to the fraternity. It is almost entirely practical; and the directions have been drawn up in strict conformity with the Constitutions of our own Grand Lodge; so that the brethren may adopt them in full confidence that they are as sound and legitimate as if they had been enjoined by authority.

G. O.

Scopwick Vicarage,
January 1st, 1849.

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THE BOOK OF THE LODGE.

CHAPTER I.

What is Masonry?

"King Athelstan caused a general assembly of all masons in the realme at York, and there made many masons, and gave them a deepe charge for observation of such articles as belong to masonry, and delivered them a charter to keepe, and when his Assembly was gathered together he caused a cry to be made, that if any mason of them had a writing that did concerne masonry, or could informe the King in anything or matter that wanting in the said Science already delivered, that they or hee should deliver them to the King or write them to him: and there was some in French, some in Greeke, some in English, and other languages; whereupon the king caused a Book to be made, which declared how the Science was first invented, and the utility thereof; which Book he commanded to be read and plainly declared when a man was to be made a mason, that he might fully understand what Articles, Rules, and Orders, he was obliged to observe; and from that time until this day Masonry hath been much respected and preserved; and divers new Articles hath been added to the sayd charge, by good advise and consent of the best Masons and Fellowes."—ANCIENT MASONIC MANUSCRIPT.

THE tendency of Freemasonry is sometimes mistaken, not only by the uninitiated, but also by many of those who have been superficially instructed in its mysteries. One considers it to be an institution framed for the purposes of benevolence; that, through its medium, the sick may be visited, the destitute relieved, the widow comforted, and the aged placed in a situation where want can never more afflict them. But this design, how amiable and praiseworthy soever it may be, is only one of the purposes of Freemasonry; and if, as this class of brethren suppose, it were confined to these charitable ends, it would rank merely on a level with a common Friendly Society, or Sick Club. Others suppose it to be connected with artisans and operative stonemasons; judging from the instruments of mechanical craft which form the chief symbols of the order, that this must be its principal reference;—while some take it for a mere convivial society, whose exclusiveness in the selection of its members is guarded by signs and tokens, the payment of a heavy fine at admission, and the adoption of a peculiar dress.

There are other opinions afloat, even amongst the brethren themselves; some of whom frequently display such a frigid indifference to the peculiarity of its construction, and are so insensible to the great and apparent advantages which result from its complicated organization, embracing his-

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tory and legend, science and morals, and blending the practice of virtue with the enjoyment of moderate conviviality,—as to afford a reasonable pretext to those who are uninitated for taking no interest in the institution, and for repressing any desire which they might otherwise have entertained to "ask that they might have, to seek that they might find, and to knock that the door of masonry might be opened to them"

Symbolical masonry, under whatever form it may be propounded, is a catholic institution, democratic in its form and government, and universal in its operation. This is demonstrable from any of the definitions of the order;—from the free election of its chief magistrate and the inferior governors of every private lodge, annually and by universal suffrage;—and from the reputed form, and symbolical extent of its lodges. If it were deprived of any of the above attributes, it would be no longer Freemasonry; and all its beneficial effects upon the mind and manners of men, would be scattered to the winds of heaven. That this conclusion is not unwarranted, we will proceed to test it by an enquiry into the nature of the institution, and its peculiarity of construction; which will clearly prove its universality, and the free application of its principles to every inhabitant of the globe who acknowledges the Being of a God, whatever be his colour, religion, education, or mental qualifications.

A consideration of the definitions of Freemasonry which have been given in different ages, and by different writers, will clear the way, and form a preliminary step to the consideration of its general principles, and show in what manner they are applicable to all mankind in every age and nation.

1. In a MS. which has the reputation of having been written by King Henry VI., we have this definition of masonry. "Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereyune, and its sondrye werkynges; sonderlyche, the skylle of reckenynge, of waightes and metynges, and the true manere of façonnynge al thynges for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne." And again, the same document asserts that the arts which have been taught to mankind by masons, are "agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and religyonne."

In these definitions we find nothing of an exclusive or unapproachable nature; for natural, mathematical, and mechanical knowledge, have been practised in every age, and by every people upon the face of the globe.—Whether we turn our eyes to the east or to the west—to India and China—Egypt and Greece—Scandinavia and Brittain—Mexico and Peru—the remote islands of Australia on the one hand, or Iceland and Spitsbergen on the other—we shall find every where traces of genius and skill of the highest antiquity, which excite our astonishment, and prove beyond a doubt, that how proud soever we may be of our progress in the above arts

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and sciences, we were equalled, and in some instances surpassed, by those primitive nations. The monuments of India and Egypt, with those of what we denominate the New World, exhibit the perfection of science, and the triumphs of human ingenuity; as the ruins of Herculaneum and Pompeii have thrown open to our inspection the elegance and luxury of the Greeks and Romans at the period when these cities were destroyed by the fearful eruptions of Mount Vesuvius in the time of Titus, a short time after the destruction of the temple of Jerusalem.

Recent discoveries in central America have made us acquainted with a series of facts which display the scientific acquirements of an unknown people, whose antiquity cannot even be conjectured. Stephens, in his "Incidents of Travel," has the following reflections in the midst of the magnificent ruins of Copan in Mexico. "There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and the world's great mistress on the Egyptian plan; but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen; beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city is desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean; her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and perhaps never to be known at all. The place where we sat—was it a citadel, from which an unknown people had sounded the trumpet of war? or a temple for the worship of the god of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery; dark, impenetrable mystery; and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation;—here an immense forest shrouds the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest." One thing however is quite certain. These ruins exhibit a knowledge of the sciences, which is not surpassed by any nation of the ancient world.

The arts then being of universal application—Freemasonry—which teaches those arts, is of universal application also; and hence cosmopolitical

2. The next definition of Masonry which I shall adduce in proof of the same proposition, was propounded at the revival of masonry by Dr. Anderson, the learned author of the History and Constitutions of Masonry.

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whose opinion, in those days was considered decisive on every point connected with the order. As the former related exclusively to science, this is confined to morals; and will be found equally comprehensive. "The end, the moral, and purport of Masonry is, to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity."

I have considered this definition with great attention, and cannot find anything exclusive in the terms by which it is set forth. It is applicable to all mankind, in every situation, condition, and religion. There can be no exceptions to the universality of its principles; and the virtues which it enjoins, may be practised by old and young of both sexes, in all nations, whether savage or civilized. To subdue the passions has been the universal aim of mankind. All have placed their hopes upon it; and hence sprang the first idea of the Γνωθι σεαυτον, which was inscribed on the portal of the heathen temples, that it might prove a stimulus to virtue, of which it was the first lesson, and lead to the desirable consummation in which all excellence was blended, of subduing the passions. Few attained this blessed serenity of mind, but Socrates was amongst the number; for Zopyrus, an eminent physiognomist, having declared that he discovered in the features of that philosoper evident traces of many vicious passions; the friends of Socrates derided his judgment, which they declared was eminently at variance with fact. But Socrates acknowledged his penetration; confessing that he was naturally disposed to vicious indulgences, but that he had subdued his passions by reason and philosophy.

Amongst the early Christians, many of whose names have been inscribed on the lists of the order, whether truly or not is immaterial to our present purpose, this result was frequently acquired; of which the history of the persecutions affords numerous instances; and without it the religion of Christ could not have been successively promulgated in the midst of dangers, and under the constant dread of bonds, imprisonment, and death.—Tacitus thus mentions the facts. "Their sufferings at their execution were aggravated by insult and mockery; for some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified; and others were wrapped in pitch shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night." And Juvenal, to the same purport says "they were subjected to be burned in their own flame and smoke, their head being held up by a stake fixed to their chin, till they made a long stream of blood and melted sulphur on the ground." And they endured these accumulated sufferings with a constancy that elicited the admiration even of their enemies. They had a great contempt for the things of this world, and cherished such strong hopes of immortality, that they surrendered themselves cheerfully to sufferings, and despised death under whatever fearful form it might be presented to them.

Here then we have a clear proof that the early christians practised the

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moral definition of Masonry. They subdued their passions; did not their own will; made a daily progress in a laudable art; and practised morality, charity, goodnature, and humanity.

If we turn to the savages of the east or the west, we shall find the same general principle exemplified;—they attained such a mastery over their passions under circumstances the most distressing, that when the fortune of war placed them in the hands of their enemies, they despised torment and courted death; and instead of trying to conciliate their persecutors, they taunted them with their own performances, and dared them to proceed to the utmost extremity of inflicting pain; dying at length with a song in their mouth, and joy and peacefulness in their hearts.

So extensive was the operation of Masonic principles, even in the absence of Masonry itself; and so boundless was the influence of those peculiar virtues which it recommends and enforces, that their operation may justly be pronounced to be universal in extent, and consequently unlimited in its practice.

3. The next definition we meet with was promulgated about the middle of the 18th century. It is peculiarly cosmopolitical, and requires no explanation to point out its universal tendency. "Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever arts flourish, there it flourishes also. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an universal language. Hence many advantages are gained; the distant Chinese, the wild Arab, the American savage, will embrace a brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices."

4. "Freemasonry is a benevolent order, instituted by virtuous men, for the praiseworthy purpose of spreading the blessings of morality and science amongst all ranks and descriptions of men."

5. "Freemasonry is the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves, and our duty to others."

These definitions of Masonry convey the same truth, that its purposes are benevolent, and being spread over the whole universe, operate, without respect of persons to make men happy in this world, with the hope of having it increased in the world to come. Like the former definitions, they refer, not only to the inhabitants living in the 19th century, wheresoever dispersed under the wide and lofty canopy of heaven, but to all nations, kindreds, and people, from the formation of the world. In this respect it is like christianity, which is also a cosmopolite institution, comprehending all mankind in one fold under one shepherd, and embracing them in the universal scheme of unlimited redemption. There never was any nation under heaven, how savage soever its inhabitants might be, who had not some notion of a Supreme Being, and a future state of existence. Their

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opinions were often fanciful, and frequently erroneous, but none were buried in a gloomy atheism. Each had its scale of virtue which was reputed to translate them to the good spirit after death.

Amongst the principal nations of the earth, a peculiar institution was in existence which promised eternal happiness in Elysium to all who were initiated into its mysteries; while the deepest and most painful caverns of Tartarus were allotted to the atheist, and the despiser of these celebrations. Thus Cicero asserts that it is by the influence of the Mysteries that mankind are drawn from a savage life, and modelled by humanity. Hence they are called *Initia*, because they are the beginnings of a life of reason and virtue; and men receive from them a superior degree of happiness here, with the promise of a better life hereafter. And Plato says to the same effect. "In my opinion the institutors of the Mysteries were well acquainted with the manners and dispositions of men; for in these rites the aspirants were taught that those who died without being initiated, would for ever stick fast in the mud and filth of Tartarus; whilst those who were purified by initiation, should, after death, be advanced to the habitations of the celestial deities."

In these extracts we find principles enunciated which correspond in a great measure with the above definitions of Freemasonry; and show that similar ideas existed, and produced the same conclusions in every age and nation of the world; for the precepts of our noble order have been admitted throughout all time, as the best calculated to produce human happiness here, and lead to a more perfected and ineffable bliss hereafter. The patriarchs practised it, and founded their dearest hopes upon it. The Jews professed it, although they did not in practice conform to its dictates, as may be instanced in the case of the woman taken in adultery. "Her crime was manifest," says Dean Kirwan, "and her punishment exactly laid down in the law; yet it filled the just soul of the Redeemer with indignation, to see men so criminal as the Pharasees, the slaves of every passion, under the mask of extraordinary zeal, standing forward with clamour and eagerness, to avenge the violated law; he therefore answered them in a way not to palliate the offence, but which strictly conveyed the indispensable concomitant of true zeal,—Let the man who is without sin amongst you cast the first stone at this unfortunate woman!" A decision too pointed not to have a most apt and a most humiliating effect; for, as the Evangelist reports, "they retired one after another silent and confounded."

Even the heathen eulogised the beauty of virtue, although they misapplied the term, and believed it to consist in practices which revelation condemns in the strongest terms. "Disciplines," says Hippodamus the Pythagorean, "are the sources of erudition, and cause the desires to be impelled to virtue. But the laws, partly detaining by fear, repel men from the commission of crimes, and partly alluring by honours and gifts, excite them to virtue. And manners and studies fashion the soul like wax, and

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through their continued energy impress in it propensities that become, as it were, natural It is necessary, however, that these three should have an arrangement in conjunction with the beautiful, the useful, and the just; and that each of these three should, if possible, have all these for its final intention; but if not all of them, it should at least have two or one of them as the mark at which it aims, in order that *disciplines*, *manners* and *laws*, may be beautiful, just, and advantageous."

This reasoning is purely masonic; but if we refer to the lives of those to whom this man preached, we shall find them replete with conduct which is in direct opposition to the precepts, because they mistook the meaning of the word virtue, and classed on an equality with it, many unsocial, selfish, and fiend-like passions. How different are the conclusions of our glorious science, which centre all the benevolent affections of the mind in charity and Brotherly Love. In the words of one who was not a Mason by initiation, but was truly a brother in his heart, "how perfective of human nature and human happiness that system is, which, even in the face of an enemy, observes a brother; which is one continued line of exhortation to unbounded benevolence, and whose illustrious founder has declared, that its professors should be known and immortalized by that one sentiment alone; thus pointing out the means of beginning our heaven upon earth, and antedating here below the joys and tranquility of the blessed."

6. "Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation and inspires them with the most exalted ideas of the perfections of the Divine Creator."

Here we have a direct assertion of the universality of Masonry, for the precept is applicable to all people that ever existed, or that ever shall exist throughout the whole course of time. The homage which is due from the creature to the Creator is a natural feeling, implanted in the heart by the deity himself, and existing with the most barbarous as well as the most enlightened people. None, who saw the course of the sun by day, the moon and the stars by night, the growth of vegetables, summer and winter, seedtime and harvest, could be ignorant of the existence of some superintending phenomena;—every thing preserving the most perfect order and regularity; for the most barbarous and savage people—possessing but a single spark of reason—could not be induced to believe that the sun and the moon occupied their places by chance, that by the effect of accident the trees put out their buds at one season of the year, the blossoms and leaves at another, which ripened into fruit in a third, and were cast aside in a fourth, because they were useless in an inclement winter. Even Aristotle, who, if not an absolute atheist, was on the very verge of it, could say, "that to believe the gods to be the first beings, is a divine truth; and

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that, though arts and sciences have probably been often lost and revived, yet this opinion has been preserved as a relic to this very time."

There is an excellent passage to the same effect in a writing of the last century, which is worth preserving. "The judgment that every wicked man necessarily and immediately makes concerning any unjust act of another, by which he himself happens to suffer, will for ever convict him of knowing well that difference of moral good and evil, which he is not willing to make the rule of his own behaviour. This is what the Apostle calls the law written in men's hearts, by which they are a law unto themselves, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another; therefore it is certain men are naturally conscious of the difference of good and evil, and of the consequent desert of their own actions. It is natural for them to apprehend that this judgment of their own consciences is the judgment that God also passes upon them; and the scripture very clearly affirms that it is so."

From such arguments we deduce the universal application of the definitions of Masonry under our present notice, in proof of the fact that the order is cosmopolitical.

7. "The zeal of Masons in the acquisition of knowledge is bounded by no space, since they travel from east to west in its pursuit; and the principles which actuate them are highly conducive to morality; viz., the attempt to rule and govern the passions, and to keep a tongue of good report, that where candour cannot commend, silence will, at least, avoid reproach."

8. "The Masonic system exhibits a stupendous and beautiful fabric, founded on universal piety, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion; concentrating, as it were, into one body, their just tenets, unincumbered by the disputable peculiarities of all sects and persuasions."

These definitions need no comment. The reference which they contain to universality, to the application of Masonry by all religious sects, and the professors of every mode of faith who practice genuine religion in its purity, are too evident to be denied, and too plain to admit of dubitation or dispute. They exhibit a beautiful picture of the genius of Masonry opening wide her arms of benevolence to receive the children of men; like the Saviour of mankind inviting his creatures to accept the salvation which he freely offers without money and without price. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls. For my yoke is easy, and my burden is light."* And his benevolent intentions are confirmed by St. Paul in his cosmopolite assertion that "there is neither Jew nor Greek, there is neither

*Mat. xi. 28, to end.

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bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."* And again, with more universality of application in another place, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all."†

9. "Masonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols."

This illustration, when divested of its first member, is peculiarly applicable to all those remarkable institutions which prevailed amongst heathen nations, and were denominated Mysteries, but are now called the Spurious Freemasonry. it is true, they eulogised morality in pompous language, but practised it not; or more correctly speaking, understood it not. Ovid affirms,

> Ingenuas didicisse fideliter artos,
> Emollit mores, nec sinit esse foros;

a sentiment which is extremely apposite, and embodies an attribute of Masonry; for by the study of the sciences, our order asserts that we acquire a propensity to benevolence, and a desire to be useful to our fellow creatures. Horace, however, excludes morality from the practice of his "good man," confines it to obedience to the laws of our country. Vir bonus est quis! Qui consulta patrum, qui leges juraque servat.

Charondas, the Catanæan philosopher, thus recommends morality.—"Wanton insolence and injustice are the attendants of shamelessness and impudence. And destruction follows these. Let, however, no one be impudent, but let every one be modest and temperate; because he will thus have the gods propitious to him, and will procure for himself salvation.—For no vicious man is dear to divinity. Let every one likewise honour probity and truth, and hate what is base and false; for these are the indications of virtue and vice."

It will be unnecessary to multiply instances of the love of virtue amongst the heathen in theory—that fact is notorious. But the fate of their best and most virtuous men will show the kind of estimation in which their moral harangues were held by the people. Pythagoras was slain. As he sat in council with his friends in the house of Milo, it was set on fire by some one out of envy because he had been refused admission. Pythagoras made his escape, for the envious man had vowed to take away his life; and having procured the assistance of a few unworthy men the philosopher was hotly pursued. Coming to a place full of beans, he stopped short saying, "it is better to be taken than to tread amongst the beans; it is better to be killed than to speak," and his pursuers accordingly slew him. In a similar manner most of his disciples lost their lives. Aristides was banished from his country out of envy, because by his upright and virtuous

* Gal. iii. 28.
† Col. iii. 11.

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conduct he had acquired the appellation of "the Just." Alcibianes was killed by a faction; Socrates was put to death for his virtues; and it was at all times dangerous for any one to be celebrated for his benevolence, justice, or kindness to the poor.

If we take a view of the heathen morality through the medium of its public institutions, we shall not enjoy a more favourable picture of its operation. Law and religion were equally sanguinary; and a benevolent feeling towards those miserable beings who filled the laborious situations of life, would have been considered the extremity of weakness and folly. "They showed no mercy to the widow, did no good to the fatherless, nor helped any man in his distress."* To accomplish a favourite object, human life was sacrificed freely and without compunction or regret, as Pharaoh Necho sacrificed 120,000 men in a fruitless attempt to cut a channel from the Mediterranean to the Red Sea.

And if we refer to morality in a national point of view, the result will be exactly the same. Philosophers and hierophants gave public dissertations in praise of virtue, while they practised in private the most unbounded licentiousness. The morality of the pagans in India may be estimated from the Bayaderes or dancing girls, who were the property of the priests; and the public worship of the Lingam;—that of Greece and Rome by the excesses of the Dionysiaca, and the prostitution of virgins in the temple of Mylitta;—while the nations of northern Europe and America were addicted to the sacrifice of human victims, and believed the practice to be a service well pleasing to God.

It is evident, therefore, that if we would apply the last definition to the ages which were past at the advent of Christ; we must reject the first member of the sentence, and leave out the allusion to morality. Its practice is indeed cosmopolite, and it was lauded amongst every description of people, but its object was mistaken, and consequently true morality—the love of God and of our neighbour, and the practice of every moral and social virtue—was unknown. But the remainder of the definition applies with great propriety to the ancient mysteries of every country in the world, which were truly veiled in allegory, and illustrated by symbols. The former consisted in a description of the reputed death of a celebrated individual who was indifferently named Osiris, or Bacchus, or Adonis, or its equivalent in every other nation; with the ceremony of discovering the lost remains, and raising them to a more decent interment. The same legend with precisely the same reference, formed the basis of the Spurious Freemasonry, in every quarter of the globe.

10. The following, with which I conclude this portion of the subject, can scarcely be termed a definition of Masonry. It is rather a general admonition respecting the practice of religion, which has been introduced

* Baruch vi. 37,38.

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into the ancient charges for the express purpose of showing the cosmopolitical nature of the institution. "In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled and worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinions) by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles Noah, enough to preserve the cement of the lodge. Thus Masonry is the centre of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

This latitudinarian principle is well adapted to a society which is considered to be universal. It is expressed in such general terms as to be no burden upon any man's conscience, because it meddles with no system of religion, and leaves every member at full liberty to follow that way of faith in which he had been educated.

The modern lectures have rather encroached upon this universal principle by the introduction of subjects which bear a direct and exclusive reference to christianity. The historical Landmarks of Masonry, as laid down in the lectures which are enjoined by authority in the 19th century, are, many of them, types of the christian religion; and they cannot be otherwise explained. And in a christian Lodge, they either refer to christianity or nothing. In a Jewish Lodge, our Hebrew brethren would interpret them differently, if they form a portion of their lectures, which is somewhat doubtful; and we are quite certain that in a Turkish Lodge they would be carefully excluded. It is clear therefore that the lectures of Masonry are arbitrary; and, with the exception of a few determinate Landmarks, vary essentially in different countries; being constituted in such a manner as to agree with the peculiar habits and belief of the fraternity who use them; that the introduction of no startling facts or unacceptable doctrines, may cause disputes or divisions to arise amongst a brotherhood who profess to be cemented by the indissoluble chain of Brotherly Love.

The cosmopolitical construction of Masonry may be also verified by the reputed extent of the Lodge, which in length, and breadth, and depth, and height, is a representation of the universe as the temple of the living God. Thus the Lectures of Masonry teach that "the universe is the temple of the deity whom we serve;—wisdom, strength, and beauty are about his throne as the pillars of his work; for his wisdom is infinite, his strength is omnipotent, and beauty shines forth through all creation in symmetry and order; he hath stretched forth the heavens as a canopy, and the earth he planted as his footstool; the canopy of his temple is crowned with stars as with a diadem; the sun and moon are messengers of his will, and all his law is concord."

In this quotation from the old lectures of Masonry we find that a Ma-

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son's Lodge is a symbol of the universe, which is the magnificent temple of the deity, or the centre of the divine circle. But where is the circumference? This we are totally ignorant of. The centre however is sufficient for our present purpose, for it fills all known space, and extends throughout extent. The centre of the Almighty circle which the deity alone can fill, occupies millions upon millions of miles, farther than the human eye can reach, with all the assistance which the most improved instruments are able to afford. Sir John Herschel, in his "Essay on the power of the Telescope to penetrate into Space," a quality distinct from the magnifying power, informs us that there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own, while the astronomer, who should record the aspect or mutation of such a star, would not be relating its history at the present day, but that which took place two millions of years gone by.

So universal is Masonry. All mankind are creatures of the same God, and equally the objects of his care. He makes his Sun to shine upon the evil and the good alike, and sendeth rain on the just and unjust, for there is no respect of persons with him. Thus also in Freemasonry "a king is reminded that though a crown may adorn his head and a sceptre his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. The statesmen, the senator, and the artist, are there taught that, equally with others, they are by nature exposed to infirmity and disease; and that an unforseen misfortune or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. Men of inferior talents, who are not placed by fortune in such exalted stations, are instructed by Masonry to regard their superiors with respect, when they behold them voluntarily divested of the trappings of external grandeur, and condescending, in a badge of innocence and bond of friendship, to trace wisdom and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and wisdom is the channel. Wisdom and Virtue alone, mark distinction amongst Masons."

From all these arguments and demonstrations we conclude that Masonry is an institution which is applicable to all mankind, in all ages and conditions of humanity; and its construction is so perfect, that, although it has been strictly scrutinized, by enemies as well as friends, yet, notwithstanding the existence of a few anomalies, from which no human establishment is free, no material flaw has hitherto been found, of sufficient importance to endanger its existence. It has outlived the envy of its opponents, and gathered strength from every hostile attack. In some countries Church and State have been arrayed against it without effect;—dema-

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gogues and adventurers have endeavoured to obscure its purity by heaping upon it every kind of absurd innovation; but their respective systems, after an ephemeral existence have sunk, one after another, into merited oblivion, leaving Freemasonry to enjoy its triumph;—seceders have threatened to betray its secrets, but all their attempts have signally failed. The order being based on Brotherly Love and Charity, is imperishable. "Masonic secresy," says brother Blanchard, a learned transatlantic Mason, "is a mysterious thing—it has never been divulged. The most tattling man, if he be a Mason, keeps the secret. There is no risk of him. Enrage, discipline, expel—he never tells! Mad, drunk, or crazy—he never tells! Does he talk in his sleep? It is not about Masonry. Bribe him in his wants—tempt him in his pleasures—threaten him, or torture him, he will endure being a martyr, but—he never tells!" All that have opposed its progress have shared the same fate, being met by the obloquy and derision of mankind.

CHAPTER II.

The Lodge.

The secunde artycul of good Masonry,
As ye mowe hyt here hyr specyaly,
That every mayster, that ys a Mason,
Most ben at the generale congregacyon.
Where that the semble schal be holde;
And to that semble he most nede gon,
But we have a resenabul skwsacyon,
Or but he be unboxom to that craft,
Or with falssehed ys over-raft,
Or ellus sekenes hath hym so stronge,
That he may not come hem amonge;
That ys a skwsacyon, good and abulle.
To that semble withoute fabulle.

ANCIENT MASONIC MANUSCRIPT.

I have often admired the observation of Plutarch, when treating on mental tranquility. "That saying of Diogenes," he remarks, "extremely pleaseth me, who, seeing some person dressed very neatly to attend a public entertainment, asked him whether every day was not a festival of a good man? And certainly, that which makes it more splendid is—sobriety. For the world is a spacious and beautiful temple, which a man is brought into as soon as he is born, not to be a dull spectator of the works of art; but things of a more sublime nature, which have the principles of life and motion in themselves; such as the sun, moon, and stars; rivers, which are constantly supplied with fresh accessions of water; and the earth, which with the indulgence of a tender mother, suckels the plants,

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and nourishes her sensitive creatures. If life therefore is the most perfect institution to which we are introduced, it is but just that it should be passed in cheerfulness and tranquility."

In like manner, when a candidate is first introduced into a Lodge, which is a lively type of the world, he must not be an inattentive spectator, if he desires to reap any benefits from his initiation. He must, "read mark, learn, and inwardly digest," all he sees, for everything which is visibly displayed before his eyes is invested with a moral signification, that may be beneficially applied to some useful purpose of civil, social, or religious life. The lessons of virtue which are drawn from these sensible objects are of the utmost value, because they are applicable to all views and circumstances; and they are extremely pleasing and attractive, because they are dictated in a spirit of kindness and cheerful benevolence.

The earliest description of a Lodge that I have met with explains it as being "just and perfect by the number 3, 5, and 7." This was subsequently exemplified in the following prescribed form. "A lodge of Masons is an assemblage of brothers and fellows met together for the purpose of expatiating on the mysteries of the craft; with the Bible, Square, and Compasses, the Book of Constitutions, and the Warrant empowering them to act." In the formula used in the present day a further amplification has been adopted. It is here denominated "an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the order;—*just*, because it contains the volume of the Sacred Law unfolded;—*perfect*, from its numbers, every order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings;—and *regular*, from its warrant of constitution, which implies the sanction of the Grand Master for the country where the Lodge is held." Some distinguish between the Charter, Warrant, and Constitutions, which indicate the regularity of a Lodge; the first includes the sanction of the mysteries, forms, and ceremonies enjoined by the laws of the country where the Lodge is assembled;—the second is the ancient and lawful authority of the Grand Master;—and the third is the sanction of the Grand Lodge. In the middle of the last century the Lodge was discribed as "a representation of the world, in which, from the wonders of nature, we are led to contemplate the Great Original, and worship him for his mighty works; and for the same reason we are also moved to exercise those moral and social virtues which are incumbent on mankind as the servants of the Great Architect of the Universe, in whose form they were created."

The above definitions combined will show that a Lodge of Masons is a school for the practice of science and good manners; and a microcosm, or representation of the universe. From a principle of piety to the Most High, its pursuits lead to a knowledge of virtue both moral and social, and the exercise of those courtesies which produce confidence and mutual esteem betwixt man and man. In form and extent it is an oblong square; its

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length reaching from east to west, its breadth from north to south, its height, according to the most ancient definition, "inches, feet, and yards innumerable, extending to the heavens;" and its depth "to the centre of the earth;" which, in a globe or sphere, is the greatest extent that can be imagined. This universality was symbolized by the Theosophical Masons of the last century, as the "Heart of God in the centre of a cross, signifying the trinity in a globular Rainbow, wherein the *red*, signifies the Father's property in the glance of fire; *yellow* the Son's lustre and majesty; *blue*, the substantiality; the dusky *brown*, the kingdom of darkness. On such a Rainbow will Christ sit to judge; and thus is he undivided every where, and in that man who is born of God, is the whole undivided Heart of God, the Son of man, sitting in the circle of his life upon the Rainbow at the right hand of God; for that man is Christ's member, his body, his brother, his flesh, his spirit;—power, majesty, heaven, paradise, elemental stars, earth and all, is that man's who in Christ is above hell and devils, though his earthly life be under heaven, stars, elements, hell and devils."

The Lodge stands "on holy ground;" having been consecrated by three offerings on the spot where Solomon's temple was erected; all of which were distinguished by the visible appearance of the Angel Lord of the Covenant—Jehovah—the Messiah, or Christ, as types of his presence on the same mountain to work out human salvation by his death upon the cross. It is placed, according to the testimony of the old York Lectures, "on the highest hill or in the lowest vale; in the valley of Jehoshaphat or any other secret place;" that if a cowan, or intrusive listener should appear, the Tyler might announce the fact by the usual report; and the Master, being thus cautioned, the business of the Lodge might be suspended till enquiry were made into the causes of the interruption; and in case of actual danger, the Jewels might be put by, the Lodge closed, and the brethren dismissed to their respective homes. This exclusive principle was used by the Essenes and the early christians in times of hot persecution, when they were reduced to the alternative of either abandoning their religion, or celebrating its rites in secret crypts and caverns. The same custom was resorted to by the Freemasons in the middle ages, but with a different purpose. Their design was not to practice forbidden rites, but to guard the secrets of their art from the knowledge of the profane; and it is well known that in the earliest era of the Masonic establishment, a geometrical figure, or canon, was adopted in all sacred buildings, which had an import hidden from the vulgar. It was called the Vesica Piscis; and had a decided reference to the christain religion, and also an equal analogy with other mysteries professed by the first society of Masons.* For the purposes of these meetings, crypts and secret conclaves were constructed, where the Lodges were always held.

* Dallaway. Archit. p. 418.

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The pavement of a Lodge is mosaic—the opus Grecanicum of the ancients—skirted with the "indented Tarsell," or tesselated border. These little lozenge-like tessaræ, being alternately white and black, refer to the quick recurrence of pleasure and pain, happiness and misery, by which this life is diversified; the white squares representing virtue and happiness, and the black ones vice and misery. Indeed the designs of Providence could scarcely be accomplished in the absence of such a wise dispensation. The nature of man is so very imperfect, that uninterrupted ease and enjoyment would introduce presumption and impiety, and terminate in destruction. It was from such considerations as these that our Royal Grand Master confessed, "It is good for me that I have been afflicted, that I might learn the statutes of the Lord." Affliction and pain are sent to us as friends and correctors; for "whom God loveth he chasteneth." In a word, without affliction we should never become master of that valuable Masonic precept which teaches us to know ourselves, and to do to others as we would have them do to us.

The equal distribution of the tesseræ in our Mosaic pavement would seem to imply that virtue and vice are equally spread over the face of the earth. A moral writer of the last century however disputes the fact, and I am inclined to agree with him. He says, whatever be the sum of misery in the world, there is a much larger sum of happiness. The weather is sometimes foul; but it is oftener fair. Storms and hurricanes are frequent; but calms are more common. There is some sickness; but there is more health. There is some pain; but there is more ease. There is some mourning; but there is more joy. There is complexional depression that asks—wherefore is light given to him that is in misery?—but it bears no proportion to the native cheerfulness which is open to the agreeable impressions of surrounding nature. Multitudes have been crushed under the foot of cruelty; but greater multitudes have remained unmolested by the oppressor. Many have perished with hunger and nakedness; but more have been supplied with food and raiment. If we thus survey the chequered face of human life at large, we shall find its bright spaces more numerous than its shadows."

This conclusion has been formed under the influence of christianity.—Other religions entertain a more melancholy view of the state of human nature. "I have heard," says Lane,* "Arabs confess that their nation possesses nine-tenths of the envy that exists among all mankind collectively. Ibn Abbas assigns nine-tenths of the intrigue or artifice that exists in the world to the Copts; nine-tenths of the perfidy to the Jews; nine-tenths of the stupidity to the Maghrabees; nine-tenths of the hardness to the Turks; and nine-tenths of the bravery to the Arabs. According to Kaab El-Ahbar, reason and sedition are most peculiar to Syria; plenty and dagradation to Egypt; and misery and health to the Desert."

* Arabian Nights, vol. I. p. 125.

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Freemasonry teaches her children, through the medium of the symbolical floor of the Lodge, to observe the diversity of objects which beautify and adorn the creation, the animate as well as the inanimate parts thereof. The Blazing Star in the centre, refers us to that grand luminary the Sun, which enlightens the earth by its benign influence, and dispenses its blessings to mankind in general; giving light, life, and motion, to all things here below. The indented Tarsel, or tesselated border, refers to the planets in their several revolutions, which form a beautiful skirtwork round the Sun, as the other does to the pavement of a Mason's Lodge.

The ornamental crown of the Lodge is its cloudy canopy, which is accessible by a series of steps called the Ladder of Jacob, that reaches to the heavens, and rests on the volume of the sacred law; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Providence; which belief strengthens our *faith* and enables us to ascend the first step. This naturally creates in us a hope of becoming partakers of the promises therein recorded; which *hope* enables us to ascend the second step. But the third and last being *charity*, comprehends the whole, and the Mason who is possessed of that virtue in the amplest sense, may justly be deemed to have attained the summit of his profession; figuratively speaking to an ethereal mansion veiled from mortal eye by the starry firmament, and emblematically depicted in a Mason's Lodge by seven stars, which have an allusion to as many worthy brethren, regularly initiated, passed, and raised, without which number no Lodge is esteemed perfect, nor can any gentleman be legally initiated into Masonry within its walls.

The altar of the Lodge is a pedestal in the form of a double cube, on which is displayed the holy bible to confer upon it the attribute of justice. And why is the open bible said to be the emblem of justice? I answer in the expressive words of an eloquent writer, because there is no other virtue of such absolute importance and essential necessity to the welfare of society. Let all the debts of justice be universally discharged; let every man be just to himself and to all others; let him endeavour, by the exercise of industry and economy, to provide for his own wants, and prevent himself from becoming a burden upon society, and abstain, in the pursuit of his own subsistence, from every thing injurious to the interests of others; let every one render unto all their due—that property which he is obliged by the laws of the land or by those of honourable equity, to pay them; that candour and open dealing to which they have a right, in all his commercial intercourse with them; that portion of good report to which their merit entitles them; with that decent respect and quiet submission which their rightful civil authority demands. If justice were thus universally done, there would be little left for mercy to do. The universal discharge of this one duty would produce, in human life, a picture of happiness that would content the eye of charity. Gencrosity would have only

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to spread a heightening colour over, and breathe a richer spirit into the piece. The acts of Justice are the pillars of society; if they stand firm, undefaced, and fair, charity will have only to beautify the capitals of the eternal columns, and lend a little ornament to the well supported fabric.—Let mankind be left to themselves without molestation; to the unimpeded operations of their own powers; to the goodness of nature and of God; and pity will have few tears to shed; friendship few words of comfort to utter; and beneficence but few offices of relief to perform.

The fixed lights of the Lodge were formerly represented by "three windows supposed to be in every room where a Lodge is held; referring to the cardinal points of the compass, according to the antique rules of Masonry." There was one in the East, another in the West, and another in the South, to light the men *to*, *at*, and *from* labour; but there was none in the North, because the sun darts no rays from thence. These constitute the symbolical situations of the three chief officers. Hence our transatlantic brethren affirm that "a Lodge is, or ought to be a true representation of king Solomon's temple, which was situated North of the ecliptic; the sun and moon therefore, darting their rays from the South, no light was to be expected from the North; we therefore, Masonically, term the north a place of darkness." The W. Master's place is in the East; to call the brethren *to* labour; the J. W. is placed in the South, to cheer and encourage them *at* their work; and the S. W. in the West, to dismiss them *from* their daily toil. And the Lodge was so constructed that if a cowan was caught listening or prying into the business of Masonry, he was punished by "being placed under the eaves in rainy weather, to remain exposed to the droppings till the water ran in at his shoulders, and out at his heels."*

The above description of a Mason's Lodge will be found to embrace a perfect picture of the universe, both in its attributes and its extent. The sun governs the day, the moon the night, and the stars illuminate the spangled canopy of heaven; while the earth is spread with a carpet of natural mosaic work, beautiful to the eye, and administering to the necessities of man. The hills are adorned with flocks and herds; the valleys stand thick with golden grain; the parterres of nature are covered with fragrant flowers and nutritive herbage. "He watereth the hills from above; the earth is filled with the fruit of his works. He bringeth forth grass for the cattle; and green herb for the service of men; that he may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart."† The ocean flows round it as a beautiful skirtwork or tesselated border, not merely as an ornament, but as a medium of communication between distant countries, and a gigantic reservoir for the production of

* Old Lectures.
† Psalms civ. 13, 14, 15.

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food, "wherein are things creeping innumerable, both small and great beasts." The cloudy canopy is a symbol of heaven, and the steps which lead to it are the innumerable emenations from the three Theological virtues, Faith, Hope, and Charity.

CHAPTER III.

The Ritual of Building.

Every towere bretered was so clene
Of chose stone, that were far asundre;
The workmen have with fell and sterne visages
Of riche entayle
Wrought out of stone, and never like to fail,
And on each turrett were raised up figures
Of savage beasts.

LIDGATE.

SUCH is the design and such the uses of a Mason's Lodge. But before it arrives at this perfection, many preliminary ceremonies are necessary.—If an oblong building be erected for the purposes of a barn or warehouse, it never changes its character, but remains a barn or warehouse to the end of its days. But if the same edifice be constructed for a Mason's Lodge, the rites of building, dedication, and consecration, convey to it a higher destiny. It then becomes a place where science is taught, and the precepts of morality and virtue are unfolded; and by the influence of its ornaments, furniture, and jewels, it acquires a solemnity of character, and a devotion of purpose, that excite veneration, and give it an aspect of holiness even in the opinion of the most casual visitor, who, though not a Mason, may be incited by curiosity to inspect its internal arrangements, and speculate upon the uses of the various symbols and regalia which are disposed with such order and regularity within its walls.

Freemasonry is an institution of ceremonies. Every point, part, and secret which it contains, is hedged about with forms that preserve it from the prying eyes of the uninitiated on the one hand, and from deterioration in its transmission from age to age amongst ourselves, on the other. This attachment to ceremonial observances is by no means either singular or of modern invention. Their use was dictated by the divine example at the creation;* sanctioned on the same authority, by the practice of the patriarchs, and the elaborate ordinances of the Jewish church; and at length introduced into christianity by the command of its founder, and the precepts and admonitions of his holy Apostles. Thus St. Paul, speaking to the Corinthians on the ceremonies of the church, which had been violated

* See the Historical Landmarks of Masonry, vol. i. p. 494.

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by the introduction of new and unauthorized innovations, said, "Let all things be done decently and in order."* His admonitions on this head are extremely comprehensive, and embrace a series of observances which were dictated by inspiration, and intended to be binding on christians to the end of time. On this subject the Church of England is eloquent.—She says, "without some ceremonies it is not possible to keep any order or quiet discipline; and therefore we think it convenient that such ceremonies should be used as are best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living."†

As the use of ceremonies was considered necessary in a church divinely founded; how much more in an institution like that of Freemasonry, is it necessary and appropriate to confer beauty and solidity on the system.—Ceremonies however, considered abstractedly, are of little value, except they contribute their aid to impress upon the mind scientific beauties and moral truths. And I will undertake to affirm that our system, complicated as it is, does not contain a single rite that is barren of intellectual improvement; and they all bear a reference to corresponding usages contained in the book which is always spread open on the pedestal of a Mason's Lodge. Bishop Sanderson makes them the test of obedience. He says, "let Ceremonies be as very trifles as any man can imagine them to be; yet obedience sure is no trifle. They mistake the question when they talk of pressing ceremonies. It is Obedience, formally, that is required;—ceremonies not otherwise pressed than as the matter wherein that obedience is to be exercised. If a Master appoint his servant to do some small matter that he thinketh fit to have done, though of itself of no great moment, yet he will expect to be obliged; and it is great reason he should. If in such case the servant should refuse to do the thing appointed, because he had no mind thereunto, and should receive a check or correction for such refusal; could he sufficiently excuse his own fault, or reasonably complain of his master for dealing hardly with him by saying—the thing was but a trifle. It is not evident that the thing which made the master angry, and the servant an offender in that case, was not precisely and formally, the leaving of the thing undone, which, had it not been commanded, might have been left undone without any fault or blame at all, but the refusing to do it when he that had a right to his service commanded him?"‡.

Ceremonies are considered of such importance amongst Masons, as sometimes to be exhibited to the dead; but these are not proper to be publicly expatiated on, because they apply to such brethren only as have acquired a competent knowledge of the art; and are never displayed but in the most secret recesses of a closely tiled Lodge, and during the solemnization

* 1 Cor. xiv. 40.
† Introduction to the Book of Common Prayer. Of Ceremonies.
‡ Preface to Bishop Sanderson's Sermons.

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of a peculiar rite which none but Master Masons know. The ceremonies of Masonry commence before the footstone of the Lodge is deposited in the ground; and this is also accompanied by peculiar forms which consecrate the proceedings, and invest them with importance in the estimation of the public.

When the erection of a Masonic Hall, or Lodge Room has been determined on, the first thing to be considered is the Plan, which is a matter of the greatest importance; for the regularity of all the rites and ceremonies of the Order depend, principally, upon the proper construction of the place of assembly. Our continental brethren are governed in this particular by a Ritual of Building, which it is venal to violate; and they feel a more than common interest in a punctual observance of the ordinances there prescribed, that their Lodges may be erected, like horoscope of an expert astrologer, without the violation of any rule, even in the minutest particular; for as no correct decision respecting the native's destiny can be elicited from an informal figure of the heavens; so our continental brethren believe that the efficacy of Freemasonry will be considerably deteriorated, if there be any error or imperfection in the formation of the Lodge where its benefits are imparted.

In this country, Masonic Halls are frequently erected at a great expense, and when finished, are deficient in many things which contribute to the effect of the ceremonies, and the comfort of the brethren. These evils will surely arise when an Architect is employed who is not a Mason, and consequently ignorant of those especial accommodations which are indispensableto a good Lodge; and which none but Masons can appropriately introduce. Vitruvius tells us that the Ephesians had a very wise law relative to the construction of public edifices. The architect whose plan is chosen, enters into a bond by which he engages to forfeit the whole of his property if the building be not erected conformably thereto. If he fulfils the condition of his agreement, honours are decreed for him. If the expense exceeds the estimate by only one quarter, the surplus was paid by the party building; but if it amounted to more the architect was compelled to suffer the loss. It requires not only a talented architect, but an experienced Freemason, to build a Lodge which shall contain every requisite for the proper administration of all the ceremonies of the order. The following directions may be useful, but they are necessarily restricted in their application, because it is a subject on which it is impossible to be fully explicit on all points connected therewith.

First then, a Masonic Hall should be isolated, and, if possible, surrounded with loftly walls, so as to be included in a court, and apart from any other buildings to preclude the possibility of being overlooked by cowans or eavesdroppers; for Freemasonry being a secret society, the curiosity of mankind is ever on the alert to pry into its mysteries, and to obtain by illicit means, that knowledge which is freely communicated to

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all worthy applicants. As however such a situation in large towns where Masonry is usually practised, can seldom be obtained, with convenience to the brethren, the Lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor. In the latter case, the altitude of the lower part of the window, as prescribed in the Helvetian Ceremonies, is five cubits, calculating by the Masonic cubit of 18 inches, and measuring from the superficies of the floor within. The observance of this rule would effectually protect our mysteries from profanation, and assure the brethren of a perfect security in the performance of their secret ceremonies. These windows ought to be all on one side—the South, if practicable—and furnished with proper ventilators, that the brethren be not incommoded when pursuing their accustomed avocations, by the heat of the Lodge. The utility of ventilation is known to all good Masons; nor can a building be properly finished without these conveniences judiciously disposed.

The windows being placed at the above distance from the ground, will indicate, in some measure, the height of the room; which, to preserve a just proportion, must of course be lofty. The proper height, as prescribed by the ancient rituals, is 27 feet, corresponding with the dimensions of the Pillars in front of the Porch of Solomon's Temple, which had a mystical signification, and therefore, as we shall presently see, had an appropriate place assigned to them in the Lodge. They were hollow, to contain the constitutional records, being of sufficient capacity for that purpose; the diameter being 6 feet and the outer rim 4 inches thick. Some think that the Lodge Room should be 32½ feet in height to accord with the entire altitude of the Pillars including the plinths and capitals; but this would be out of all proportion; and if the principle be accounted orthodox, there is no reason why the entire bases should be rejected, which would make the room 54 feet in height, and constitute a monstrous absurdity.

The room should be furnished with a pitched roof, open within, and relieved with an ornamental framework of oak, or painted so as to resemble that species of timber. It should be supported on corbels running along the cornice, on which should be engraven Masonic ornaments, or the armorial bearings of eminent Masons in the Province where the Hall is situated, as a memorial of their zeal and activity for the general prosperity of the order. In estimating the height, it is to be reckoned from the surface of the floor to the extreme point of the gable. The dimensions of the room in length and breadth have not been authoritatively prescribed, because they will depend in a great measure on the situation of the Lodge, or the space which is assigned for its position; and this will often be extremely circumscribed in a large and populous place, where building land is scarce and dear, or the fund inadequate to any extensive operations.—But in all cases, a due proportion should be observed in the several members of the fabric wherever it is practicable, that no unsightly appearance

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may offend the eye, by disturbing that general harmony of parts which constitutes the beauty and excellence of every architectural production.

The principal entrance to the Lodge Room ought to face the East, because the East is a place of Light both physical and moral; and therefore the brethren have access to the Lodge by that entrance, as a symbol of mental illumination; for as Polydore Virgil quaintly says, "the manner of turnyne our faces into the easte when wee praie, is taken of the old Ethnikes, whiche, as Apuleius remembereth used to loke eastwarde and salute the Sonne. We take it in a custom to put us in remembraunce that Christe is the sonne of righteousnes, *that discloseth secretes.*" The approaches to the Lodge must be angular, for a straight entrance is unmasonic and cannot be tolerated. The advance from the external avenue to the East ought to consist of three lines and two angles. The first line passes through a a small room or closet for the accommodation of visitors before they have proved their qualifications to be admitted into the Lodge, by signs, tokens, and perfect points of entrance; for strangers must be lodged somewhere, and it ought to be out of sight and hearing of the Lodge, because on examination it is possible they might prove impostors, and their claims be consequently rejected. At the extremity of this apartment there ought to be another angular passage leading to the tyler's room adjacent to the Lodge; and from thence, by another right angle, you are admitted into the presence of the brethren with your face to the Light, and stand prepared to salute the W. M. So sacred are the proceedings of a Lodge, and such is their immeasurable distance from common observation and remark, that the door which opens from the tyler's room into the Lodge should be protected by a screen of thick moreen, or a double entrance door, that nothing whatever which passes in the Lodge should be heard even in this privileged apartment.

In every convenient place the architect should contrive secret crypts or closets. They are of indispensable utility, but in practice are not sufficiently attended to in this country. On the Continent they are numerous, and are dignified with the name of Chapels. Two of these apartments have already been mentioned; (1) a room for visitors; (2) the Tyler's room; added to which there ought to be (3) a Vestry where the ornaments, furniture, jewels, and other regalia are deposited. This is called the Treasury or Tyler's conclave, because these things are under his especial charge; and a communication is usually made to this apartment from the Tyler's room. There ought also to be (4) a Chapel for preparations, hung with black, and having only one small light placed high up, near the ceiling; (5) a Chapel for the dead, furnished with a table, on which are a lamp, and emblems of mortality; (6) the Master's conclave, where the records, the warrant, the minutes, and every written document are kept. To this room the W. M. retires when the Lodge is called from labour to refreshment, and at other times when his presence in the Lodge is not

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essential; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel. It is furnished with blue; and he transacts the Lodge business with his Secretary. The Ark of the Covenant is also deposited in this apartment. None of these closets should exceed 12 feet square; and may be of smaller dimensions according to circumstances. In the middle of the Hall there should be (7) a moveable trap door in the floor, 7 feet long and 3 or 4 broad, opening into a small crypt about 8 feet in depth; the use of which is known to none but perfect Masons who have passed through all the symbolical degrees.

These conveniences having been arranged by the expert architect, and transferred to the Tracing Board for permanent reference; the next care of the Master is to make due preparation for the ceremony of commencing the building in peace and harmony, and consecrating the ground to the purposes of Masonry by laying the foundation stone with all the usual formalities of the craft. In Germany this duty is discharged with the greatest care and circumspection; for it is considered inauspicious to omit any one ceremony, how trifling soever it may appear, which custom has rendered necessary on such an august occasion. A building committee is therefore appointed to make the preliminary arrangements, and nothing is done without its previous sanction.

CHAPTER IV.

The Foundation Stone.

"Thus saith the Lord God, Behold, I lay in Zion for a Foundation Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet."—ISAIAH.

THE appointment of a favourable day for levelling the footstone, is a question which occupies the serious attention of the building committee; for our ancient brethren, in the construction of any magnificent edifice, whether civil or religious, believed that the success of the undertaking depended, in a great measure on the genial influence of the time when the work was commenced. The Masonic days proper for this purpose, are from the 15th of April, to the 15th of May; and the 18th of April has been pronounced peculiarly auspicious for laying the Foundation Stone of a Mason's Lodge.

In this reference we find some remnant of the superstitions of bygone ages, when a potentate consulted his astrologers on the most fortunate period for commencing any public enterprise. According to Lane, who quotes from El-Is-hakee, the Mahometans consider Thursday and Friday, espe-

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cially the latter to be fortunate; Monday and Wednesday doubtful; Sunday, Tuesday, and Saturday, especially the last, unfortunate. It is said that there are seven evil days in every month; viz., the third, on which Cain killed Abel; the fifth, on which God cast out Adam from paradise, and on which Joseph was cast into the well; the thirteenth, on which God took away the wealth of Job and the kingdom of Solomon, and on which the Jews killed the prophets; the sixteenth, on which God exterminated the people of Lot, transformed the Jews into apes, and on which the Jews sawed Zacharias asunder; the 21st, on which Pharoah was born, and drowned; the 24th, on which Nimrod killed 70 women, and cast Abraham into the fire; and the 25th, on which a suffocating wind was sent upon the people of Hood. On the contrary, with us, Friday is deemed an unlucky period to undertake any important business. Thus Fynes Moryson, in his Itinerary, speaking of the king of Poland, in 1593, says, "the next day the king had a good wind, but before this, because they esteemed Friday to be an unlucky day, had lost many fair winds." And it still continues to be a superstition amongst the working classes of this country, that it is unlucky to be married on a Friday.

The above named time for laying the Foundation Stone of a Masonic Hall however, appears to be appropriate without any reference to a superstitious custom; because nothing can be more consonant with reason and propriety, than to commence a building in the early spring, that the workmen may have the whole summer before them to complete the undertaking advantageously, in order that they may celebrate the cape stone with confidence and joy.

A Master and two Fellow Crafts, if there be a dearth of workmen, or war, or famine, or distress, may lawfully begin the work of building a Lodge; but if none of these causes be in operation to impede the undertaking, he ought not to proceed with less than seven workmen, for reasons which are evident to every brother, but cannot be revealed. And seven days, at the least, before the period which the building Committee have fixed for the commencement of the work, the Master, by the assistance of his Secretary, should communicate such intention to every Lodge in the Province; having previously made his arrangements with the Provincial Grand Master. The Masters of Lodges are expected, on such occasions, to render their assistance, not only by being present at the ceremony of laying the foundation stone, but also "by furnishing a beam of cedar, sycamore, or fir, to place in the roof, besides such other voluntary offerings as may be most conveniant to themselves."

On the appointed day, the Lodges being all assembled in some convenient place, the Provincial Grand Lodge is opened in due form; and proof is strictly required of every visitor that he is a Mason, and qualified to be present, and to assist at the ceremonial. Visitors residing in the Province, not being members of any Lodge, should have a well known brother ready

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to testify that they have been regularly initiated into the order. Masters of Lodges ought solemnly to assure the Provincial Grand Master, that the persons whom they present, really belong to their own company; because at a great meeting, where many strangers are sure to assemble together on such an important occasion, unqualified persons might, if due caution were not observed, succeed in imposing upon the Lodge, and the brethren be innocently led to forfeit their Obligation. Strangers, therefore, should not only be strictly examined, but should also be required to produce their Grand Lodge Certificate, so that no doubts may remain on the mind of any of the brethren respecting the regularity of their initiation, and their indefeasable right to be present. They will then take the stranger's place; which is at the head of the procession; except they be Grand Masters or Deputy Grand Masters of another province, when the testimony of any brother that they hold, or have held this high office, shall be deemed a sufficient warrant for their admission; and a high place in the procession is usually assigned to them, at the pleasure of the Provincial Grand Master.

Instructions respecting the ceremonial are delivered by the Provincial Grand Master, who then demands to see the Warrant of the Building Lodge; and being satisfied on this point and all others by the usual enquiries, he proceeds to address the brethren present to the following effect. "I hereby, in the presence of all these Worshipful Masters, Wardens, and Deacons, and of all these Master Masons, worthy and diligent workmen of our secret Craft, do ask of you, and of your company, if you know yourselves, at this time, to have done anything contrary to the laws of Masonry, which has not been communicated to the provincial authorities, and whereby you ought to be suspended from your work?

WORSHIPFUL MASTER.

We are all good Masons at this very time.

PROVINCIAL GRAND MASTER.

Have you, amongst your company any brother guilty of brawlings, strife, and disobedience, in open Lodge?

WORSHIPFUL MASTER.

We have none, Right Worshipful Sir.

PROVINCIAL GRAND MASTER.

Have you any brother, who, after open Lodge, is guilty of drunkenness, common swearing, or profane words?

WORSHIPFUL MASTER.

We have none, Right Worshipful Sir.

PROVINCIAL GRAND MASTER.

Have you permission to do this day's work?

WORSHIPFUL MASTER.

We have; and if it be your will and pleasure it shall be here communited.

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After this ceremony has been performed, the Provincial Grand Master proceeds to say;

"Masters, Wardens, Deacons, and brethren; all here is right and as it should be. I give you joy of this day's work. It has begun in zeal—let it end in charity and brotherly love. May all Masons help us in our present undertaking; and let us give due honour to the Master and brethren of the —— Lodge, No. — for wishing to raise a Temple to Masonry. May the blessing of the Most High rest upon it. May the new Lodge increase in its prosperity; and may it be an asylum to harbour the poor brethren, and console the rich. Amen. So mote it be."

The Ark of the Covenant is now furnished by the Stewards with the Volume of the Sacred Law; and also with salt, clay, a pair of compasses, and other Masonic emblems; and they deliver the Veil to the Provincial Grand Master, who sprinkles it with essences. All the brethren present then walk round the room in procession, preceded by the purple, and from a basin of perfume, the Provincial Grand Master sprinkles them as they pass by him, exclaiming

"May all our deeds be sweet and savoury! May we be a refreshing odour to our poor and worthy brethren; for Charity is as sweet as roses!"

The Lodge being now adjourned, the public procession is formed; which will be found in a subsequent page, arranged for a Province, in accordance with the form prescribed by the authority of the Grand Lodge. The principles on which it is founded are precisely similar to the regulations of civil society; for although Freemasonry is undoubtedly a democratic institution, yet its degrees of rank are placed on the same scale of systematic gradation, as is used for the regulation of precedency in a state or kingdom.

It is an admitted principle in Masonry that the post of honour is the last place in the procession; which is accordingly taken by the Grand, or Provincial Grand Master, if he be present; a Grand Tyler with a sword being placed on each side, and a Sword Bearer before him; the swords being drawn, and the scabbards left behind. The Sword Bearer is preceded by the Standard of the Grand Master or of the Province, as the case may be, flanked by the Stewards with wands. Next in precedence are his company of the Grand or Provincial Grand Lodge, according to their office, clothed in purple, with Jewels of gold, and preceded by a Tyler with his sword also drawn. Then follow the private Lodges according to their numbers, each arranged in form; i. e. the brethren first; then the officers agreeably to their rank, the Master being the last person, who is attended by the banner of the Lodge. Thus the W. M. of the oldest Lodge will be placed immediately before the purple brethren; and if the Provincial Grand Master and his Staff be not present, he will then take precedence, or the last place in the procession.

On the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon

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staves painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the Masters of private Lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar; and the silken covering ought to hang down two feet on each side. In the centre of the procession is carried the Ark of Alliance, covered with a veil of blue, purple, and crimson silk, in alternate stripes, by four of the most aged Masons present, without regard to their rank in Masonry.

When the procession moves onward to the place where the foundation stone is prepared to be levelled, the music should play some solemn air; for lively tunes are indecorous and unsuited to this stage of the proceedings. Pleyel's German Hymn, Haydn's National Anthem, Handel's Minuet in Samson, or a slow march would be considered appropriate.

Having arrived within a proper distance of the spot, the procession halts, the brethren open to the right and left, so as to leave room for the Grand Master to pass up the centre, he being preceded by his standard and sword Bearer, the Grand Officers and brethren following in succession from the rear, so as to invert the order of procession. The Grand Master having arrived at his station on a platform, the brethren form themselves into a square round the stone, which is directed to be laid in the corner of the Amorites. An Ode is then sung; the Grand Chaplain repeats a prayer, and the Grand Treasurer having deposited the various coins of the realm, the cement is laid on the lower stone, and being spread with a silver trowel by the Grand Master, the upper one is let down slowly to solemn music. The Grand Master then descends to the stone, and proves that it is properly adjusted by the plumb, level, and square, which are delivered to him in succession by the three officers to whom they belong; after which the architect delivers to him the mallet, with which he gives three knocks upon the stone. When the operations are completed, the Grand Master makes an address to the assembly, in which he tells them, in such language as he may be pleased to use, that we are lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe;—that we have amongst us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out;—but that these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were entrusted, in peace and honour, to the Masons of ancient times, and have been faithfully transmitted to us; and that it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good, and our calling honourable, we should not have lasted for so many centu-

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ries, nor should we have been honoured with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests, and to defend us against all adversaries. We are assembled here to day in the face of you all to build a house for Masonry, which we pray God may deserve to prosper; by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world till time shall be no more.

The brethren all exclaim, "So mote it be."

The above detail has been adapted from the rituals which are used in Germany, France, and other continental nations; but I have inserted nothing which is inconsistent with our own practice; or which might not be used in this country without the slightest violation of the ordinance, for the above has been issued by our own Grand Lodge; and there are some points which I consider to be an improvement on our practice. I subjoin the continental formula.

After the brethren have formed themselves into a fellow crafts Lodge round the foundation stone, the architect is called for, who places himself in front of the Grand Master, who whispers in his ear something which all Master Masons know; on which the architect produces the plan of the building, which is inspected, and handed round amongst the brethren.—An anthem is then sung; and the Grand Master calls for the working tools of a Mason and anoints them with oil. He then delivers them to the W. M. of the building Lodge, who hands them to the architect. The Grand Master then says; "W. M. of the —— Lodge, what will your Lodge be like?

The W. M. answers nothing, but lifting up his right hand points first to the heavens, and then to the earth, and then extends his arms to their utmost limit.

GRAND MASTER.

That is a good plan, Worshipful Master; but have you nothing more to tell me?

The W. M. makes no verbal reply to this question, but puts his right hand on his heart, and presses the fore fingers of his left hand on his lips.

GRAND MASTER.

The W. M. does well, brethren, let us copy his example.

Underneath the foundation stone the officiating Master places some grains of Wheat, with a few drops of Oil and Wine, along with the coins of the country. In addition to which the Grand Master throws in a spoonful of salt, which is his exclusive privilege. The mortar is then spread as already described, and the stone descends; which is adjusted, &c., as before, accompanied by the following dialogue·

GRAND MASTER.

W. M. of the —— Lodge, what is the proper Jewel of your office?

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WORSHIPFUL MASTER.

The Square, Right Worshipful Sir.

GRAND MASTER.

Have you applied the Square to those parts of the stone that should be square?

WORSHIPFUL MASTER.

I have so applied it, and find it to be correct.

GRAND MASTER.

Brother Senior Warden what is the proper Jewel of your office?

SENIOR WARDEN.

The Level, Right Worshipful Sir.

GRAND MASTER.

Have you applied the Level to the stone?

SENIOR WARDEN.

I have done so, and find it to be correct.

GRAND MASTER.

Brother Junior Warden what is the proper Jewel of your office?

JUNIOR WARDEN.

The Plumb Rule, Right Worshipful Sir.

GRAND MASTER.

Have you applied that instrument to the several edges of the stone?

JUNIOR WARDEN.

I have taken the precaution to do so, and find the stone perfect?

GRAND MASTER.

Having full confidence in your skill in the Royal art, it only remains that I finish the work. (Here he strikes three times with a mallet upon the stone.) May this undertaking be conducted and completed by the craftsmen, according to the grand plan, in peace, harmony, and brotherly love.

The Grand Master, attended by the purple brethren then descends from the platform, and compasses the foundations of the building in solemn procession; after which returning to his canopy, he annoints the foundation stone with fresh oil copiously, till it runs down on all sides, saying,

"As Jacob the son of Isaac, the son of Abraham, fled from the face of his brother Esau, going from Beersheba toward, Haran, he tarried in a certain place all night where he slept on the cold ground, with a stone for his pillow in great discomfort. Here he had a vision of the gates of heaven, and when he awoke he anointed the stone on which he slept with oil, and named the place Beth El, or the House of God. In like manner I anoint this stone with pure oil, praying that in the building which may arise from it none but good men may enter, and men that fear God. Then may it truly be said, Behold how good and joyful a thing it is, brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the

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skirts of his clothing. Like as the dew of Hermon which fell on the hill of Sion; for there the Lord promised his blessing and life for evermore."

An Anthem is then sung, and the brethren return to the Lodge from whence they set out.

It may be useful in this place to add a few words on the custom of scattering corn, wine, and oil, and salt, on the foundation, as the elements of consecration; which appears to have been a custom of great antiquity.—Corn, wine and oil, taken together, are a symbol of prosperity and abundance; and refer in this case to the anticipated success of the Lodge where they have been used, in promoting amongst its members the blessings of morality and virtue, and by an increase of the brethren, to disseminate amongst mankind, the benefits resulting from Brotherly Love, Relief, and Truth, that society in general may profit by an infusion of the principles of Masonry into every class, and introducing a better feeling into the whole mass. Thus, as a little leaven leaveneth the whole lump, so all may become Masons in practice, although not Masons by profession; and the general amelioration of society be produced by the genial influence of Masonic wisdom, goodness, and truth.

Corn was a symbol of the resurrection, which is significantly referred to in the third degree of Masonry. Jesus Christ compares himself to a corn of wheat falling into the ground, as a symbol of the resurrection. St. Paul says, the sower sows a simple grain of corn, no matter of what kind, which at its proper season rises to light, clothed in verdure. So also is the resurrection of the dead. The Apostle might, says Calmet, have instanced the power of God in the progress of vivification; and might have inferred that the same power which could confer life originally, could certainly restore it to those particles which once had possessed it. It is possible he has done this covertly, having chosen to mention vegetable seed, that being most obvious to common notice; yet not intending to terminate his reference in any quality of vegetation. We find the same manner of expression in Menu, who, discoursing of children says, "whatever be the quality of the seed scattered in a field prepared in due season, a plant of the same quality springs in that field with peculiar visible properties. That one plant should be sown and another produced, cannot happen; whatever seed may be sown, even that produces its proper stem." All this reasoning serves to prove that corn is a correct symbol of the resurrection.

Wine is a symbol of cheerfulness and joy. Thus David, speaking of the divine beneficence, says, "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth the food out of the earth, and *wine that maketh glad the heart of man*, and oil to make his face to shine, and bread which strengeneth man's heart." Vineyards were plentiful in Palestine. It was indeed peculiarly a land of corn, and wine, and oil. Thus to show the abundance of vines which should fall to

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the lot of Judah in the partition of the promised land, Jacob, in his prophetic benediction, says of this tribe, he shall be found

Binding his colt to the vine,
And to the choice vine, the foal of his ass.
Washing his garments in wine,
His clothes in the blood of the grape.

The Jews planted their vineyards, says "the Investigator," most commonly on the south side of a hill or mountain, the stones being gathered out, and the space edged round with thorns, or walled in. The expression of "sitting every man under his own vine," which is used more than once in our scriptures, probably alludes to the delightful eastern arbours, which were partly composed of vines. Norden speaks of vine arbours as being common in the Egyptian gardens; and the Prænestine pavement in Shaw's Travels, gives us the figure of an ancient one. The expression is intended to refer to a time of public tranquility and profound peace.

Oil was anciently considered the symbol of prosperity and happiness.—The oil of gladness mentioned in the Jewish writings, was a perfumed oil with which the people anointed themselves on days of public rejoicing and festivity. Every thing that was appropriated to the purposes of religion in the tabernacle and temple, were all consecrated with oil. Kings and priests were anointed in the same manner. And our Lodges, as temples consecrated to morality and virtue, are also hallowed by the application of corn, wine and oil.

Our ancient brethren used salt as an emblem of consecration, because it was a symbol of Wisdom and Learning. Our saviour says, "have salt in yourselves, and have peace one with another." And St. Paul adds, "let your speech be always with grace, and seasoned with salt." Salt is also a symbol of perpetuity and incorruption. Thus the Jewish law is said to have been a "covenant of salt before the Lord." And again in another place, "The Lord gave the kingdom of Israel to David and to his sons, by a covenant of salt." A foreign writer, under the date of 1666, quoted by Brand, says, "the sentiments and opinions both of divines and philosophers, concur in making salt the emblem of wisdom and learning; and that, not only on account of what it is composed of, but also with respect to the several uses to which it is applied. As to its component parts, as it consists of the purest matter, so ought Wisdom to be pure, sound, immaculate, and incorruptible; and similar to the effects which salt produces upon bodies, ought to be those of wisdom and learning upon the mind.—This rite of salt is a pledge or earnest of the study of good hearts, and of obedience and duty." The application of this meaning of the symbol to our society is not difficult, because our profession is to cultivate Wisdom, to maintain charity, and to live in harmony and brotherly love. And it is ordained that none can use salt in the consecration of a Lodge but

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the Grand Master, because he is, in a peculiar manner, the pillar of Wisdom. The following epigram was written when the tax was first laid upon salt about the middle of the last century.

> The emblem o'th' nation, so grave and precise,
> On the *emblem of wisdom* have laid an excise.
> Pray tell me, grave sparks, and your answer don't smother,
> Why one representative taxes another?
> The Commons on Salt a new impost have laid,
> To tax Wisdom too, they most humbly are pray'd;
> For tell me ye patrons of woollen and crape,
> Why the *type* should be fin'd, and the *substance* escape?

Salt has ever been distinguished as an emblem of hospitality. Thus the governors of the Provinces beyond the Euphrates, writing to king Artaxerxes, tell him that "they are salted with the salt of the palace?" meaning that they have the right of maintenance there. Waldron in his description of the Isle of Man, says, "no person will go out on any material affair without taking some salt in their pockets; much less remove from one house, marry, put out a child, or take one to nurse, without salt being mutually interchanged; nay, though a poor creature be almost famished in the streets, he will not accept of any food, unless you join salt to the rest of your benevolence." We have a curious instance of the regard paid to salt as an emblem of hospitality and friendship in distant countries, related by Harmer from D'Herbelot. "Jacoub ben Laith, who appears to have been nothing more than a captain of banditti in Persia, having broken into the palace of the prince, and collected a very large booty; he was on the point of departing, when his foot kicked against something which made him stumble. Imagining it might be something of value, he put it to his mouth and found it to be a lump of salt. Upon this, according to the superstition of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, and retired without taking anything with him. The next morning, the risk they had run in losing so many valuables caused a strict enquiry to be made, and Jacoub being found to be the person concerned, he frankly told the whole story to the prince, by which he so effectually gained his esteem that he took him into his service, and he ultimately succeeded his master on the Persian throne."

Salt was also a symbol of Fidelity. Whence the propriety of its use amongst Masons. It was also an emblem of eternity and immortality; because it is not liable to putrefaction itself, and preserves every thing that is seasoned with it from decay. Reginald Scott, in his discourse concerning Devils and Spirits, asserts that "the devil loveth no salt to his meat, for that it is a sign of eternity and used by God's commandments in all sacrifices." In like manner the science of Freemasonry may be aptly sym-

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bolized by salt, because it is eternal and will never decay. It has existed from the creation, and will remain a blessing to man till this earth is burnt up and the elements shall melt with fervent heat; and then Love universal shall exist for ever amongst the glorified fraternity of saints and angels.

CHAPTER V.

The Decorations.

In which ther were mo ymages
Of gold standing in sondrie stages;
In mo riche tabernacles;
And with pierre moe pinnacles,
And moe curious pourtraytures
And quent mannere figures.
* * * * *
Of these yates flourishinges
Ne of compaces ne of kervings,
Ne how the hacking in masonries;
As corbelles and imageries.

CHAUCER.

THE next ceremony by which the newly-built hall is appropriated to Masonic purposes is the disposal of its furniture and decorations preparatory to the solemn rite of dedication and consecration. Great discrimination is required to accomplish this point correctly and with proper effect; and very frequently the imposing appearance which a Lodge ought to present to the eye, is lost for want of due attention to these preliminary arrangements. The expert Mason will be convinced that the walls of a Lodge room ought neither to be absolutely naked nor too much decorated. A chaste diaposal of symbolical ornaments in the right places, and according to propriety, relieves the dulness and vacuity of a blank space; and though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene.

The embellishment of the interior of a Lodge room is indeed of vast importance; although I am afraid, very little attention is usually paid to it; and nothing but a fine and discriminating taste can do it ample justice. Nor is it necessary to incur heavy expenses in the details, for it is the design, and not the value of the materials, that produces the effect.—A few brief hints for this purpose may be acceptable; although after all, much will depend on the judgment of the architect, who ought, in all cases, to be a brother.

Over the row of windows, which, as I have already observed, are disposed on one side of the room, should be placed, running from east to . a thick brass rod, on which is suspended, from a series of rings of

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the same metal, a great curtain extending the whole length of the room, and when drawn, covering all the windows at once, for separate window curtains are unmasonic, and not to be tolerated in a good Lodge. This great curtain must be composed of blue, purple and crimson moreen, disposed in alternate stripes, the breadth of the stuff, and lined with black cloth. Silk may be used if the Lodge be prosperous enough to incur the expense, but neither cotton or linen are allowed. It must, however, be quite plain and devoid of ornament; for the intended effect would be entirely destroyed by the introduction of tassels, fringes, or binding of any other colour.

In the east should be a raised platform or dais for the Master and his attendant officers. Here are the two pillars already mentioned flanking the Chair or Throne, which is elevated on three steps at some distance from the wall; for sufficient space ought to be left for two persons to pass conveniently, which is concealed from the observation of the brethren by a screen placed behind the chair, higher than the Master's head when seated. The two extremities of the screen are made to fold inwards at right angles, thus enclosing the officers on the dais by three sides of a parallellogram. On the back of the screen a design should be painted on a ground of black or dark purple, emblematical of the name of the Lodge; and the flaps should be decorated with intersecting triangles, emblems of mortality, or other Masonic designs according to the taste of the architect. The effect will be augmented by painting it as a transparency. In foreign Lodges there is placed behind the throne, and high up in the gable of the roof, a well toned bell or Indian gong; and I have known it used with good effect in our own country.

The pedestal is placed in front of the throne. In form it is a double cube; and should be made of shittim wood or acacia, in imitation of the Altar of incense and other appendages to the tabernacle of Moses. This Masonic altar is consecrated by the Book of the Law, which is always spread open upon it, at some important passage of scripture, during the continuance of the solemn ministrations of the Lodge. In the first degree it is usually unfolded at Ruth iv. 7; in the second degree at Judges xxii. 6; and in the third at 1 Kings vii. 13, 14. These usages however, it may be necessary to add, are arbitrary; for we find, at different periods during the last century that Genesis xxii. and xxviii, were indifferently used for the first degree; 1 Kings vi. 7, and 2 Chronicles iii. 17, for the second; and Amos x. 25, 26, and 2 Chronicles vi. for the third. In the United States, according to the instructions contained in Cross's Chart, the Bible is open in the first degree at Psalms cxxxiii; in the second at Amos vii; and in the third at Ecclesiastes xii.

Again during the ceremony of consecrating a Lodge the Volume should be displayed at 1 Kings viii; in processions at Numbers x; and at funerals at Gen. i., or 1 Cor. xv. It is however, a matter of little impor-

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tance, provided the passage correspond with the structure of any part of the degree. A section of our brethren have always evinced the greatest anxiety that this arrangement should be punctually observed; and are even so particular as to have the obligation sealed on the appropriate verse; while others treat it with indifference; and some care very little whether it be wholly omitted. In fact I knew a Lodge where the Master always opened his Bible at Eccles. x, which has no Masonic reference whatever.

In the West, and facing the Master's Throne, there ought to be a gallery furnished with an organ; which is also useful for a musical band, or for the accommodation of ladies on festive occasions.

The technical ornaments of a Lodge are, as is well known, the mosaic pavement, the blazing star, and the tesselated border; but a well disposed Lodge room admits of other ornaments which add considerably to the brilliancy of its appearance. These decorations, however, ought to be in the strictest conformity with the genius of the order. Their introduction is frequently the effect of accident. A cheap purchase at a sale, or the indiscriminate liberality of an individual brother, will frequently place amongst the ornaments, a picture or bust, which is not in keeping with the general contour of the Lodge furniture. Such anomalies ought to be avoided.

The Freemason's Hall, Great Queen Street, is a beautiful specimen of this kind of ornament, as it was designed by the architect at the period of its erection. It is purely Masonic; and hence it is to be presumed that statues or paintings of the Virtues are in good taste; as also of the worthies named in the Bible, who are celebrated in the system of Masonry; such as Abraham or Moses, Solomon or H A B, or the two St. Johns; any or all of these would be appropriate. Nor should pictures of the great benefactors of Masonry be omitted, as a memento of departed worth which the craft delights to honour. These decorations, judiciously interspersed with Masonic emblems, if properly managed, may contribute to produce a very imposing appearance. A marble slab, containing the name of the Lodge, with its founder, and the contributors to the building fund, ought to be let into the north wall. The candlesticks should be made of brass, and very lofty. These add a grace to the appearance of a Lodge which can only be estimated by those who have witnessed the effect. Some of the most gorgeous foreign Lodges use a seven branched candelabrum, in imitation of the golden candlestick of the tabernacle and temple; and this appears to be a most appropriate article of furniture to occupy a conspicuous place in the Lodge. It was a truly magnificent utensil, weighing 125 pounds, and therefore would be worth about £6000 of our money. It stood upon a base with a perpendicular stem, at the top of which was the centre light. Three branches projected from the stem on each side, formi[illegible] of a circle, and rising as high as the centre light. The [illegible]lestick was adorned with a variety of carved ornaments,

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all in chased gold. In a Lodge the candlesticks should always be composed of bright brass; wood of all kinds being extremely improper.

In a good Lodge silence and gravity are great recommendations during the hours appropriated to labour. The ordinary business is of too serious a nature to admit of any disturbances; and hence the ancient charges direct that no brother shall behave himself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatever; but to pay due reverence to the Master, Wardens, and fellows, and put them to worship. Even the noise of moving the seats or the feet, is to be avoided as much as possible; and for this purpose sand is not allowed to be strewed on the floor; nor are the brethren permitted to leave the Lodge during the solemn ceremonies, lest the noise thus made should disturb the proceedings. The effect of an initiation would be entirely destroyed by any interruption of this kind; and it is easy to understand that the same kind of disturbance would be calculated to distract the attention of the brethren during the delivery of the lectures. It would also create a degree of embarrassment to the Master, and tend to disarrange his ideas, and consequently, to some extent, nullify his instructions. It is to prevent the occurrence of all such irregularities that the Grand Lodge have provided that "if any brother behave in such a way as to disturb the harmony of the Lodge, he shall be thrice admonished by the Master; and if he persist in his irregular conduct he shall be punished according to the By-Laws of the Lodge; or the case may be reported to higher Masonic authority." The best method of preventing any casual disturbance on the floor of the Lodge, is to have it covered with drugget or carpetting; and this is generally used in foreign Lodges.

CHAPTER VI.

The Name.

What's in a name? that which we call a rose
By any other name would smell as sweet.

SHAKESPEARE.

"The Phœnicians gave appellations to places according to their respective commodities and manufacturers, wherein, if we do but seriously consider for what particular thing each country, in former time, was most especially taken notice of, and then apply the Phœnician name of that thing, let it be custom, situation, trade, or any thing else, and we shall find the Phœnician word so exactly agreeing with the nature of the country so expressed, that we must conclude it impossible so constant and general an harmony between them should happen by chance; but rather, that the names were imposed for some particular reason or design.

SAMMES.

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A word on the Names of Lodges may not be unacceptable. The brethren who drew up the code of "the Helvetian Ceremonies of Masons, said to come from Egypt, translated from the French and German of L. S U. and 2 B 7 C," condemn the use of such names as the Apollo, the Minerva, the Vesta, &c., as being heathen, and furnishing ideas of idolatry and superstition. They also disapprove of the names which savour of any sect or party, either religious or political. "These," they say, "can have nothing to do with Masonry." Des Etanga, however, contends that it is lawful to use as the names of Lodges, any of the great heathen philosophers, such as Zoroaster, Confucius, Pythagoras, Socrates, Plato, &c.; and also, Wisdom, Good Faith, Friendship, Constancy, or any other of the moral virtues.

In this country the titles of Lodges are frequently determined by chance; but the most appropriate are those which are assumed from the names of some ancient benefactor, or meritorious individual who was a native of the place where the Lodge is held; as in a city, the builder of the Cathedral Church; because it is quite certain that he was a Mason; for none but those who are impregnated with the true scientific principles of the order, could possibly have produced the mysterious and complicated effect which those gorgeous edifices uniformly display. The name of a Hundred or Wapentake in which the Lodge is situated, or of a navigable river which confers wealth and dignity on the town, are proper titles for a Lodge; as are also the orders of architecture, the theological or cardinal virtues; and Harmony, Brotherly Love, Friendship, Unity, or other social qualities of the mind. In all cases the temper of the brethren should correspond with the name of the Lodge; otherwise they will expose themselves to be ranked as hypocrites, and instead of Masonry constituting their pride, it will subject them to obloquy and shame. If the members of a Lodge dedicated to Friendship or Harmony be notoriously at variance with each other;—if the brethren of a Lodge of Fidelity be, in practice, unfaithful to every trust;—if a Lodge called Social Union be distinguished by bickerings and disputes; or of Good Faith, by defrauding or swindling their neighbours; what can be expected to result from such anomalies, but disorder amongst themselves and unpopularity in the world; their own character will be compromised, the Lodge disgraced, and Freemasonry, which ought to be the vehicle of perfect friendship, will become a by-word and a reproach, in the estimation of all good and worthy men.

The precedency of Lodges, however, depends on the Number and not on the Name; although by custom every Lodge has its proper name; and this is considered of such importance by the Masonic authorities, that the approbation of the Grand Master, or at least of the Provincial Grand Master must be obtained before any name can be legitimately used; and even then it must be registered with the Grand Secretary. Nor can any Lodge alter its name without the same authority. The privilege of giving a name

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has always been considered as a token of authority. Thus a father is empowered to determine the names of his children, and a master those of his servants. For the same reason the Master determines the name of his Lodge. It is said in Scripture that Adam gave a name to his wife and to all the animals, which they ever after retained. God himself condescended to change the names of Abram, Jacob, and Sarai, as a token of honor, and in addition expressing his particular regard for them. Hence he gave a name, even before their birth, to some persons to whom he purposed to extend his favours in an especial manner; as to Solomon whom he called Jedidiah; to the Messiah whom he called Emanuel and Jesus, to John the Baptist, &c.

Assigning a name to a Lodge, like the determination of the name of a son or daughter, is frequently a matter of much serious deliberation; and is sometimes attended with powerful religious feelings. "The strange prejudice of lucky and unlucky names," says D'Israeli, "prevailed all over modern Europe. The successor of Adrian VI., wished to preserve his own name on the papal throne; but he gave up the wish when the conclave of Cardinals used the powerful argument that all the Popes who had preserved their own names, had died in the first year of their pontificate. Cardinal Marcel Cervin, who preserved his name when elected Pope, died on the twentieth day of his pontificate, which confirmed his superstitious opinion. La Moth le Vays gravely asserts that all the queens of Naples of the name of Joan, and the kings of Scotland of the name of James, have been unfortunate; and we have formal treatises on the fatality of particular names."

The same credulity still operates, to a certain extent, amongst ourselves; and not only the ignorant, but also men of learning and talent are scarcely able to divest themselves of certain fancies about the names of their children; as if their success in life were to be dependant on a casual appellation imposed at the font. Nor is the superstition confined to any nation or people; but appears indigenous to the human mind. Amongst the Romans there were certain mysterious notions connected with the names of individuals. In calling over a muster roll of soldiers, the serjeants always began with names of good omen, as Felix, Faustus, &c., analagous to our Good luck, Happy, &c. Livy speaking of a person named Atrius Umber, calls it *abominandi ominis nomen;* and in like manner Plautus says of one whose name was Lyco,

> Vosmet nunc facite conjecturam cæterum,
> Quid id sit hominis, cui Lyco nomen siet.

Plato recommended to parents to select lucky names (fausta nomina) for their children; and Pythagoras thought a man's success in life was dependant on his name. Camden has a story illustrative of this feeling. "We reade that two Ambassadours were sent out of France into Spaine to king

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Alphonse the ninth to demand of the daughters which he had by the daughter of king Henrie the second of England, to bee married to their soveraigne king Lewes the eighth. One of these ladies was very beautifull, called Vrraca, the other not so beautifull, but named Blanche. When they were presented to the Ambassadours, all men held it as a matter resolved that the choyce would light upon Vrraca, as the elder and fairer. But the Ambassadours enquiring each of their names, tooke offence at Vrraca, and made choyce of the lady Blanche, saying that her name would bee better received in France then the other, as signifying faire and beautifull, according to the verse made to her honour."

Candida, candescens candore, et cordis et oris.

And a modern French writer has the following passage, which shows that the same feeling still prevails amongst that people. "What is your name, Mademoiselle? Felise, replied the child. It is a pretty name, said the kind hearted woman. Felise—that means happy; one that is born under a fortunate star! Hearing these words, the traveller and her attendant involuntarily turned, and, doubtless struck by the same thought, cast a singular look upon the child."

Pegge has quoted from Fuller an amusing instance of the same superstition in a Spaniard. Such was the ridiculous attachment to long and high sounding names and titles in Spain, that when an epidemical sickness raged in London, in the reign of Queen Elizabeth, the Spanish Ambassador, who, I suppose, enjoyed a sesquipedal name, was consigned for safety to the charge of Sir John Cutts, at his seat in Cambridgeshire. The don, upon the occasion expressed some dissatisfaction; feeling himself disparaged at being placed with a person whose name was so short. An amnesty, however, was soon granted by the Spaniard; for my author says, that what the knight lacked in length of name, he made up in the largeness of his entertainment."

When dramatic representations were first introduced into this country, the subjects were extracted from the Bible history; and the names of the patriarchs and saints were principally used, the devil being the chief comic performer. They were managed by the clergy, and enacted in churches and monasteries; or under their direction, in the public streets on Corpus Christi day. About the time of the Reformation, these Mysteries and Miracle Plays were rivalled and ultimately superseded by historical dramas called Moralities; and the names of the Virtues and Vices were substituted for scripture characters; the devil's place in Comedy being supplied by a personage named Ygnorance; whence was derived the Clown or Fool of Shakespeare and his contemporaries. These were secular Interludes, and the origin of the regular drama. Thus, in 1520, we find "A new Interlude and a Mery, of the nature of the IV. elements;" which contained

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the following characters—the Messengere, Nature, Naturale, Humanytie, Taverner, Experyence, Studious, Desire, Sensuall Appetyte, and Ygnorance. In 1567, was printed by Thomas Purfoote, a new and Mery Enterlude called the Trial of Treasure;" with these names:—Sturdines, Contentation, Visitation, Time, Lust, Sapience, Consolation, the Preface, Just, Pleasure, Greedy Gutts, Elation, Trust, Treasure, and the Vice, who is here called Inclination. And to close these extracts, we find a multitude of curious names in a drama called Cambises, written by Thomas Preston about the same period; viz. Councell, Huf, Lob, Ruf, Commons Cry, Commons Complaint, Venus, Snuf, Small Hability, Proof, Execution, Diligence, Crueltie, Hob, Preparation, Ambidexter, Triall, Meretrix, Shame, Otian, and many others.

From this personification of the Virtues, the custom of giving similar names to children was greatly fostered and increased, in the hope that a propitious name might be the harbinger of virtue, prosperity and happiness; whence the female names of Faith, Grace, Hope, Temperance, Charity, &c., abounded throughout England; and have become standard names, with which the poor as well as the rich daily flatter their own feelings by conferring them on their beloved offspring; and Freemasons usually follow the example in giving propitious names to their Lodges.

I do not find, however, that our Lodges had any distinctive names before the latter end of the last century. The four regular Lodges which were found in practice in the south of England at the revival of Masonry were designated by the sign of the taverns where they were respectively held. The same practice continued for many years. Before 1788, by an order of the Grand Lodge, an engraved list was published, which was received as occasion required. The two copies of this list in my possession were respectively printed in 1764 and 1767; the former dedicated to Lord Blaney, G. M., and the latter to the Duke of Beaufort, G. M. In both cases the Lodges are usually designated by a pictorial representation of the sign of the tavern where the brethren met. A printed list, dated 1774, appears to be in uniformity with those which were engraven. In 1784, Noorthouck published his edition of Anderson's Constitutions; and the laws of the Grand Lodge therein recorded, make no mention of the name of a Lodge, but recognise the engraved list. In a catalogue dated 1790, the Lodges have names as well as numbers; and two years later a list was published with names and numbers, as altered by the Grand Lodge. In the present Book of Constitutions the names of Lodges are formally recognised, and directed to be enrolled in the Grand Lodge Books.

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CHAPTER VII.

The Consecration.

"And now the king's command went forth
Among the people, bidding old and young,
Husband and wife, the master and the slave,
All the collected multitudes of Ad,
Here to repair, and hold high festival."

SOUTHEY.

"All hail to the morning that bids us rejoice;
The temple's completed, exalt high each voice;
The Capestone is finished, our labour is o'er,
The sound of the gavel shall hail us no more.
Almighty Jehovah descend now and fill
This Lodge with thy glory, our hearts with good will;
Preside at our meeting, assist us to find
True pleasures in teaching good will to mankind.
Companions assemble on this joyful day,
The occasion is glorious, the Keystone to lay;
Fulfil'd is the promise by the Ancient of Days,
To bring forth the Capestone with shouting and praise."

MASONIC CONSECRATION HYMN.

WE will now suppose the Lodge to be built, furnished, decorated, and named; it remains that the ceremony of Dedication and Consecration be performed before it can be legally used for Masonic purposes; and that every thing may be done decently and in order, these rites should be performed with every fitting solemnity, and in due and ample form. The Worshipful Master having first made the necessary arrangements with the Provincial Grand Master, should instruct the Provincial Grand Secretary to make his preparations with the minutest accuracy, because the smallest omission may produce a very serious impediment in the ceremonial, and utterly destroy its effect. Much also will depend on the tact and activity of the Director of Ceremonies, whose duty it is to superintend the processions, and to see that every brother has his proper rank, according to the code of precedency which distinguishes the order.

It is usual on these occasions for the Provincial Grand Chaplain to preach a sermon at the church, to which the brethren move in formal procession. How trifling soever this may be considered by some inconsiderate persons, its regulation is the result of no ordinary management. To give

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it the proper effect requires the utmost nicety of arrangement. Every brother's place should be marked down on paper by the Director of Ceremonies, and openly proclaimed before he leaves the Lodge to join his brethren in public. In the church, certain pews should be marked out as appropriated to the brethren according to their rank; others for ladies; and the rest for the miscellaneous congregation. Care should also be taken to prevent all ingress and egress during the celebration of divine service, by children or loose persons, who are attracted by curiosity, and feel no interest in the proceedings. In the course of my experience I have witnessed great disorders for want of a little preliminary caution in this respect. It should also be seriously impressed upon the Worshipful Master of every Lodge, that he is responsible for the regularity and decorum of his Company; and that it is his duty to instruct and admonish them at some Lodge of emergency to be convened at home for that especial purpose, on the necessity of appearing in the proper clothing of Masonry; and on the conduct which it becomes them to observe at the approaching commemoration, that Masonry in general, and their own Lodge in particular may not suffer in the estimation of the public.

On the appointed day, the Lodge having been opened in due form by the Provincial Grand Master, and the Minutes read and confirmed; the Provincial Grand Secretary is directed to read the order of procession; after which a charge is delivered from the throne on propriety of conduct, and the necessity of adhering strictly to all the forms, as they have been regulated by the Masonic authorities. After which the Lodge is adjourned, and the ladies are admitted into the gallery. The procession now moves round the Lodge thrice, and afterwards the brethren remain stationary; the elements of consecration arranged, and the following passage from scripture is read by the Provincial Grand Chaplain.

"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the Ark of the Covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the Ark; and they brought up the Ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel that were assembled unto him were with him before the Ark, sacrificing sheep, and oxen, that could not be told nor numbered for multitude. And the priests brought in the Ark of the Covenant of the Lord unto his place, into the oracle of the house, to the Most Holy Place." (1 Kings, viii. 1—6.)

An Anthem proper for the occasion is then sung, which is usually written for the purpose by some member of the Lodge. The Architect then

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makes his report; and the Provincial Grand Master delivers a suitable Oration; and concludes by directing the brethren to move forward in procession to church.

This is the point when the talent of the Director of Ceremonies displays itself. Without the most judicious management on his part, a scene of great confusion would ensue. His duty is to place himself within the entrance of the Lodge and proclaim every brother by his office or rank as he is to take his situation in the procession, beginning at the top of his Roll, and suffer no person to pass, under any pretence whatever, until his name be called. This process, with an assistant below to arrange the brethren as they arrive in the street, or in the court of the Lodge, as the case may be, will preserve due order, and complete the regularity of the proceedings. To give facility to this movement, the Masters of the several Lodges should act the part of captains of companies in a regiment of soldiers on parade and keep the brethren of their respective Lodges strictly together, not allowing them to mix with other Lodges; because it would occasion considerable embarrassment when the names were called; and at this point of the ceremonial no time ought to be wasted in rearrangement. Every Lodge should be ready to obey the summons of the Director of Ceremonies.

The following form of procession I should recommend as being most appropriate for the use of the Provinces; every brother or file of brethren, observing a distance of six feet in the rear of his predecessor; so that a procession of fifty brethren walking by pairs may occupy a space of about one hundred yards.

A Tyler with a sword.
Union Flag.
Band of Music.
Union Flag.
Visiting Brethren two and two.
Rough Ashlar borne on a pedestal.
Lodges out of the Province.

The private lodges of the County in the following order; the highest numbers walking first.

Tyler with a sword.
Brethren two and two
Inner Guard with a sword.
Two Deacons.
Stewards.
Secretary.
Treasurer.
Chaplain.
Past Master.
Two Wardens.
The Lodge Banner.

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Master.

The Perfect Ashlar borne on a pedestal before the W. Master of the senior Lodge by a brother of his own Company.

P. G. Tyler with a sword.

Union flag.

Tracing Board of the First Degree.

Inner Guard with a sword.

Past P. G. Deacons two and two.

Tracing Board of the Second Degree.

Past P. G. Organist.

Past P. G. Architect.

The two P. G. Deacons bearing the Warden's Pillars on Pedestals.

A Cornucopia borne by a Brother.

P. G. Organist.

P. G. Architect.

P. G. Director of Ceremonies.

Tracing Board of the Third Degree.

Past P. G. Treasurer and Secretary.

The Book of Constitutions on a Pedestal.

P. G. Secretary.

P. G. Registrar.

P. G. Treasurer.

P. G. Steward with a wand. { The Holy Bible, Square and Compasses, carried by four Master Mason's Sons; open at Numbers x. } P. G. Steward with a wand.

P. G. Chaplain.

Past P. G. Wardens two and two.

The Three Lights placed triangularly on a Pedestal.

P. G. Junior Warden with a gavel.

P. G. Senior Warden with a gavel.

P. G. Steward with a wand. } P. G. Standard. { P. G. Steward with a wand.

The Globes on a Pedestal.

Banner of the D. P. G. M.

Deputy Provincial Grand Master.

P. G. Steward with a wand. } Banner of the P. G. M. { P. G. Steward with a wand.

P. G. Sword Bearer.

Tyler with a sword. } Provincial Grand Master. { Tyler with a sword.

Union Flag.

Two Stewards with wands.

P. G. Tyler with a sword.

When the procession arrives at the church door, the leading files halt

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and the brethren fall back to the right and left as before mentioned, and make an opening for the Provincial Grand Master and his Staff to pass up the centre. Thus the procession will enter the church in a reversed order, and the Covenant is placed on a pedestal in front of the Reading Desk where it remains during the whole service.

On returning from church, the Lodge is resumed, and the dedication and consecration solemnised by an adherence to those ancient and secret forms which it would be improper as well as needless to describe here, as the outline, so far as can be legally communicated, may be found in Preston's Illustrations, and many other Masonic works.

CHAPTER VIII.

The Pillar of Wisdom.

"The eleventhe poynt ys of good dyscrecyoun,
As ye mowe knowe by good resoun;
A Mason, and he thys craft wel con,
That sygth hys felow hewen on a ston,
And ys yn poynt to spylle that ston,
Amende hyt sone, yef that thou con,
And teche hym thenne hyt to amende,
That the werke be not y-schende.
And teche hym esely hyt to amende,
Wyth fayre wordes, that God the hath lende,
For hys sake that sytte above,
With swete wordes noresche hym love."

ANCIENT MASONIC MANUSCRIPT.

FREEMASONRY may be justly considered as a regular and well formed society, embracing, in one universal bond of brotherhood, all mankind, without any distinction arising from birth, country, education, climate, and colour, who have been admitted to a participation of its sublime mysteries, on the broad principle, that there is no respect of persons in the eye of that all-wise and all-powerful being who created and governs the Universe; who is distinguished by the attributes of wisdom and loving kindness, and a disposition to do every thing for the general benefit of his creatures.—Hence, wherever a Mason may stray—even though it be into countries diversified by every variety of manners and customs, language and religion, he will always find a home;—he will always meet with some kind friend and brother, to give him welcome, to greet him with the right hand of fellowship, to promote his interests, and to give him comfort and consolation in his distress.

It may truly be said of the fraternity, as Archbishop Potter predicates respecting the members of the Church, that they are "united not only by the love and affection, by consent of opinion, or similitude of manners,

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which may happen to the members of other societies; but they all bear the same relation to the same common head. This it is, whereby regular Societies are distinguished from confused multitudes; that whereas the latter are only locally united, and when their parts are dispersed, they utterly cease to be; the former are joined under the same form of government to the same common head, by their alliance to which their several parts, how remote soever in place, do maintain a strict communion with one another. Thus the several persons who live in the same city or kingdom, are united into one civil society. And the Jews, however dispersed, were all united to God and to one another in the same religious society, having all obligated themselves by the same Covenant, to be the people of God. Whence they are called God's peculiar treasure, a kingdom of priests, an holy nation. And being engaged as one and the same person to him, they are called his Spouse, whence God is said to have married them, and to be their husband. In the very same manner Christians being separated from the world, and united to Christ by the New Covenant, are called a chosen generation, a royal priesthood, a holy nation." And Freemasons, however widely dispersed, are united under a mystic tie, as brethren of the same order, obligated on the same Covenant, governed by the same laws, and practising the same ceremonies. The constitutions of the society are placed on a firm basis, and the Landmarks are not susceptible of alteration, although the laws which do not affect its mechanism may be modified or changed; with the consent of the brethren assembled in Grand Lodge, to meet the demands or requisitions of any improvement in the state of society; in order that Freemasonry may not remain stationary, while other sciences are making rapid strides towards perfection.

There is nothing to be found in the constitution of the order, but what is perfectly consistent with the principles by which it is governed. Thus the ancient Charges provide that "the rulers and governours supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity." These rulers, according to an original law of revived Grand Lodge, were the Grand Master and his Wardens; and they were repeated in every private Lodge, which in fact is but a transcript of the Grand Lodge; although, as the number of Masons increased, other officers called assistants, were subsequently added. The constitution of a Lodge is essentially democratic, because the rulers and governours of the craft, in the person of the Grand Master, as well as the Master of every private Lodge, are elected annually by universal suffrage, every brother having a vote in the latter case, and the Masters, Wardens, and Past Masters of every private Lodge forming a legitimate delegation to vote in the election of the Grand Master.

All actual power is vested, during their term of office, in the Master and his Wardens; but the former is the responsible officer, and therefore his du-

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ties are carefully guarded by specific laws, and solemn pledges. Thus the Constitutions provide that "every Master, when placed in the Chair shall solemnly pledge himself to observe all the old established usages and customs, and to preserve the Landmarks of the order, and most strictly to enforce them within his own Lodge. He must also take care that the By-Laws of the Lodge be faithfully written; and that books be kept in which he, or some brother appointed by him as Secretary, shall enter the names of its members, and of all persons initiated or admitted therein, with the dates of their proposal, initiation or admission, passing, and raising; also their ages, as nearly as possible, and their titles, professions, or trades, together with such transactions of the Lodge as are proper to be written.—The accounts shall also be regularly kept, and the fees payable to the Grand Lodge shall be entered in a separate and distinct account. The Master is responsible for the correct insertion of all the above particulars; and is bound to produce such lists, minutes, and accounts, when required by any lawful authority."

The Master of a Lodge, however, has still more onerous duties to discharge. He must be true and trusty, of good report, and held in high estimation amongst his brethren. He must be well skilled in our noble science, and a lover of the craft; exemplary in his conduct, courteous in his manners, easy of address, but steady and firm in principle. He has imposed on him as the Pillar of Wisdom, the charge of instructing the brethren in Masonry; not merely by repeating certain formal passages night after night, which are calculated rather to weary than enlighten the mind; but to adapt his instructions to the capacity of his hearers, and to see that none depart unimproved in moral virtue, and a steadfast resolution so to adorn their Masonic profession, that the world may discern its influence on their outward conduct, and learn from thence that its precepts have been firmly planted in the heart. The Master of a Lodge is by no means a routine office, although it is frequently considered to be so; and a brother, who possesses sufficient tact and activity to work the makings, passings, and raising, considers himself to be furnished with every requisite qualification to rule or govern a Lodge.

This is a grevious error; and I have witnessed in the course of my experience, many unfortunate consequences result from an imprudent choice of the chief officer of a Lodge. If he be inefficient, his inadequacy is soon discovered by the brethren, and disgust or pity is sure to ensue.—They forbear to complain, because he is their own choice. They cannot expostulate, because his authority is supreme, and it is their duty to obey. A secret dissatisfaction is therefore indulged, which is the more dangerous from being irremediable. A writer of the last century, speaking on this subject, has the following judicious remark. "When the body languishes under any secret, lurking distemper, it is always restless and uneasy; perpetually shifting its position, though every altered motion gives fresh pain

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and disquietude; and thus it is with the mind also; which, once deprived of that ease and quiet on which its health and happiness depend, is ever seeking after new objects to divert its anguish, and deceive it into a momentary and false tranquility."

In this state of things—the Master's incompetency becoming more apparent every Lodge night,—the brethren are remiss in their attendance; defections ensue; and a very serious defalcation in the constitution of the Lodge soon becomes visible; and its declension in numbers and respectability is the inevitable result.

The evils arising from the incompetency of the Master of a Lodge, are practically illustrated in the degree of Past Master as it is conferred in the United States. Colonel Stone, who appears to have been well informed on the subject, tells us that the chief object of this degree is to exemplify the necessity of government, and to enforce upon the minds of those who are called to govern, the importance of qualifying themselves for the skilful and efficient discharge of their duties. The ceremonies of the degree are extended to great length; but they are such as strongly impress upon the newly elected Master, a sense of his own deficiencies in the matter of government, and the need he has of promptness and energy in preserving the discipline of the society over which he is to preside. The process of conferring the degree—teaching by practical illustrations—is apparently grave, though withal rather amusing. The Colonel here describes the process, which I omit because it is inconsistent with my plan, but he concludes with these observations. "It is unquestionably true, that in the proceedings I have thus attempted to describe, there is often much confusion and not a little merriment; arising solely from the perplexity, and ludicrous conduct, performed with sober gravity, by the candidate. I shall never forget my own embarrassing exploits when called to this trying station.—The laugh at a man thus circumstanced, may argue want of grace; but the couplet must be finished in extenuation; for to be grave would exceed all power of face. Still there is nothing wicked, or malicious, or riotous in it; although the noise may be misconstrued by those without the Lodge, into the wild uproar of revellers. But a single rap, at the proper moment, hushes all into instantaneous silence. Indeed there is no body or society of men on earth—no meeting or assemblage,—under such strict, immediate, and effective control, as a Lodge or chapter of Masons."

It is easy for a superficial observer to be deceived in a man's true character, until the solidity of his judgment has been tested by experience.—Vivacity may be mistaken for wit, and gravity for wisdom. A brother who is stimulated to obtrude himself into the high offices of a Lodge prematurely, will seldom be found to possess the requisite ability for executing their duties with credit to himself or benefit to the fraternity. He is too intent on his own personal aggrandisement to care much for the general interests of the community in which he moves. We usually see, as

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through a glass, darkly; and, when it is too late, we frequently discover that instead of a wise and judicious chief—instead of a wary and prudent ruler, we have committed our interests to the keeping of an idle jester, or an ignorant pretender. In either case, the reputation of the Lodge is put in jeopardy, and it will be fortunate if it escapes public reprobation.

The Master ought to possess knowledge, to diversify his instructions; judgment, to preserve the happy medium between rashness and cowardness; talent, to address the brethren at length on every emergency; tact, to conciliate disputes, and reconcile contending brethren; and presence of mind, to decide correctly on any sudden indiscretion or irregularity which may occur amongst the members of the Lodge, that order and good fellowship may be perfect and complete. He should always bear in mind that a strict and unwavering adherence to the laws, on every practicable point, will never produce rebellion, although temporary dissatisfaction may sometimes occur. But it is always short lived. The evils arising out of disorganization in a Lodge are usually the effects of an unnecessary interference in trifling matters, which if passed over without notice, would create no sensation, either of pleasure or pain.

The great secret of government is to understand correctly under what circumstances authority ought to be exercised, and where it would be profitably withheld. The Master may be easy in his manners, and courteous in disposition, but he must beware how he permits any kindness of heart to interfere with stringent duties, or to tolerate disobedience to the laws of Masonry. It has been said with equal judgment and truth, that "there is no praise so lightly accorded as that of being *a good hearted man at the bottom*. It is often bestowed on men guilty of notorious vices, and utterly devoid of principle. The secret of this strange appropriation of evil lies in the unstinted toleration with which such characters behold the faults of others. A good hearted man at the bottom will give his hand in amity to the living representative of almost any crime or weakness that can disgrace humanity. He will *poor fellow* the desperate gamester; *good fellow* the desperate drunkard; and *fine fellow* the desperate libertine; in return for all which good heartedness, he expects to receive plenary indulgence for all his own irregularities of every description whatever." It will be easily seen that such a good hearted man at the bottom would make but an indifferent Master of a Lodge. Its respectability would soon be compromised under such rule, and its members would dwindle away till none remained. The Pillar of wisdom must be of a very different character.

The By-Laws of a Lodge are usually so clear that they can scarcely be misinterpreted; and being in the hands of every brother, they are universally known. When these are adhered to, according to their literal construction, the interference of the Master would be rather injurious than beneficial, and tend to shake the confidence which the members ought always to have in their chief. But while he overlooks trifling and unimpor

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tant deviations, it is his bounden duty to enforce the discipline of his Lodge by a strict observance of the Landmarks, and by a judicious attention to every rule whose breach might compromise any prominent principle of the order. He must never exercise partiality, or be detected in the slightest bias in favour of individuals; but when fine or punishment is incurred, he must be firm in his decisions, and prompt in the enforcement of any sentence which may be found necessary to promote the welfare of Masonry in general, or his own Lodge in particular.

A brother who possesses all these qualifications, will rule and govern his Lodge with honour to himself, and satisfaction to the brethren; it will represent a well regulated and happy family where harmony and brotherly love will prevail amongst the members; fraternal affection will preside untainted with strife and discord; the community will endeavour to promote each others welfare, and rejoice in each other's prosperity; the order will become respectable in the sight of men, and the Master will retire from his government crowned with all the honours the fraternity can bestow.

The character of a good Master may be summed up in a few words. He has been invested with power that he may promote the happiness and prosperity of the Lodge. For this purpose he considers that when he undertook the office, his duties were greatly increased; embracing many points which require his utmost attention and solicitude. He feels that much will depend on his own example; for how excellent soever the precepts which he enforces may appear, they will lose half their value if they be not borne out and verified by his own practice. This is the mainspring which actuates and gives vitality to the whole machine. If his power be exercised tyrannically, the brethren will not love him; if he allow the reigns of government to be too much relaxed, they will despise him; if he be irregular and dissolute in his habits, they will condemn him. He must be a pattern of correctness to his Lodge, and never allow his authority to be pleaded in extenuation of any serious delinquencies.

Tremblingly alive to the responsibility which rests upon him, he consults the By-Laws, and determines to regulate his conduct strictly by their provisions. He allows no innovations to be practised in the ceremonial or mechanism of the order; no private committees or separate conversation amongst the brethren, but keeps them rigidly attentive to the business before them; no jesting or ludicrous behaviour which may disturb the serious avocations in which they are engaged; no disputes or unbecoming language amongst themselves; and while, during the moments of relaxation, he enjoys himself, in common with the rest of the brethren, with innocent mirth, he carefully avoids all excess, and never suffers the harmony of the Lodge to be disturbed by any altercations on the forbidden subjects of religion or politics; and before closing the Lodge he cautions them in the language of an ancient Charge, "to consult their health by not continuing together too late or too long from home after Lodge hours are past; and

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by avoiding of gluttony or drunkenness, that their families be not neglected or injured, and themselves be disabled from working."

He is regular in his habits both in the Lodge and in the world. Punctual to a moment in opening and closing the Lodge, as a stimulus to the correct attendance of the brethren; for nothing shows to so much advantage in the Pillar of Wisdom as this exactness with regard to time. In performing the rites of Masonry, whether in the initiation of candidates, the delivery of lectures, or other routine business, he exhibits a seriousness of deportment, and earnestness of demeanour, which attract the attention, interest the feelings, and contribute to recommend the beauties of the system, while they inform the understanding and improve the heart.

There is still another point of great moment to the well-being of a Lodge, which depends in some measure on the correct judgment of the Master; and that is, the proper choice of candidates for initiation. The good Master will firmly resist the admission of any person whatever whose character does not correspond with the requisitions contained in the ancient Charges. The candidates must be good and true men, free-born, and of mature and discreet age and sound judgment, no bondmen, no women, no immoral or scandalous men, but of good report; for all perferment amongst Masons is grounded upon real worth and personal merit only.—This is of such paramount importance, that the Grand Lodge has thought proper to issue a penal injunction on the subject; because "great discredit and injury have been brought upon our ancient and honourable fraternity from admitting members and receiving candidates without due notice being given, or enquiry made into their characters and qualifications; and also from the passing and raising of Masons without due instructions in the respective degrees; it is therefore determined that, in future, a violation or neglect of any of the laws respecting the proposing of members, or of making, passing, and raising, shall subject the Lodge offending to erasure, because no emergency can be allowed as a justification; nor can a dispensation in any case be granted." To prevent, therefore the introduction of improper persons, it is provided by the By-Laws of every Lodge, that no person can be made a Mason in, or admitted a member of a Lodge, if, on the ballot, three black balls appear against him. Some Lodges wish for no such indulgence, but require the unanimous consent of the members present; some admit one black ball, some two; the By-Laws of each Lodge must therefore guide them in this respect; but if there be three black balls, such person cannot, on any pretence, be admitted.

If all Lodges were conducted on these principles, they would become, in a more perfect manner, the seat of happiness and joy; peace, harmony, and brotherly love, would ever preside at their social meetings; and they would exhibit no imperfect resemblance of that blessed state to which all good and worthy Masons aspire, when T G A O T U shall eternally preside over the saints in glory.

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CHAPTER IX

The Pillars of Strength and Beauty.

"When the Senior Warden standing in the West,
Calls us from our LABOURS to partake of rest,
We unite, whilst he recites
The duties of a Mason.
On the level meet, on the square we part,
Repeats each worthy brother;
This rule in view, we thus review
Our friendship for each other.

When the Junior Warden to REFRESHMENT calls us
And the Sun is at meredian height,
Let us merrily unite most cheerily,
In social harmony new joys invite.
One and all, at his call,
To the feast repairing,
All around, joys resound,
Each the pleasure sharing."

WEBB.

"They that have used the office of a Deacon well, purchase to themselves a good Degree.—ST. PAUL.

THE duty of the Wardens is somewhat more restricted. As the Master is presumed to be endued with Wisdom to contrive, so the Senior Warden ought to be in possession of Strength to support, and the Junior Warden of Beauty to adorn. And this explains the disposition of the Lodge. The Worshipful Master is placed in the East, to represent the Sun at its rising in the morning, that he may open his Lodge, and employ and instruct the brethren in Masonry; to whom it is his duty to communicate light; forcibly impressing upon their minds the dignity and high importance of Freemasonry, and zealously admonishing them never to disgrace it. So that when a person is said to be a Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows; to whom the distressed may prefer their suit; whose hand is guided by justice, and whose heart is expanded by benevolence. The Junior Warden is placed in the South, that he may observe the Sun at its due meridian, which is the most beautiful part of the day, to call the men from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the mutual result; while the Senior Warden takes his station in the West,

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that at the setting of the Sun he may dismiss the men from their labours, to renew their strength by rest, and close his Lodge by command of the Worshipful Master, after seeing that every brother has had his due.

The duty of the Senior Warden, like that of the Master, is indicated by his Jewel of office, which is a symbol of equality, and instructs him that the duties of his situation ought to be executed with strict impartiality, and without respect of persons. Regularity of attendance is an essential part of this office, because if the Master should die, or be removed, or be rendered incapable of discharging the duties of his office, the Senior Warden must supply his place, until the next election of officers; and even, should the Master necessarily be absent from any single Lodge, the Senior Warden must rule the Lodge, if no former master be present.

The Junior Warden is also an important officer. The Jewel by which he is distinguished, is an emblem of uprightness, and points out the just and upright conduct which he is bound to pursue, in conjunction with the Master and his brother Warden, in ruling and governing the brethren of the Lodge according to the constitutions of the order; and more particularly by a due attention to caution and security in the examination of strange visitors. Lest by his neglect any unqualified person should be enabled to impose upon the Lodge, and the brethren be thus innocently led to forfeit their obligation. The Jewels to which reference has been here made, are termed Moveable Jewels, because they hang pendant from the collars of the three chief officers of the Lodge, and are transferrable to their successors at proper times and seasons.

The Lodges in the early part of the last century were worked by three principal officers only; and the present assistant officers were then unknown. In fact the office of a Deacon does not appear of any great importance in the business of Masonry; and I suspect that it was not introduced till near the expiration of the century. I am not prepared to name the exact date, because I have not convenient access to any Lodge Minute Books which are earlier than the commencement of the present century; but I shall approximate very nearly to it if I state it to be between the years, 1785 and 1790. In the primitive Lodges the Worshipful Master stood in the East, and *both* the Wardens were placed in the West. This disposition of the chief officers is evident from every copy of the Lectures down to the year 1784; and the old Masonic song, which is still used, proclaims the fact.

> In the West see *the Wardens* submissively stand,
> The Master to aid, and obey his command;
> The intent of his signal we perfectly know,
> And we ne'er take offence when he gives us a blow;

A Continental writer of the period says to the same effect. Lorsqu'on se met a table, le Venerable s'assied le premier en haut du cote de l'Orient.

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Le premier et second Surveillans se placent vis-a-vis le Venerable a l'Occident.

The station in the South was occupied by the Senior Entered Apprentice, and his business was "to obey the instructions of the Master, and to welcome the visiting brethren, after due proof, first had and obtained, that they were Masons." This latter duty was transferred to the Junior Warden when he was placed in the South on the appointment of Deacons, as attendants on the two chief officers; and in a copy of the Lectures which were used about the close of the 18th century, the Junior Warden's office, amongst other important matters, is said to include "the examination of visitors." While in the same lectures, the office of the deacons is simply explained to be, the one "to carry messages from the Master to the Senior Warden;" and the other, "to carry messages from the Senior to the Junior Warden, that they may be regularly dispersed round the Lodge." The Junior Entered Apprentice was placed in the North "to prevent the intrusion of cowans and eavesdroppers;" and his duty, at the above period was transferred to the Tyler. It will also be remembered that from the revival of Masonry in 1717, no Lodge was competent to confer more than one degree; and the Entered Apprentice was entitled to vote on all questions, even in the Grand Lodge. The Senior Entered Apprentice was therefore an important personage, and qualified for the office of a Warden; but he could not be elected to the Chair of the Lodge until he had been passed to the degree of a Fellow Craft in Grand Lodge. In some Lodges, down to the year 1780, the above two officers were denominated Senior and Junior Stewards.

In 1745, the officers of the Lodges on the Continent are thus described. "Every private Lodge possesses the power of chosing its Master (Venerable) from its own members, by a plurality of voices. In France, however, this was frequently a life office. There were also two other principal officers appointed by the Master, and called Wardens (Surveillans.) It was their duty to see that the regulations of the order were observed by the members; to superintend the ceremonies and lectures under the directions of the Master. Each Lodge had also a Treasurer to whom were entrusted the funds of the lodge, of which he was obliged to render an account to the brethren in an especial lodge holden for the purpose on the first Sunday in every month. It had also a Secretary to record the deliberations of the Lodge, of which he was obliged to make a report periodically to the Grand Secretary. The office of a Deacon is not named.

There is no mention of Deacons in any of the early Constitutions of Masonry; whether edited by Hunter, Senex, and Hooke, (1723;) ditto Anderson, (1725, 1738;) Cole, 1728, 1751;) Watts, (1730;) Spratt, (1751;) Entick, (1756, 1767;) Kearsley, (1769;) Dermott, (1756, 1778;) or Noorthouck, (1784.) In the year 1731, it was declared in Grand Lodge, that the Grand Master, his Deputy, and the Wardens, were the only Grand

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Officers; and in 1768 a fund being raised towards building a Freemason's Hall, each Grand Officer was subjected to an annual payment in proportion to the dignity of his office. Amongst these offices the Deacons are not registered, although the list extends down to the Grand Sword Bearer; nor are they mentioned in it at all.

In the details of the Procession which took place at the dedication of the above Hall, although Noorthouck has particularized the situation of every officer who was present on the occasion, down to the Tyler, no Deacons occur. It is clear therefore, that in 1776, Deacons were unknown as Masonic office bearers. Again, in the Edition of Preston's Illustrations dated 1781, where he gives directions for the investiture of the several officers of a Lodge in his description of the ceremony of installation, no mention is made of the Deacons, while we find them introduced into a subsequent edition of the same work. In the Masonic Miscellanies of Stephen Jones (1797,) he describes the above ceremony; and also inserts the order of a procession at funerals, in neither of which is the office of a Deacon to be found. These repeated examples cannot fail to prove satisfactorily that Deacons were not considered necessary in working the business of a Lodge before the very latter end of the 18th century.

At this period the number of Masons had increased considerably, and some additional officers appeared to be necessary to assist in the government of the Lodges. The office of a Deacon was therefore instituted; and as there were two Wardens, the same number of Deacons were appointed as their immediate deputies and assistants, and the representatives of all absent craftsmen. The Stewards are now considered as assistants to the Deacons, and the representatives of all absent Entered Apprentices. The duties attached to the office of a Deacon are, "to convey messages, to obey commands, and to assist at initiations, and in the general practice of the rites and ceremonies of the order." The Jewel of their office is a dove, as an emblem of peace, and characteristic of their duties; and their badges are two columns, which are entrusted to them at their investiture; and when the work of Masonry in the Lodge is carrying on, the Senior Deacon's column is raised; and when the Lodge is called from labour to refreshment, that of the Junior Deacon is raised, and the other lowered.—In the old Lodges these badges were called "Truncheons;" and an Inventory of the furniture belonging to a Lodge at Chester, taken in the year 1761, mentions among other things, "two Truncheons for the Wardens."

At the present day Deacons are unknown on the Continent. The Freemason's Lexicon, a German publication, thus names the existing officers of a Lodge. "Every lodge has officers, viz. 1 W. M.; 2. S. W.; 3. J. W.; 4. Secretary; 5. Lecturer; 6. Master of the Ceremonies; 7. Two Stewards; 8. Treasurer. In most lodges there are, besides these, a Past Master, a Preparer, an Almoner, a Hospitalier, and a Decorator. Many of the first officers have their deputies or substitutes; and the first three are

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of great importance to a Lodge, especially if they have another and a better motive for accepting office than merely to wear a decoration. It is their duty to propagate Wisdom, Strength, and Beauty; and like the Sun and Moon, to lighten the paths of the brethren; but they will not be fit to do this, nor to gain the love and respect of the members, if they are not endowed with a zeal for the real objects of the society, and well acquainted with the means of accomplishing these objects. They should also diligently strive to obtain a thorough knowledge of the mental capacities of all the brethren of their Lodge, in order that they may know how, with greater certainty, and security to instruct and improve them in Masonry."

At the conclusion of this chapter, a few words on the duties of the members may not be unacceptable; and they may be comprised within a very narrow compass. As we are none of us free from faults, it is the duty of every brother to bear with the infirmities, to pardon the errors and to be kind and considerate towards those with whom he is so intimately connected. There are few tempers so depraved, but a sincere endeavour to please, will excite in their bosoms, a corresponding sentiment of love and gratitude. We are under peculiar obligations, and it is equally our duty and our interest to discharge them faithfully, and to the letter. Amidst the various dispositions of mankind, we must not expect to meet with all we could wish in every brother who is linked with us in the indissoluble chain of Masonry; but if we resolve to do unto others as we would have them do unto us, our happiness and mental satisfaction will usually be amply gratified. Every relative and social duty is founded on mutual obligations; and where the seeds of love and friendship are not sown; or where that which springs up from them is not cultivated and improved, it will be but "as the grass growing on the housetop," wherewith, as the glorious language of the Psalmist expresses it, "the mower filleth not his hand, neither he that bindeth the sheaves, his bosom."

A kind and courteous behaviour, therefore, to those amongst whom we live, is what I should recommend and enforce as a branch of Masonic duty; because if we hope to be happy in our several stations and professions, and amidst all the misfortunes and calamities which are incident to our present state of existence, we must practise the Masonic virtues, not only of Faith, Hope, and Charity; but also of Temperance, Fortitude, Prudence, and Justice. And above all we must be humane, charitable, and benevolent; knowing that whatever tends to ensure the felicity of our fellow creatures will be pleasing in the sight of God; and contribute, in its degree, to advance our perfection in this world, and ultimately to exalt us to "a building not made with hands, eternal in the heavens."

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CHAPTER X.

The Tracing Board of an E. A. P.

Hail Masonry! to thee we raise
The song of triumph, and of Praise.
The Sun which shines supreme on high,
The Stars that glisten in the sky,
The Moon that yields her silver light,
And vivifies the lonely night
Must by the course of nature fade away,
And all the Earth alike in time decay;
But while they last shall Masonry Endure;
Built on such Pillars solid and secure;
And at the last triumphantly shall rise
In brotherly affection to the skies.

MASONIC ODE.

A chapter on this subject may appear superfluous after the copious illustrations of the Tracing Boards which may be found in the Historical Landmarks of Freemasonry, Lect. iv, v, xvi, and xxvi; but in a Book which treats professedly on the Lodge and its workings, a few additional observations may with strict propriety be offered to render it complete;* and particularly as our indefatigable Bro. Harris has just published a new and improved edition of the Tracing Boards, which does him infinite credit, and cannot fail to be of essential service to the Masters of Lodges, in the instruction which is periodically given to the brethren on the symbolical machinery of the order.

In the Tracing Board before us, the candidate's progress in Masonry bears a great resemblance to that of the baptised christian on his road to heaven, according to the system recommended and practised in the earliest ages of christianity. He enters into Covenant at the Font, which is placed at the West end of the Church, where, by his sponsors, he makes profession of his faith, receives the O. B, and becomes entitled to the white robe as a catechumen, in imitation probably of the Levites who were selected by King Solomon to carry the Ark of the Covenant into the Temple at

* A Pamphlet has been recently published by the Grand Lodges of the United States, called "the Masonic Trestle Board for the use of Lodges and brethren." It embraces the illustrations of the three degrees of Ancient Craft Masonry, arranged and adapted to the national system of Work or Lectures, as recommended by the the National Convention, and adopted by all the Grand Lodges in the States.

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Jerusalem. The white garment was delivered with a solemn charge in this form. "Receive the white and immaculate garment, which thou mayest bring forth without spot before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life." Such is the commencement of his career in the Church militant; where, if he contend faithfully to the end, he will attain the Church triumphant in heaven.

In like manner the candidate for Masonry, being duly prepared, is introduced into the Lodge at the West end, and having made profession of his faith, by the assistance of his guide, he receives the O B; light dawns upon his darkened mind, and he is invested by the officer in the West with a white or lambskin apron, which he is told is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other order under the sun which could be conferred upon him at that time or any other, by king, prince, or potentate, except he be a Mason. If his Masonic course, thus commenced in order, be conducted with decency, it affords a rational prospect of being closed with decorum, and terminating in the Grand Lodge above.

The catechumen, having been thus introduced into christianity was then placed in an inferior rank in the church, with a lighted taper in his hand, that he might be instructed in the mysteries of his religion. He is stationed before the altar as an emblem of that glory which is to come; the taper is a symbol of the light of faith wherewith bright and virgin souls go forth to meet the bridegroom.

The candidate for masonry, having been obligated and invested, is placed at the North East angle of the Lodge, near the pedestal or altar of Masonry, with the lights burning before him, to receive instruction; and the Tracing Board being spread abroad for that purpose, tho W. M. points out in succession the ground, situation, extent, support, and covering of the Lodge, all of which are explained in detail. To ensure his serious attention to the business in hand, he is told that the Lodge is situated on holy ground, for which assertion three cogent reasons are assigned, either of which would be sufficient to convince him that any kind of levity would be unsuitable to the place, and subject the offender to very severe reprehension.

The form and dimensions of the Lodge are first pointed out and explained. It is an oblong square, extending from north to south, from east to west, from the surface to the centre, and from the earth to the heavens.—This boundless extent refers to the universality of Masonry, and the influence of its principles and laws over every clime and country of the habitable globe. In the language of the Grand Lodge of Hamburgh, "the Freemason is taught by the principles of his Covenant to love a foreign brother whom he has never seen before, and with hand in hand to form the brother—chain without regarding his dress or his profession; so too, according to our old Landmarks, the Moslem, the Jew, and the Chris-

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tian, are received with the same affection, and the gate of the Masonic temple is open for all alike."

The situation of a Lodge is due east and west because all places of divine worship, and regularly constituted Lodges are constructed in that direction for three reasons. 1. The sun, which is the glory of the creation, rises in the east and sets in the west. 2. Learning and science originated in the east, and afterwards spread to the western parts of the world. And the third reason refers to the construction of the tabernacle of Moses.

The most prominent objects in the Tracing Board before us, are three great Pillars, in the East, West, and South; on each of which is placed a dignified Masonic character; and all are still represented in every regular Lodge throughout the universe. The one in the East is king Solomon, who stands on the pillar of Wisdom, to intimate that without wisdom to contrive, no architectural work can be expected to arrive at a satisfactory conclusion. The monarch who occupies the pillar in the West, is Hiram king of Tyre, an emblem of Strength, because without his prompt assistance in providing materials and men for the Temple at Jerusalem, that magnificent edifice would never have been completed in so perfect a manner as to make it surpass every other building in the world for riches and glory. And without strength to support, no work how gorgeous and massive soever it might be, could expect to be permanent. The third is Hiram Abiff, the chief architect at the erection of the temple. He is placed on the pillar of Beauty, because it was owing to his consummate skill and genius that it attained perfection; for without beauty to adorn, a building would be deficient in splendour of enrichment and magnificence of display.

It will be seen that these Pillars represent the Doric, the Ionic, and the Corinthian, which are the only three original orders in architecture.

The candidate is then desired to remark that the floor of the Lodge is chequered with black and white marble, or mosaic work, the moral signification of which is beautifully illustrated. It may be observed here that the tesselated pavements of the Romans, being worked in a regular and mechanical manner, were called *opus musivum*, *opera quæad amussim facta sunt*. Hence the Italian *Musaico*, from whence is derived our appellation of Mosaic; but, like most of our other terms of art, through the channel of the French *Mosaique*. And Dr. Parr says, as we are assured by Roscoe, in his Notes to the Life of Lorenzo de Medici, "the term Musiva was more peculiarly applicable to this kind of work when used in decorating walls and ceilings; *Lithostrata* and *Tessellata* being the name of the work, when executed on the floor; but as the process in both cases was the same, we, in common with other writers, have not hesitated to apply the same term to both, Musiva, Musea, or Musia."

The working tools strewed about the floor are then brought under the candidate's notice, and he is told that the square, level, and plumb, al-

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though to outward appearance they are nothing more than common instruments of mechanical labour, yet as they are used by Freemasons to express certain moral virtues, they are as highly esteemed as if they were jewels of inestimable value; and on this account are appropriated to certain officers of the Lodge, as indications not only of their official rank, but also of their respective duties.

The following explanation of these characteristic symbols is recommended in the printed Regulations of the Great Masonic National Convention of the United States, holden at Baltimore in Maryland, A.D. 1843. "The Square teaches to regulate our actions by a rule and line, and to harmonize our conduct by the principles of morality and virtue. The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease; and death, the grand leveller of all human greatness, reduce us to the same state. The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of duty."

On the pedestals of the three pillars we find these symbols repeated, with the addition of others, amongst which we observe a sword and staff in saltire, bound together with a rope; all of which are satisfactorily explained to the candidate, although the illustration would be improper here; —and a Key. Now the Key was always esteemed to be an instrument of power and safety; and was formerly used to inaugurate talented individuals into office of trust. Thus there was a custom among the Jews in the admission of their doctors, that those to whom they gave authority to interpret the scriptures had a key delivered to them with certain ceremonies. The stewards of a royal household in some countries were distinguished by a golden key, as the symbol of their office; and hence the phrase of giving a person a key was equivalent to investing him with power; and in christianity was applied to the ministers as stewards of the mysteries of God. Peter was the first that preached the gospel to the Jews and Gentiles; and was therefore said to have opened the kingdom of heaven to both; whence he is usually depicted with a key in his hand, as a symbol that he had power to admit and to exclude; by declaring the conditions of admission; by the exercise of discipline, and the administration of the sacraments.

Adjoining these we see another group of working tools, which are peculiarly designed for the use of the newly initiated entered apprentice. They consist of a rule 24 inches in length, a gavel, and a chisel, together with

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a rough block of unwrought stone; and are thus explained. "The 24 inch guage will enable you to measure and ascertain the size and extent of a work, that you may calculate the time and labour it will take. It teaches you a moral lesson that you ought to apportion the 24 hours of the day into four parts and devote them to prayer, labour, refreshment and rest. The gavel is an important instrument, without the use of which no work that requires manual labour can be completed; and it teaches you the uselessness of skill without labour; for though the heart may conceive and the head devise, no design can be executed without due exertion. By the use of the chisel you may make an impression on the hardest substances; and though small in size it is instrumental in the erection of the most magnificent edifices. Thus perseverance is necessary to perfection; and it is by slow degrees that the rude material receives its polish; and that the most indefatigable exertions are necessary to enlighten the mind, ameliorate the manners, and induce a consistent habit of virtue and holiness. The rough stone, which is called on the Continent Pierre Brute, ou chaos, ou illiaste, ou byle, is an emblem of the mind of man in its most rude and imperfect state, which can only be brought into form by the force of education and moral culture."

In a corresponding situation on the floor we see a stone perfectly squared and polished, hanging by a winch, and suspended from a Lewis, to symbolize the perfect Mason in his old age after he has subdued his passions, and and obtained a victory over the three great enemies of his christian warfare, the world, the flesh, and the devil. This is an allusion to Rev. iii. 12, where T G A O T U promises "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; AND I WILL WRITE UPON HIM MY NEW NAME." Which Pyle thus paraphrases. "As the pillars of a sumptuous temple are both the strength and ornament of it, so shall all who steadily suffer in my Name, and overcome the lusts and temptations of the world, be esteemed worthy to be members of my future church, triumphant and glorious, wherein they shall remain in uninterrupted felicity, as they have been the honour and ornaments of it in the present state of trial."

The Lewis which sustains the weight of this perfect ashler denotes strength; and consists of a certain iron instrument, which being dovetailed into the centre of a stone, forms a cramp which enables the operative Mason to raise it, how heavy soever it may be, and fix it with the greatest ease on its proper basis. It symbolizes the son of a Master Mason, whose duty is to bear the burden and heat of the day when his aged Parents are incapable of labour; to supply their wants and render the latter end of their lives cheerful and happy.

Near the centre of the floor and in front of the pedestal lies a square

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board on which the emblems of a Master are placed, to intimate that it is devoted to the use of the officer whose duty it is "to contrive" the most efficient designs, and to arrange the materials of the work, that it may be brought to a useful and harmonious conclusion. This is called a Tracing Board, and it contains the ground plan of some public building surrounded by a portico, designed in beautiful symmetry and order; and thus becomes a symbol of the great Charter of our Faith and Hope, the Holy Bible, which is the spiritual Tracing Board of T G A O T U, for in that book he hath laid down such a rich series of moral plans and glorious designs, that were we conversant therein and adherent thereto, it would bring us to a building not made with hands eternal in the heavens.

The candidate now arrives in front of the pedestal, which the French Masons denominate an Altar, in the East, as the catechumen in christianity, after he has gone through all the preliminary ceremonies prescribed by the church, is admitted into the Bema, Chancel, or Church triumphant, to partake of the most solemn mysteries of religion. On the front face of the pedestal there is inscribed a circle and central point flanked by two perpendicular parallel lines, which is one of the most glorious symbols of Freemasonry, when clearly understood and properly applied; but the elucidation is too copious for introduction here.*

From this point the Board exhibits a clear and intelligible view of the progress and end of the christian system of religion. On the pedestal is the Holy Bible covered with a square and a pair of compasses. These have a peculiar name amongst Masons which denotes their power of illuminating the mind with the rays of divine knowledge. The Bible is the ground of our Faith, while the square and compasses united serve to regulate our Practice.

At the foot of the Pedestal, in the place of Wisdom, and imbedded in an effulgence of light, the candidate sees the glorious vision of a Ladder, like that by which Jacob was entranced during his melancholy journey from Beersheba to Padanaram a distant country in the Land of Mesopotamia, when, by the advice of his mother, he fled from the wrath of Esau. It is composed of staves or rounds innumerable on which are seen angels ascending and decending.

This has been usually considered as a symbol of divine providence, which superintends all the works of creation, and dispenses grace, mercy, and justice with unerrring accuracy amongst the sons of men. The foot of the ladder is placed on the earth to denote the stability of Providence; and its top reaches the heavens to show that the designs of Omnipotence are without limit; the innumerable staves or rounds on which the angels

* The Author is at present engaged in an investigation of the origin of this sublime symbol, and of the various interpretations which have been attached to it at different periods as it passed through the hands of our brethren of the last century; and the result will shortly be placed before the fraternity.

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move point out their ceaseless superintendance over human affairs; the angels ascending are ministers of providence going up to the Throne of grace to make their communications and to receive commands; and those descending are charged with commissions to comfort the souls of the just.

The Theological virtues, Faith, Hope and Charity, each with its appropriate symbol, and the former with her foot upon the Holy Bible, occupy the most prominent stations on the ladder, to intimate that the only true road to heaven is through three gates, of which they keep the keys. No one can ascend even the first step without the assistance of Faith; neither can he pass the centre of the ladder unless he be supported by Hope. The summit is under the guardianship of Charity, to show, that although the christian may have passed through the two gates, yet he must possess a still more benignant and efficacious virtue, if he would master the steep ascent, and enter the everlasting Lodge above. The Mason who is possessed of this latter virtue, may justly be deemed to have attained the summit of his profession; figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; and emblematically depicted in a Mason's Lodge by seven stars, without which number of regularly initiated brethren, no Lodge can be accounted perfect, nor any gentleman be legally admitted into the order.

CHAPTER XI.

The Tracing Boards of a Fellow Craft and a Master Mason.

"And he with love of sacred wisdom fir'd,
The Mighty Prince whose pious hand,
To the eternal fount of truth and light
That holy temple rear'd,
The pride and wonder of Judea's land—
His great and comprehensive mind,
A nobler edifice design'd,
That time and envy should defy—
Founded on truth's eternal base,
Vast as the ample bounds of space,
And sacred to fraternal unity."

RODWELL WRIGHT.

THE Tracing Boards of the second degree are two in number. Some little improvement has been made in the first, which otherwise is essentially the same as that which is described in the Historical Landmarks of Masonry, Lect. xvi, to which I again refer, as it will be unnecessary to recapitulate the explanations which have been made in that comprehensive

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work, because it is in the hands of every zealous Mason throughout the universe.

It will be seen that the two great Pillars are omitted, and the figure of a man has been added who appears entering in haste to communicate intelligence to the ancient Junior Warden who guards the foot of the winding staircase, of the great victory over the Ephraimites, together with some indications of the battle, which are seen in the distance; as for instance, the tents of Jeptha, and the sentinels who have been placed to guard the fords of the river Jordan where the Ephraimites, in endeavouring to return into their own country were recognised by their inability to pronounce the password Shibboleth, which the people of Ephraim, who could not articulate the letter *h*, called Sibboleth. This word means *floods of water;* and therefore they were made to utter the request, "Let us pass over the water." And there fell at that time two and forty thousand men; which was a terrible slaughter for one tribe to make of another; but the Ephraimites appear to have deserved the punishment for their insolence and temerity in reviling their brethren, threatening to destroy the house of Jeptha by fire, and making a hostile invasion of the country for that express purpose.

The reasons for omitting the two Pillars from the first of these Tracing Boards appear to be because the Middle Chamber, with its approaches by the winding staircase being on the right side of the House adjoining the walls of the Temple, these pillars were not visible from thence, being placed at the entrance of the Porch which opened into the Holy Place.—The winding staircase closely tiled remains unaltered. It consists of fifteen steps, which alone might afford a series of useful and entertaining speculations to complete our progress along the mystical ascent; for having passed over the three, five, and seven steps, when from its summit we look back upon the latter division, the creation of the universe is naturally suggested to our minds, which was effected in six equal portions of time, while the seventh was consecrated to rest and worship. They also represent the Sephiroth, or mysterious ladder of the Jews, consisting of seven steps, crowned by the sacred trinity.

The winding staircase is flanked by ornamented pilasters, against which are placed the larger Cherubim of the Temple, supporting the pentalpha and the seal of Solomon. Adjoining these, and fronting the supports of the gallery or lobby which leads to the Middle Chamber, are two arched panels, containing the working tools of a Fellow craft, viz., the square, the level, and the plumb. The square is used amongst operative Masons to try and adjust all irregular angles of buildings, and to assist in bringing rude matter into due form; the level is used to lay lines and prove horizontals; and the plumb to try and adjust all uprights while fixing on their proper basis. By speculative Masons these instruments are applied to the regulation of conduct. The square teaches morality, the level equality,

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and the plumb uprightness of life and action. Thus by the moral application of these working tools the Fellow craft hopes to ascend to the Grand Lodge above.

In the second Tracing Board we are favoured with a perspective view, looking from between the Pillars into the Holy Place, with the Sanctum Sanctorum at the farthest extemity; and the meeting of Solomon and the queen of Sheba with Hiram King of Tyre; which have been introduced as figures that an adequate idea may be formed of the magnitude of the pillars and the dimensions of the Most Holy Place. As the name of the queen of Sheba has been connected with Freemasonry from the earliest times, it may not be uninteresting to ascertain who she was. Bruce says that amongst the Arabs her name was Belkis; while the Abyssinians called her Maoqueda. Our Saviour denominates her queen of the South; and says that she came from the uttermost parts of the earth to hear the wisdom of Solomon. It is uncertain whether she were a Jewess or a Pagan; but it is clear that she visited Solomon with the intention of puzzling him by hard and unanswerable questions. She appears to have been a person of learning; because the reason she assigned for coming to him was to try whether fame had not exaggerated the report of his wisdom.

In this subsidiary Tracing Board we find the decorations of the Pillars accurately pourtrayed with lily work, net work, and pomegranates, denoting unity, peace, and plenty. Their construction was the first important work performed by the chief architect Hiram Abiff. Together they were thirty-five cubits in height or seventeen and a half cubits each. Jeremiah says, their thickness was four fingers breadth, for they were hollow and formed of cast brass. The circumference was twelve cubits, and the diameter four; and the chapiters in all five cubits high. They were surmounted by spherical bodies on which were delineated maps of the terrestrial and celestial globes; instructions in which anciently formed one chief employment of a Fellow craft's Lodge. The hollow space within the cylinders was used as archives of Masonry and to hold the constitutional records, for which they were sufficiently capacious.

These pillars are surmounted by the acknowledged symbol of the Holy Spirit of God, a hovering dove between two cherubims in the act of worship. The holy place is gorgeously enriched with cherubims, to represent the hosts of angels attending to execute the divine will and pleasure; and also with palm trees and wreaths of flowers. Dr. Kitto justly suspects that these palm trees formed a sort of pilasters; for certainly that seems to be the form in which a palm tree, carved in relief, might be exhibited to most advantage. The figure of the palm tree was well suited for this purpose, or for pillars, or for any form of ornamental exhibition. The selection of this form corresponded with one of the most pure characteristics of Egyptian taste; as did also the form of the lotus, which was given to the only two pillars, of which we read in the description of the Tem-

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ple. We do not wish to say that Egypt furnished the models which were followed at Jerusalem. We are more interested in observing, that the earliest *written* account of a magnificent building concurs with the most ancient structures that still exist, in testifying that the most ancient ornaments of architecture were immediately derived from the types which nature offered; viz, the lotus or lily, and the pomegranate.

The Holy Place is lighted by ten candles, five on each side, with the altar of incense in the centre. At the west end the Holy of Holies appears through a slight partition between the two curtains which are made to constitute the veil of the temple. Now the tabernacle of Moses had two veils; the exterior one was placed at the entrance of the Holy Place, which Solomon superseded by the erection of the Porch; and the other was the real veil of the temple which excluded the Sanctum Sanctorum from public view. This was rent at the crucifixion of Christ, to show that the most secret mysteries of religion were now unveiled, and the scheme of salvation fully laid open to Jew and Gentile alike, when Christ pronounced the potent words—"IT IS FINISHED."

TRACING BOARD OF THE THIRD DEGREE.

On a view of this Tracing Board we are struck with awe and veneration. The emblems of mortality and the resurrection are calculated to extort from us that holy exclamation of Grand Master David, "Lord so teach us to number our days, that we may apply our hearts unto wisdom." In this document the veil of separation between Jew and Gentile is wholly withdrawn, and the mysterious contents of the Most Holy Place displayed to public view. These were the Ark of the Covenant with the Propitiatory or Mercy Seat overshadowed by the divine Shekinah, which some think was nothing more than the Sacred Name or Word. Landseer conjectures that the Asherim of the Hebrews were surrounded by the Name of the Lord Jehovah expressed in Hebrew characters. This he denominates a Mystery; and adds, "let the reader refer to those passages in the Lamentations of the Hebrew poets where the phrase, *the Name of the Lord* occurs, and let him observe the mingled sentiment of woe and detestation that is felt by the author of some of the psalms, when the Babylonian invaders had violated the sanctuary, and cast the NAME of the Lord to the ground."

The Cherubim, according to the opinion of the Rabbi Solomon, were pictured in human shape, in the form of young men; because the angels appeared in that form to Abraham, Lot and others; and they were made with wings, because when the angels were despatched on any divine commission, they were said to fly. The description of those which Solomon made states that they stood upright upon their feet; and were intended to represent the glory of God. Dr. Willet, in his Hexapla, institutes a curious comparison between the Cherubim of Moses and those added by Solomon. He says "they differed in the matter, one being all of gold, and

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the other of olive tree overlaid with gold. They differed also in magnitude. Their wings were spread all one way, and they stood together; with one wing they touched one another, and with the other they touched the walls on each side; while the Cherubims of Moses stood at the two ends of the Mercy Seat. Solomon's Cherubims looked both towards the east, while those of Moses looked north and south. In the Holy of Holies of the tabernacle there were only two cherubims, while in the temple there were four."

The emblems of mortality which decorate the coffin, are thus commented on in the Masonic funeral service. "What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature claims her just debt? Let us support with propriety the character of our profession, advert to the nature of our solemn engagements, and supplicate the divine grace to enable us to pursue with unwearied assiduity the sacred tenets of our order. Thus shall we secure the favour of that eternal being whose goodness and power can know no bound; and prosecute our journey without dread or apprehension, to a far distant country whence no traveller returns. By the light of the divine countenance we shall pass without trembling through those gloomy mountains when all things are forgotten, and at that great and tremendous day, when arraigned at the bar of divine justice, judgment shall be pronounced in our favour, we shall receive the reward of our virtue, by acquiring the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

Amongst the most remarkable symbols on this Tracing Board, that of the central cavity where the lost was found, is most conspicuous. By this emblem we represent the beginning of life, and the circle we run until the moment when we arrive at the end, and at our eternal destination. The working tools of a Master Mason consist of a pair of compasses, a skirret, and a pencil. The skirret acting on a centre pin, is used to mark out the ground of a new building; with the pencil the Master draws his plans for the direction of the workmen; and by the use of the compasses he ascertains their limits and proportions with accuracy and truth. These tools, as in both the former cases, are made subservient to the purposes of morality. Thus as the skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the sacred Word of God; the pencil teaches that our words and actions are recorded in the book of God's remembrance to be brought against us at the day of judgment. The compasses are an emblem of divine justice, which has given us a law, and left us free to chose or refuse whether we will obey it or not, with the certainty of reward or punishment according to our works. If we attend to the teaching of these working tools, and perform the duties which they prescribe, we may live in hopes, through the merits of the Almighty Archi-

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tect of the Universe, of ascending to the Grand Lodge above where peace, order, and harmony eternally preside.

The ornaments of a Master Mason's Lodge depicted on the Tracing Board, are the porch, the dormer, and the stone pavement. The porch is the Entrance to the Holy of Holies; the dormer is the window which gives light to the same; and the stone pavement is for the high priest to walk on; and his office is to burn incense to the honour and glory of the Most High, and fervently to pray for the continuance of prosperity and peace.

In the open air, above the coffin, a sprig or branch of a tree is depicted, in conformity with the custom of ancient times, when the people of all nations entertained a sacred feeling on the subject of decking the graves of their honoured dead with plants and flowers. It was used to a great extent in this country a century ago, and the disuse of so beautiful a custom is much to be regretted. In the East the graves of deceased persons are still planted with odoriferous herbs and flowers, which are tended weekly by the female members of their respective families.

For a more copious explanation of the symbols before us, I must refer my brethren to the Historical Landmarks of Masonry, vol. ii. Lect. xxvi; recommending them to reflect seriously on the uncertainty of their lives, which may be cut off at a moment's notice; and never to forget that this life will be followed by another which will never have an end. The Tracing Board points out the resurrection of the dead, and a future state of rewards and punishments, to be distributed according to the measure of our faith and practice; and its silent emblems eloquently exhort us so to pass through things temporal, that we may not finally lose the things that are eternal. If we live righteously, the way to heaven is open to us. If we wipe away the tears from the orphan's cheek, and bring him up to virtue and to God;—if we make the widow's heart to sing for joy;—if we cheer our worthy, aged, and infirm Brother in his downward passage to the grave, we shall have cause to rejoice in the testimony of our conscience, that in all simplicity and godly sincerity we have had our conversation in the world.

These are the proper pursuits of Speculative Masonry; and if it be practised with a view of increasing the Faith, and Hope, and Charity of its professors; and of producing a luxuriant harvest of Temperance, Fortitude, Prudence, and Justice, Brotherly Love, Relief, and Truth, it will show forth its good works to the glory of our Father which is in heaven. And then

At thy shrine, O Masonry,
Shall admiring nations bend;
In future times thy sons shall see
Thy fame from pole to pole extend.
To worlds unknown thy heav'n-born light dispense,
And systems own thy sacred influence.

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CHAPTER XII.

Labour and Refreshment.

"Aftyr mete they went to play,
Alle the folk as I you say,
Some to chambre and some to bowere,
And some to the hie towre,
And some in the halle stode."

METRICAL ROMANCE.

"Alexander subdued the world, Caesar his enemies, Hercules monsters, but he that overcomes himself is the true valiant captain."—HOWELL.

OUR brethren of the last century, with a view to the more complete accommodation of the members, and their Lodges furnished with a long table extending from east to west down the centre of the room; and in cases where the Lodges were numerous, two, flanked by benches with backs—leaving a commodious passage at each end for uses which every brother is acquainted with; and in the latter case, the Senior Warden occupied the north-west, and the Junior Warden the south-west end. On these tables were disposed a pair of eighteen inch globes; the perfect ashlar suspended from a Lewis, and affixed to a winch; and sometimes an air pump, an armillary sphere, and a small philosophical apparatus, as well as the usual ornaments, furniture, and jewels. The effect was imposing; and I think we have gained nothing by its sacrifice. I confess I prefer this disposition of a Lodge for many reasons. It prevents that indiscriminate arrangement of the members which occasionally creates much confusion, by placing the brethren more completely under the Master's eye, and consequently under his command; for in the present arrangement of the Lodge room, opportunities are afforded for private conventions and conversations, which are the bane of societies constituted on the plan of Masonry, and a violation of the ancient charges of the order, which positively forbid them "to hold private committees or separate conversation, without leave from the Master; not to talk of any thing impertinently or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master." Such conduct is sure to prove an obstacle to the good government of the Lodge, on which the stability and success of the institution in a great measure depend.

Besides, the table was a genuine Floor Cloth, or great Tracing Board, not merely affording an opportunity for every brother to reflect on the use

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and application of the various symbols which he has continually before his eyes, that point the way to a series of invaluable conclusions, each of which enforces some virtue, or inculcates some moral truth that may be brought into beneficial practice during his commencement with the world; but also giving an increased facility of reference to the Worshipful Master in the chair; and making a more permanent impression on the mind of a newly initiated candidate, by a sight of the symbols brought visibly under his notice, than by merely naming them with the customary explanations.—Nothing fixes an object so firmly in the recollection as to have it displayed before the eye; and therefore it was the laudable custom of some worthy Masters of that period, to point out with a wand to the Rough Stone in the north-east angle of the Lodge, the various emblems disposed before him on the table, which were thus more appropriately illustrated, and more readily comprehended. The wisdom which was imparted by this simple process would be esteemed of greater value, because the candidate plainly saw that it was practical; and the explanations would have more weight, because they would be understood to be reasonable and just; and he would depart more perfectly satisfied that the institution into which he had just been admitted was worthy of commendation and approval.

The removal of the Tables at the Union in 1813, was intended to supersede the custom of taking refreshment during Lodge hours, for which they afforded the requisite convenience; as if moderate refreshment were inconsistent with the solemn business of the Lodge. The author of our being has better understood the nature of man. He has assigned hours for labour and hours for refreshment; and he has appointed certain physical appearances to determine beyond the possibility of mistake, the recurrence of those stated periods of time. The Sun rises in the East, and calls him to labour; it gains its meridian in the South, and summons him to refreshment; and it sets at length in the West, to remind him that repose is necessary to restore his exhausted strength for another day of toil. On this principle Freemasonry was originally founded; and no squeamish taste, or fastidious opinion ought to induce us to abandon it. The practice has received the sanction of all antiquity, and forms one of the unchangeable landmarks of the order.

Besides, its disuse precludes the duty of one of the three Pillars of the Lodge, the Pillar of Beauty, and virtually annuls his office; and how can a Lodge be supported if one of its main Pillars be removed? This officer proclaims aloud at the opening of every Lodge, that his duty is "to call the men from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the mutual result;"—but in practice he never discharges any such duty, and therefore becomes liable to the imputation of negligence, and his office of inutility. How does this agree with the ancient charge which directs the Wardens to be true to the Master and Fellows, taking care of all things both within and without the lodge, that

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the Lord's work be not retarded? But the Junior Warden, by our present customs has no option but to neglect his duty, by which therefore the Lord's work is retarded, and he becomes amenable to the penalty of disobedience.

I am not ashamed to acknowledge that I like the good old custom of moderate refreshment during Lodge hours, because, under proper restrictions, I am persuaded that it is consonant with ancient usage. The following are the routine ceremonies which were used on such occasions by our brethren of the last century. At a certain hour of the evening, and by certain ceremonies, the Lodge was called from labour to refreshment; when the brethren "enjoyed themselves with decent merriment," and the song, and the toast, prevailed for a brief period. The songs were usually on Masonic subjects, as printed in the old Books of Constitutions, and other works; and although the poetry is sometimes not of the choicest kind, yet several of them may class amongst the best compositions of the day. Each song had its appropriate toast; and thus the brethren were furnished with the materials for passing a social hour. And I can say from experience, that the time of refreshment in a Masonic Lodge, as it was conducted up to the Union in 1813, was a period of unalloyed happiness and rational enjoyment. All was peace, harmony, and brotherly love. The song appeared to have more zest than in a private company; the toast thrilled more vividly upon the recollection; and the small modicum of punch with which it was honoured, retained a higher flavour than the same potation, if produced at a private board. With what a profound expression of pleasure have I often seen this characteristic toast received:—

To him that all things understood,
To him that found the stone and wood,
To him that hapless lost his blood,
In doing of his duty.
To that blest age, and that blest morn,
Whereon those three great men were born,
Our noble science to adorn,
With Wisdom, Strength, and Beauty.

Alas! most of the brethren of the times I speak of, have gone to their long home; and all but myself have bid adieu to Masonry for ever!

During these happy moments, the brethren entered with much unction upon their refreshments; which were generally conducted with great decorum in obedience to the old Gothic Constitutions, which direct the Brethren to "enjoy themselves with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing any brother to eat or drink beyond his own inclination, according to the old Regulation of King Ahashuerus; nor hindering him from going home when he pleases, lest the blame of their excess be unjustly thrown upon the fraternity. No private piques, no quarrels about nations, families, religions, or politics,

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must be brought within the door of the Lodge; for as Masons, we are of the oldest Catholic Religion, and of all nations upon the Square, Level and Plumb; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the Lodge." Occasionally, it is admitted, the Masons might and did transgress after the Lodge was closed;* for, in the language of a writer in Blackwood's Magazine,† "what says the poet, in one of those inspired strains by which the gifted sons of song, flinging the touch of genius around them, and therewith illuminating and revealing the sudden mysteries of nature, occasionally announce sublime truths to the world?

> Punch cures the gout, the colic and the phthisic,
> And is of all things the very best of physic.

Now although this is a poetical exaggeration, yet it is to be presumed that the most captious teetotaller will scarcely find any thing reprehensible, amongst those who do not embrace his opinions, if they should imbibe, in the course of an evening, so much as two or three glasses not much larger than a tailor's thimble. And it is a well attested fact, that the Freemason's Lodges, even in those times of universal ebriety, were less liable to exception than any other associations of the time, notwithstanding the authority of Hogarth's libelous portrait of Sir Thomas de Veill, in his picture of Night, which is a wretched and defamatory caricature, unworthy of its author, although in keeping with the current slanders circulated to the prejudice of the craft; for a striking excellence of the Masonic system is, its dissuasives from intemperance; on which, as we have just seen, the ancient charges are very pointed. Indeed Temperance, as one of the cardinal virtues, is held in the highest estimation, in the system of Masonry.

When I was the Worshipful Master of a Lodge, the refreshments were abstemious and moderate. The amount for each brother was strictly limited to three small glasses of punch, and this was seldom exceeded, except at the annual festival, when a pint of wine was allowed; and I am apprehensive that a similar regulation was adopted by most other Lodges; at least I never met with an exception on ordinary occasions. Under such restrictions, Masonry was not likely to be charged with intemperance and excess.

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* I find in a printed Letter, dated "9th Nov. in the vulgar year of Masonry, 5738," the following passage on the above subject. "Some complain that the Masons continue too long in the Lodge, spending their money to the hurt of their families, and come home too late, nay sometimes intoxicated with liquor! But they have no occasion to drink much in Lodge hours; and when the Lodge is closed (always in good time) any brother may go home when he pleases; so that if any stay longer and get intoxicated, it is at their own cost, not as Masons, but as other imprudent men may do, for which the fraternity is not accountable; and the expense of a Lodge is not so great as that of many a private club."

† Vol. xlviii. p. 216.

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It is not to be denied but there were some brethren who displayed an anxiety to have the allowance increased; but the character of Masonry prevented them from persisting in their demands; and I should think an instance of a Lodge, in these days, addicted to intemperance was not to be found. It would have been a rara avis in terris, nigroque simillima cygno. The Mason of the last century, I am afraid, was not constitutionally temperate; but the fault was not in the system, it was in the temper of the times. No public literary or scientific pursuit was carried on without being washed down by numerous potations; and it is sooth to say that most of the private students of the time were addicted to the same practice.

The present age has reversed the custom, and fallen into an extreme equally reprehensible, and at variance with scripture and reason. The principle is carried to such an extent by some of the Grand Lodges in the United States of America, that they have enjoined total abstinence on the brethren as a matter of duty. In the annual Report of the Committee of Foreign Correspondence, appointed by the Grand Lodge of New York, in the the year 1842, we find the following passage:—"Let us commend and congratulate our beloved brethren of Ohio, for having grappled with and subdued a more formidable enemy than even that of rebellion—INTEMPERANCE. The attention of the Grand Lodge of this state was directed to this enormous evil many years ago. In June, 1816, the following Resolution was adopted, and is still one of the Regulations of this Grand Lodge. 'The use of distilled spirits in Lodge Rooms, at the meetings of the Lodges, is of evil example, and may be productive of pernicious effects, and the same is therefore expressly forbidden under any pretence whatever.' To the fraternity in Ohio, we are indebted for the first bold stand in a subordinate Lodge in favour of total abstinence from intoxicating drinks; and while it appears to be universally approved, they condemn any innovation upon the ancient Landmarks; referring the cause to the great and all powerful test of the sublime principles of our order, which disqualify the inebriate from a participation in our rites, and by enforcing which, intemperance must soon skulk from our borders, and be a name known only to be abhored by every member of the fraternity. Let none be initiated who have the least bias towards intemperance, and let the initiated who are its victims, be admonished, and we shall soon be clear of this blot upon our escutcheon."

We are unable however to give this regulation a decided approval, without first knowing the circumstances under which the injunction has been issued. It appears more reasonable to believe that total abstinence is contrary to our nature, and at variance with the divine intention in placing man on earth.

It is contrary to the nature of man to drink water only, because, in most cases, the element is impure and pernicious. Professor Clark, in his lecture in the theatre of the Royal Polytechnic Institution, on the subject of

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the impurities existing in water, stated that "serious fears ought be entertained of the consequences of swallowing the myriads of animalculæ of the most disgusting forms, and of horribly voracious and nimble habits, which abound in what is called the pure beverage of the stream." And he further stated that "notwithstanding all the purification, by filtration and otherwise, of the forty millions of gallons of water which are daily supplied to the inhabitants of the Metropolis, there were still held in solution, in an invisible form, no less than about twenty-four tons of carbonate of lime; or in other words, of that perilous stuff which constitutes the basis of the calculi that, under the various terms of chalk formations, concretions, &c., torment the human frame, and bring it to premature decay."

The bishop of Norwich, speaking of the professors of total abstinence, says, "they are temperate, certainly, but it is a physical kind of temperance. Temperance does not consist in mere abstinence from wine or from spirits, but in abstinence also from anything that conduces to unhinge the mind, and to unfit it for the society in which it moves. This is too much to be seen in teetotalists; they are characterised by a sort of moral intoxication, if we may so call it; when once their passions are excited, they know no bounds; they irritate, oppose, and denounce; which is all foreign to the precepts and principles of the gospel. Again, there are certain fallacies in their arguments which ought to be exposed. They object to anything containing alcohol. Then why do not they object to sugar? Their common sense is at fault as well as their Chimistry. In order to explain the mention of wine in scripture, they try to make out that it is unfermented wine, instead of perceiving that the great principle of scripture is, (as might be illustrated by passages innumerable,) that it is the abuse, not the use of a thing in which the sin lies. I think teetotallers are in some sort, morally intoxicated upon this point; and judging from their conduct upon too many occasions, I might almost say they were labouring under a species of delirium tremens."

This reasoning is consonant with religion. When the Almighty intended to bestow the greatest earthly blessings on his favoured people, he promised to give them for their inheritance, "a land of oil and wine, of fields and vineyards;"* because "wine maketh glad the heart of man, and oil giveth him a cheerful countenance."† And even under the present comparative neglect of the vine in Palestine, it is allowed that grapes and clusters of most extraordinary size are common. Doubdan, in traversing the country about Bethlehem, found a most delightful valley planted with vines, which appeared to him of the choicest kind. He was not there in proper time to make any observations on the size of the clusters; but he

* See Numb. xvi. 14. Deut. vi. ii. vii. 13. xi, 14. xii. 17. xiv. 23. xxviii. 51. 1 Chron. ix. 29, et passim.

† Ps. civ. 15.

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was assured by the monks, that they still found some, even in the present neglected state of the country, weighing ten or twelve pounds. Reland also says that a merchant who had resided several years at Ramah in this neighbourhood, assured him that he had there seen bunches of grapes weighing ten pounds each. Forster mentions that he knew a monk who had spent eight years in Palestine, and had been at Hebron in the same district, where he saw clusters as large as two men could conveniently carry.*

Can the advocates of total abstinence suppose that all the abundance of rich fruit which Palestine produced was consumed in its crude state? Do they forget the wine presses which were subjected to tithe from their great value?† Do they forget the wine fats mentioned by Isaiah,‡ or the wine cellars of David?§ Do they forget that when the Israelites were threatened with plagues, one of the severest was, an abstinence from wine,—"thou shalt plant vineyards, but thou shalt not drink of the wine, nor gather the grapes, for the worms shall eat them?"‖ Do they forget that when the prophet reproved the hypocrisy of the Jews, he called that hypocrisy a moral drunkenness,—"they are drunken, but not with wine,"¶—intimating that the former was the most debasing vice? They must have overlooked these, and many other scriptural facts connected with the use of wine, before they could make up their minds to advocate, under whatever circumstances, the doctrine of total abstinence.

While we contend, however, that the fruits of the earth were vouchsafed by the divine goodness to be *used* by man, let it not be understood that we have the slightest intention of vindicating the abuse of them, which, on the contrary we consider to be a violation of God's gracious design. St. Paul rebukes the Corinthians** for being drunken at their feasts; but in the very same chapter, to show them the difference between temperance and total abstinence, he takes wine himself and celebrates the Lord's Supper. Those, therefore, who would abolish wine because it intoxicates when taken to excess, and would substitute some other beverage of their own invention, even at the holy sacrament, are evidently overlooking the sanction, and violating the command, both of Christ and his Apostles. But St. Paul in his exhortations to temperance, includes meats as well as drinks, total abstinence therefore, to be consistent, should do the same; for in the scriptures, gluttony is always classed with drunkenness, and they are equally condemned.

But while I find the Saviour of mankind recommending "new wine to be put into new bottles;††—when he denominates Judea, which was the

* See more of this in the Pictorial Bible under Numb. xiii. 23.
† Numb. xviii. 27.
‡ Isai. lxiii. 2.
§ 1 Chron. xxvii. 27.
‖ Deut. xxviii. 39.
¶ Isai. xxix. 9.
** 1 Cor. xi.
†† Matt. ix. 19.

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finest country upon earth, "the Lord's vineyard' by way of excellence;* —when I find him drinking it himself, and encouraging others to do the same, by filling six water pots each containing two or three firkins apiece, with wine, at the conclusion of a feast "when men had well drunk;"†— when I see him introducing it as one of the elements of the most sacred rite of his religion, and declaring not only that it shall be used to the end of the world, but that it is also drank in the kingdom of God,‡ I cannot do otherwise than conclude that the system of total abstinence is a direct insult to the Saviour of mankind, by a violation of his commands, a renunciation of his example, and setting up our own wisdom in opposition to his most holy decision.

* Mark xii. 1. † John ii. 2, 10. ‡ Mark xiv. 25.

THE END.

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MASONIC LIBRARY.

A

SHORT VIEW

OF THE

HISTORY OF FREEMASONRY.

DEDICATED TO THE GRAND LODGE OF ENGLAND.

BY

WILLIAM SANDYS, F. A. S.

P. M. GRAND MASTER'S LODGE, &c. &c.

"But though this is the most likely foundation of this collection of maxims and customs, yet the maxims and customs so collected, are of higher antiquity than memory or history can reach; nothing being more difficult than to ascertain the precise beginning and first spring of an ancient and long established custom."—BLACKSTONE.

UNIFORM AMERICAN EDITION,

PHILADELPHIA:
PUBLISHED MONTHLY, BY LEON HYNEMAN,
NO. 106 CHESTNUT STREET.

1855.

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A SHORT VIEW

OF THE

HISTORY OF FREEMASONRY.

[MEMORANDUM.—Should the following Observations (which are intended as a mere sketch) fall into the hands of any who are not Masons, they may, perhaps, complain of obscurity in some parts, and apparent want of connection. The reason will be obvious to every intelligent Mason, who can easily supply the necessary links. The perusal of the Rev. Mr. Oliver's Lectures and History of Initiation, since the first arrangement of these pages, has enabled me considerably to curtail the particulars of Initiation and ceremonial Rites, into which I had originally entered more fully. His works contain much information and research on these subjects.]

IT is curious to observe the analogies between the ancient rites and many of the ceremonies and prejudices of the modern world, which may occasionally be traced back to the earliest ages. Frequent analogies have been said to exist between Freemasonry and certain institutions of former times; indeed some writers have placed the origin of Masonry at the very earliest periods of society; whether they are right, or whether the following sketch of its supposed progress be founded on probability, or whether any of the other theories on the subject be correct or not, it is not for me to decide, however partial I may be (like other theorists) to my own system.

The reader will scarcely expect that we should commence our inquiry before the Deluge, though some persons have taken upon themselves to state, that Enoch was an Arch Mason. With equal decision, Goropius Becanus affirmed that Adam spoke High-Dutch. Noah, the chosen of God, was, no doubt, a highly-gifted man, both as to his moral and his intellectual acquirements, and in him, probably, was centered the greater part, if not all, of antediluvian science. He was, also, perfectly acquainted with the history of the creation of the world and the fall of man; for

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Methuselah, who died in the year of the flood, and lived 600 years with Noah, was also, for about 250 years, the cotemporary of Adam, and could give, therefore, the most accurate information. In the first years after the flood, the true worship of God was preserved by Noah and his family in its pristine purity, but on the increase of mankind, who for want of dwelling places must gradually have diverged from the abode of Noah, the centre of the then known world, corruptions of this worship crept in; and after the dispersion at the Tower of Babel, idolatry was spread over the face of the habitable globe; symbols of the Deity were worshiped as the Deity himself, and that splendid work of his hands the sun, (Bel, Bal, Bol, or Bul, as it was called,) the source of light and heat, was, through the weakness of mankind, when unassisted by divine Wisdom, looked upon and worshipped as the supreme Being. The posterity of Ham, who peopled Egypt and Chaldæa, were probably some of the earliest of the Zabii or Fire-worshippers; of whom remnants may still be found among the Guebres or Parsees in Persia and Hindoostan, &c.

The worship of the Solar Fire was the most natural error for mankind to run into; the Sun, as the most splendid object of creation, being the allegorical representation of God; and, though, in time, it was, through the corruption of the human race, itself worshipped as the Deity, yet it is said that the Priests connected with the different religious mysteries of the ancients, were, to a certain extent, acquainted with the origin of true religion, but loaded their ceremonies with allegories and symbols, of which the meaning was known only to the initiated, in order to keep the multitude in ignorance, and thereby preserve that control and superiority over them, which they so long and so eminently maintained.

In the course of ages, even the generality of the Priests had but a faint notion of the true origin of their rites; with the exception of some individuals of great natural genius and penetration, they would, themselves, receive in too literal a sense, the allegorical ceremonies in the midst of which they lived, and from the practice of which they derived their splendor and their power. Although, from being themselves the conductors of that system of juggling and deceit which was necessary to blind the eyes of the uninitiated votaries, they must have been aware of the inefficacy of the idols and emblems worshipped by them, yet, with few exceptions, they probably believed in the Being of which such idols were the representatives.

From the worship of the Solar Fire, connected with a perverted tradition of true religion, apparently originated the different mysteries of the Ancients, whether Mithraic, Orphic, Eleusinian, Bacchic, Druidical, or otherwise. But after the dispersion at Babel, other ceremonies were also introduced into the different rites of Pagan idolatry, illustrative of the history of the Deluge, and of the confinement of Noah with his family in the ark.

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rounding him exemplified the various calamities, diseases, and evil passions incidental to that bondage from which he was about to emerge, and the punishment of the guilty in a future state; and his admission into the full splendor of these rites, and the dispersion of the shades of night before the brilliant sun of the mysteries, represented the dispersion of the clouds of mental error before the sun of truth.*

Previous to initiation, the candidate was purified with water, and certain questions were propounded to him, with an admonition to present himself pure and undefiled. On being permitted to pass through the ceremony, his resolution was put to severe proof, and he frequently underwent bodily suffering. According to Tertullian, a drawn sword was opposed to the candidate at his entrance into the Mithraic Cavern, from which he, occasionally, received more than one wound. He was introduced into subterraneous and winding passages, with gloomy recesses, and startled at every step with strange and terrific noises.—Intermittent flashes of light enabled him to discern round him scowling and horrible spectres.—Sounds of grief and lamentation for the God were heard; and as the time of probation (which sometimes lasted for days) drew to a close, the severity of his trials increased—the earth trembled beneath his feet, nature, at last, became almost exhausted, and in some cases even death ensued. At length, he received the reward of his courage and perseverance; his persecutions ceased; soft sounds, with melodious symphonies, were heard, and the gloom of night gradually subsided; fair groves and flowery plains were disclosed to view; the gates of the inmost sanctuary were opened to him; he was admitted to the view of celestial beauty in all the dazzling splendor of its perfection, and beheld the sun shining with meridian lustre even in the middle of the night. He was crowned and clothed in white garments and various symbols were explained to him.† Thus, by the square, the Egyptian symbolized matter, or the origin of things; by the triangle, generating fire. From their conjunction, as in the quadrangular pyramid, all things, according to them, proceeded. The triple Tau, or Crux Ansata, which the Royal Arch-Mason will easily recognize, is a symbol of the highest antiquity, and is said to have been recognized by the ancient priests as the emblem of a future state. The Egyptian Tau was impressed on the forehead of the initiate; the double triangle was an emblem, in Indian Mythology, of the chief male and female Deities. The emblem of stability was borrowed from the pillar of Seth, or Hermes, on which tradition had inscribed the inventions and knowledge of the human race. The Celtic nations, also, considered the truncated oak as an emblem of unshaken firmness and fidelity.

* Maurice's Ind. Antiq. vol. ii., p. 342-4.

† See Potter's Grecian Antiq. vol. i., p. 446-8. Class. Journ., No. lvi., p. 301-2, &c. Ouvaroff, Essai sur les Mysteres d'Eleusis.

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The candidate was, finally, declared to be born again and made perfect, and dismissed with the mysterious formula," Konx, Ompax." In different countries, the trials of the candidate had different degrees of severity: the Persians were very strict, but were re-modelled by Zoroaster. The Mexican rites, in honour of Vitsliputsli, were barbarous, including human sacrifices to a great extent, as did the rites of the Druids, and, perhaps, to a certain degree, many of the other systems of religion, being a perversion of the original system of vicarious atonement, joined to that recklessness of human life, which appears to be the associate of power when uncontrolled by the mild precepts of true religion.

The words "Konx, Ompax," with which the candidate was dismissed (until of late considered inexplicable) are now ascertained to be Sanscrit, which is another argument in favor of the Brahminic origin of these rites. They are still used by the Brahmins at the conclusion of several of their religious ceremonies, and are thus expressed: "Kanska, Om Paksha."—Of these words, the first is the subject of our most ardent vows; OM or Aum, the mysterious monosyllable of the Indians, which will be mentioned hereafter; and *Paksha* means change, turn, vicissitude, &c., though it appears to have been used in the sense of silence, whence the words "pax" in Greek and Latin, and "paix" in French, used with the same signification.* When lawyers formerly pleaded in India in a Court of Justice, they were allowed to speak for two or three hours, according to the importance of the case, and to regulate the time there was a clepsydra, or water-clock, ready, which made a certain noise at the end of the expired *paesha* or turn; this noise was called paesha. Many of my readers may possibly think that this custom might be restored with good effect.

In some of the religious ceremonies, the candidate was instructed in a mysterious word, which had reference to a supreme Being or Omnipotence. The Egyptian word was "On," that of the Indians "Om," compressed from the triliteral word "A. U. M." representing the creative, preserving, and destroying power of the Deity, and typifying therefore the Indian Trinity, Brahma, Vishnu and Mahadeva.

The Chinese, Japanese, and Ceylonese, who practised Buddhism, but with ceremonies very similar to the Indians, used the word "O-Mi-To-Fo," signifying Omnipotence. The awe and reverence with which the ancients used the name of the Deity, is well worthy of example in modern times. The Jews never used the sacred term (the tetragrammaton, as it was called) composed of Jod, He, Vau, He, in common speech, using the words, "Elohim" or "Adonai," instead; and even the manner in which it should be pronounced is now lost;† it is derived from the verb "Haiah," "he has

* Class. Journ., No. xxvi., p. 399, &c. Trans. Asiat. Soc., vol. v., p. 300.

† Ockley, Introd. ad Ling. Orient.

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been," and may be considered to mean the past, present, and future united. The Jews called it "Shem hamphoresh," or the unutterable name; and when it was necessary to write it in the volume of the sacred law peculiar ceremonies were laid down for the usage of the Scribes on the occasion.—The before-mentioned words "Om," "On," and "O-mi-to-fe," were always pronounced with the utmost reverence; and in similar manner the Thibetians pronounced their sacred term "Om, ha, hum."

The mysterious name of some of the North American Indians is curious from its striking similarity to the Hebrew. They call their supreme God in general "Ishtohoollo," but they have, also, a tetragrammaton which is never used in common speech, compounded of four notes, and used only in their most sacred ceremonies. The first is pronounced quite short in a base key "Yah;" they then retreat, facing each other, with their heads bowing forward, their arms across, rather below the breast, their eyes half shut; and in a grave and solemn manner they sing in a strong base key the awful monosyllable "O," for the space of a minute; they next pronounce "He," in the treble, as long as their breath will allow them; and finish the great song or solemn invocation, by uttering in a base key, with a bold voice and short accent, the word "Wah;" thus composing the mysterious word "Yo-he-wah." In some of their sacred festivals, the Priests and female singers dance round the holy fire, singing the sacred name as above, and frequently striking up with "Hallelu, Hallelu," then "Halleluiah, Hallelu-yah," and "Alleluiah," and "Allelu-yah."* This would, almost, imply a derivation from the Hebrews. The Druids expressed the sacred name by O. I. W. Among the Priests of these various mysteries or theologies, were some of the most celebrated Philosophers of antiquity. It is said that Moses was educated by the Magi of Egypt, whose ceremonies and tenets, like those of other countries, were kept sacred by oaths of secrecy, death being the penalty of violation.

It has been asserted, that after the deliverance from the Egyptian bondage, Moses preserved certain of the rites of the Jewish Priesthood secret from the people, by means of particular proofs; which, when the Jews were scattered, became known by degrees to the Pagans, who introduced portions of them into their own ceremonies.

Some of the early Christians, to avoid the constant persecutions directed against them, symbolized their religious rites; borrowing, for that purpose, such of those usages of the Pagan mysteries, (with which many of them were acquainted,) as they found suitable. From the fragments, however imperfect, of the primitive religion, that might be traced amidst the corrupt rites of these mysteries, especially in the idea of a future state that pervaded them, coincidences would occasionally appear which were made

* Class. Journ., No. xxviii., p. 243-5.

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use of by certain of the early teachers of the pure doctrine of Christianity, to strengthen the weaker part of their congregations. Gregory Nazianzus relates the manner in which the popular Pagan rites were made subservient to the advancement of the Christian faith. Even in modern times, during the most flourishing æra of the Popedom, people worshiped in the same temples, at the same altars, and sometimes the same images, and with similar ceremonies to those used by their Pagan ancestors, adapted of course to the ceremonies of the Romish church.*

When St. Austin was sent over in the year 596 to convert the Anglo Saxons, he was instructed by Gregory, to accommodate as much as he could the Christian forms of worship to those of his disciples, to convert their heathen temples into churches, and to establish Christian, in the place of Pagan, festivals.

As early as the time of the Apostles, this indulgence towards the weaker Christians seems to have existed, and met with just rebuke from St. John and St. Paul.† The fact, however, of its receiving their censure, proves its existence, while it warns us of its in-expediency, and will account, probably, for the preservation of many Pagan symbols in the manner before suggested.

In many cases the societies of early Christians required proofs of brotherhood by certain signs and tokens, previously to admission to participate in their ceremonies; and I have seen it stated, though I know not on what authority, that there was a religious fraternity of Greek Masons, as late as 1751, in possession of the secret constitutions of the first Christians, of as early a date as 327, and probably much older, which were similar to those of the Priests of Memphis, as far as we are informed of them.‡

It is probable that the principal Priests interfered, or had some control in the erection of the great and magnificent buildings of antiquity, which were, generally, of a religious nature, and the chief Architects might have received great part of their education from the Priests, who were the depositaries of the knowledge of their several ages. Thus, we find, that in the early ages of Christianity, the Monks were, in many cases, the Architects and Builders of their own churches and monasteries. In order to regulate the vast number of men collected together for the erection of those stupendous edifices of the ancients, certain forms were introduced, which enabled the principal builders to class their men according to merit and skill, and served to distinguish them from strangers. This might have been the case as early as the Tower of Babel, which was, probably, a Tem-

* See Clarke's Travels, vol. v., p. 455, and authorities there cited.

† Rev., cap. ii.; 1 Corinth., cap. viii.; Coloss., cap. ii.

‡ Recueil Precieux de la Maçonnerie Adonhiramite, vol. i., p. 69, &c.

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ple of the Sun, or Bel. On the erection of the Pyramids and King Solomon's Temple, the same regulations would be observed; and tradition might even carry down, from the time of the earliest building of this magnitude, traces of the forms then used; which, with some modification, might be adopted by subsequent builders. Thus, from one body of men to another, constituted for the same purpose, the forms and usages of the earliest society might be carried down, (subject to the variations occasioned by change of time and place) each succeeding society, on its formation, adopting such rules of the preceding institution as were then known, or were suitable for their purposes. Urged, also, by that desire, so common among mankind,* of dating from remote antiquity, they would endeavour to conceal their origin, by identifying themselves with the earliest ages, claiming to be a continuation of the societies then in existence; and in process of time, after a lapse perhaps of centuries, the degree of antiquity to which they were justly intitled, would become matter of speculation; especially as a link might be traced, however faint, even to the remotest periods.

Besides the colleges, or Societies of Priests, there were, also, in early times, Societies or Insititutions of Intelligent men, Architects, &c., whose object was the mutual communication of scientific knowledge, the acquisition of which they concealed from the uninitiated, by means of certain signs, whereby they made themselves known to each other, and excluded strangers. It is said that such societies were in existence even as long ago as the building of King Solomon's Temple. In the year B. C. 300, or thereabouts, a body of men, of this description, known as the Dionysian Artificers, were incorporated by command of the Kings of Pergamus, and had Teos, (where they had erected a magnificent Temple to Bacchus, the reputed founder of their order,) assigned to them as a settlement. They possessed the exclusive privilege of erecting Temples, Theatres, and other public buildings in Asia Minor, and were divided into Lodges, with peculiar tokens to recognize the Brethren, of whom they relieved the poorer ones. Mr. Clinch, in his Anthologia Hibernia, states, there was in existence, in Syria, in 1794, a remnant of the Dionysians, or, perhaps, the Essenes, who were descended from the Kasideans, a set of distinguished men, voluntarily pledged to preserve the Temple from injury and decay. It was in this part of the world, that the Templars, who were founded during the Crusades, in the beginning of the twelfth century, by Hugh de Payens and Geoffrey de St. Aldemar, obtained their Masonic knowledge;

* It is this love of having sprung *atavis regibus*, that induces so many A's. and B's, and C's, (I am afraid to use names, however absurd, for fear of their being claimed by some one or other in the present state of over-population) to pay large sums of money for emblazoned parchments, commencing with King Hippogriff, or Prince Prettyman, or some equally romantic character.

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and hence proceeded many of the trading or Freemasons, who under the sanction of different Popes, went about to build Churches, &c.

Their skill was well known and recognised on the Continent, from the earliest ages of Christianity, and some individuals may, occasionally, have visited England; as we find St. Alban, who was, in 308, the proto-martyr of this kingdom, a great patron of the science, and said to have been Grand Master; but the earliest authentic account of their introduction into England as a body, is in the year 674, when the celebrated Wilfrid, Archbishop of York, built Hexham Church, and Benedict Biscop, founder of the Abbey of Weremouth, collected a number of Masons in France, and brought them over to build his church of stone, after the Roman manner, as it was then called; and, at the same time, the art of glass-making was introduced. Wherever they travelled, they kept themselves a distinct body from other inferior artificers, preserving their knowledge secret, by means of certain signs and proofs, known only to those formally admitted into the society; some of these were, probably, borrowed from, or might be traced to the old pagan rites, or might have reference to some of the signs in use on the building of former stately edifices. Previous to the year 674, our Churches were in general built of wood; the Anglo Saxon term, even for building, being *getymbrian*, to make of wood; but from the time of the introduction of this body of scientific men into the kingdom, our architecture gradually improved, and was fostered and encouraged by many of our Kings, Princes, and Nobles, several of whom were, from time to time, inrolled among, and initiated into, the societies of the Masons. Of these some were, probably, selected, in order that they might the better assist the Masons, and relieve them, by means of their wealth and rank, from the burthens that might, otherwise, have been imposed on them, in common with that part of the population which was in a state of vassalage; and others might have been thus distinguished as an acknowledgment for their patronage, or a mark of respect to their abilities.

A Grand Lodge is said to have been established by Prince Edwin, son of King Athelstan, about 926, at York, which was then the resort of some of the principal Masons. The history of the science in this country, from the rude wattled dwellings of the early Britons, to the erection of those splendid examples of ornamented architecture, King's College and Henry Seventh's Chapels; and from thence, through the Grecian structures of Inigo Jones, Sir Christopher Wren, and other eminent Builders, to the present time, including the progress of domestic architecture for the same period; will afford much entertainment to those who can spare sufficient time for its perusal.

During the thirteenth century, about which time some of our finest Cathedrals were built, architecture flourished greatly on the Continent, as

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well as in England. The Popes, in order to encourage the Masons whose skill was most frequently displayed in religious structures, granted them, by their Bulls, many indulgences and exemptions from imposts, &c., together with the valuable privilege of fixing their own prices; and the power of the Popes, as is well known, was then as much attended to in the different European States, as in their own immediate territories. Encouraged by these advantages, the Freemasons, as they were called, placed further restrictions on the admissions into their society, and probably re-modelled and amended their forms of introduction, where necessary, taking additional precautions to distinguish the Brethren of the fraternity by methods known only to those regularly admitted. They continued to travel about from one country to another to build Churches, &c. A Surveyor, or Master governed the whole, and each tenth man was called a Warden, overlooking the other nine. They possessed considerable merit and ability, as is amply proved by the numerous beautiful specimens of their skill yet remaining. Even the principles on which their peculiar style of building was founded, are not thoroughly known, and many of our greatest Architects, since the Reformation, have failed in their endeavours to imitate it. It is matter of History, that the privileges before mentioned were, about this time, granted to them by the Popes; but there is one particular Bull, occasionally mentioned, of which the preamble has reference to the building of King Solomon's Temple, and to the Chief Architect there, (whose traditional History, it is said, may be found in the Talmud,) stating the powers granted to him by King Solomon, with other particulars, and conferring the same privileges to the Freemasons. Governor Pownall states, in the 9th vol. of the Archæologia, that he had, in the year 1773, with the sanction of the Pope, made accurate search in the Vatican for this Bull or Charter, but without effect.

The forms and symbols in use among the Knights Templars, in many instances, harmonized with those of the Freemasons, and there was considerable intercourse or connection between the two societies. The celebrated Orientalist, Hammer, in his History of the Assassins, maintains, that the Order of Freemasonry was held by the Ismaelites, or the illuminated of the East, at Grand Cairo; and, in a Treatise, called Mysterium Baphometi Revelatum, &c., published in the Mines de l'Orient, vol. vi., part 1, Vienna, 1818, fol. states, that there were Masonic emblems found in the Church of Prague, which was built in the middle of the thirteenth century, and formerly belonged to the Templars; also in the Churches at Erfurt and Schoengrabern, &c.

This work is an attack upon the principles of the Templars, and treats of their celebrated Idol Baphomet, as he calls it; which Raynouard, in the Journal des Savans, for March and April 1819, proves, was Mahomet,

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and refutes, apparently with success, the imputations cast upon the Order by Hammer.

Many of the fraternity established themselves in Scotland, where they, probably, were first permanently introduced at the time of the building of the Abbey of Kilwinning, about the middle of the twelfth century; though, according to Bede, as early as 710, Naitan, King of the Picts, sent to Ceolfred, the Abbot of Weremouth, to beg some Masons to build a Church of Stone.

The Kilwinning Lodge, which is, I believe, the mother Lodge of Scotland, is said to have been founded by Robert the First of Scotland, about 1313, and has been traced back to the end of the 15th century. The Minutes of St. Mary's Chapel, the oldest Lodge in Edinburgh, are stated, in the Encyclopædia Britannica, to extend back to the year 1598, and contain, as early as 1600, the names of some members who were not architects.

The Scotch Freemasons must have attained high repute; for at the time of the persecution and dissolution of the Knights Templars, the Provincial Grand Master of Auvergne, Pierre d'Aumont, with two Commanders and five Knights, fled, in the disguise of Masons, to one of the Scottish Isles, where they found the Grand Master, Hauptoncourt, and other members, in conjunction with whom they resolved to maintain the Order, still concealing themselves from persecution by acting under the guise of Freemasons, and borrowing some of their emblems.

They held a Chapter on St. John's day, 1313, that saint being their patron, when D'Aumont was chosen Grand Master; in 1361 the seat of the Grand Master was moved to Aberdeen; and, by degrees, under the veil of Freemasonry, of which this order now professed to be a branch, they spread into Italy, Germany, France, Portugal, Spain and elsewhere.* Those who like to amuse themselves with fanciful speculations, may, perhaps, trace back the choice of St. John's day for the meetings of the Templars and other Societies, to the time of the Temple of Belus, or the worship of the Sun, as it is the summer solstice when that luminary is at its highest.—King Edward Third, about the 24th year of his reign, 1350, when founding the College at Windsor, granted to John de Sponlee the Office of Master of the Stone-hewers, and gave him power to take and press, as well within liberties as without, so many Masons and other Artificers as were necessary, and to convey them to Windsor, to work at the King's pay, but to arrest and imprison such as should disobey or refuse, until the King took other order; with a command to all Sheriffs, Mayors, Bailiffs, &c.,

* Acta Latomorum, vol. i., p. 329.

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to be assisting to him on the King's behalf.* Writs were, accordingly, issued into different Counties, to collect able workmen; but they, being dissatisfied with "the King's pay," entered into a combination, in many places, to resist this act, and made use of certain of their peculiar tokens to recognise and assist each other against being pressed into this service.

It will not be out of place to mention, here, that when that beautiful structure, the Cathedral of Strasburg, was in progress (between the years 1275 and 1520, or thereabouts) a great number of Freemasons were, naturally, collected in that City, either employed in the building, or attracted by the desire of viewing its splendor; it was considered as a second Solomon's Temple, and a modern wonder of the world: and at a meeting, held at Ratisbon, in 1459, it was agreed, that the Architect, or Superintendant, of Strasburg Cathedral, should, as a tribute of respect to the building, be Grand Master of the Freemasons; and one Dotzinger, of Worms, the successor of Hults, who completed the spire in 1449, was, accordingly, chosen First Grand Master. Grandidier, in his description of the Cathedral, published in 1782, says, there were documents and original diplomas of the Emperors, then in existence, to prove this fact, kept in a chest belonging to the Lodge of Freemasons at Strasburg.

It would appear, from the act of 3d. Hen. 6, c. 1, A. D. 1424, as if the Freemasons had, occasionally, combined together to obtain a higher rate of wages than was legal, and that they did not consider themselves bound or affected by the statutes made for the regulation of the wages of other artificers; relying, possibly, on the different Bulls made in their favour, by the Popes: for by that act, Chapiters and Congregations of Masons were forbidden, as thereby "the good course and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons." Masons attending such Chapters and Congregations were to be punished by "prisonment of their bodies, and make fine and ransom at the King's will." This act was, however, never put in force, and the Masons still continued their Assemblies and Communications, though, perhaps, not quite in so public a manner as before. Indeed, King Henry Sixth, who afterwards appointed the celebrated William Wanefleet, Grand Master, is said to have been admitted into the Order, as well as the Protector, Humphrey, Duke of Gloucester, with many other distinguished persons, who defended it against Henry Beaufort, Bishop of Winchester, when he endeavoured to suppress the Masons, after the passing of the before-mentioned act, by accusing them of seditious speeches and menaces. In other societies of artificers, the members recognised each other by certain tokens, as well as the Masons; and, at this day, several of the Crafts are known by the name of mysteries. The Ma-

* Ashmole's Hist. Garter, 135.

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sons, however, from their antiquity, their knowledge, and the numerous privileges from time to time granted to them, as well as from the number of eminent men admitted into the society, who were not strictly Architects, and their dispersion throughout the world, have far surpassed all others, and have become the object of general history. It is not very improbable to suppose, that some of their peculiar symbols may be traced from the earliest period; nor is it necessary for this purpose that they should have existed as a connected fraternity from such time; but certain portions of the rites of the most remote nations, may have been, with the modifications, and in the manner to which I have before alluded, adopted by successive societies, and thus brought down to ages scarcely acquainted, perhaps, with the original allegory.

On a reference back to the foregoing slight sketch, the progressive descent of any leading tenet, or characteristic, may be easily imagined; and this will account for the similarity existing in certain institutions in different parts of the world. Even in Africa, we hear of the Tribunal of the Purrah, which may be considered a remnant of Egyptian Freemasonry; and the San ho hway, or Triad Society, in China, claims the highest antiquity: of this, a short description shall be given hereafter, by way of appendix, as collected from the transactions of the Royal Asiatic Society of London, vol. 1, p. 240–50; but, at present, I must return to the Freemasons of England. I will add, however, that in tracing, from its supposed origin, any peculiar symbol, the inquiry should be confined to the leading, or essential, landmarks of an institution, for any amplifications, or explanations, of such symbols, will, in general, be of a more modern date; and of some, the origin might be easily ascertained. In the case of unwritten knowledge, nothing but short and essential principles would be handed down.

The Masons were induced to take strict precaution to prevent the admission of strangers into their meetings, because they frequently consulted therein on the scientific parts of their profession, and mutually gave and received instruction on abstruse points connected with it, which it was their interest to conceal from the world at large.

Mr Ware, in his Treatise on Vaults, published in the 17th Vol. of the Archæologia, says, that we are indebted to them for the vaultings which secure our Cathedrals, and, that the art of constructing walls to resist the thrust of a stone vaulting was one of their original mysteries. We find occasional references to agreements entered into with some of the fraternity; for instance, in Ashmole's History of the Garter, p. 186, an indenture is mentioned, dated 5th June, 21st Henry VII. by which John Hylmer and William Vertue, Freemasons, undertook the vaulting of the roof of the choire, for £700, and to finish it by Christmas A. D. 1508. In an

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indenture of 4th Henry VIII. between the Provost and Scholars of King's College, Cambridge, and John Wastell, Master Mason of the said works, and Harry Severick, one of the Wardens of the same; Wastell and Severick agree for £1200. to set up a vaulting for the Church, to be finished in three years; and in an indenture dated 4th August, in fifth of Henry Eighth, for completing the vaultings of King's College Chapel, Cambridge; John Wastell, Master Mason, undertakes to keep working, continually, forty of the Freemasons. In Dugdale's Monasticon mention is made of other contracts.

The Freemasons were distinguished in the regulations for establishing the wages of artificers and others, by having awarded to them the highest rate, of which a few examples will suffice. It appears, therefore, even if they considered themselves exempt from any of these regulations, that they were held in proper estimation by the framers of them; and although the wages are such as may appear marvellously little in our eyes, we must consider the difference of times and the then value of money

The preamble to the first statute of labourers, 23d Edward Third, is rather curious, shewing even at that time a spirit of combination. It states, "Because a great part of the People, and especially of Workmen and Servants, late died of the Pestilence, many seeing the necessity of Masters, and great scarcity of Servants, will not serve unless they may receive excessive wages, and some rather willing to beg in idleness, than by labour to get their living; we considering the grievous incommodities, which of the lack especially of Ploughmen and such Labourers may hereafter come, have" &c. However, this has not much to do with the present subject; therefore to proceed with the examples of wages:

In 1351, a Master Mason (probably equivalent to a Freemason) by the day, 3d.—Other Masons or Tylers, 2d.—Their servants or boys, 1½d.

In 1446—From *Easter* till *Michaelmas*:

A Freemason, with diet, by the day	4*d.*
Without diet	5½*d.*
A Master-Tyler, Slater, Rough Mason, by the day, with diet	3*d.*
Without diet	4½*d*

From *Michaelmas* to *Easter*, a penny by the day less.

In 1514—From Easter to Michaelmas the daily wages of a

Freemason with diet	4*d.*
Without diet	6*d.*

A Rough Mason and Tyler, the same.

From Michaelmas to Easter, 1*d* less.

(These also are the wages allowed by 6 Hen. 8. c. 5.)

	With Meat	Without Meat
In 1610—A Freemason, which can draw his plot, work, and set accordingly, having charge over others, before Michaelmas, by the day	8*d.*	12*d.*

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After Michaelmas	6*d.*	10*d.*
A Rough Mason, which can take charge over others, before Michaelmas	5*d.*	10*d.*
After Michealmas	4*d.*	8*d.*
	With Meat & Drink.	Without
In 1684—A Freemason	6*d.*	16*d.*
A Master Brick Mason	6*d.*	12*d.*
Their Servants and Apprentices, above the age of eighteen.	4*d.*	8*d.*

From the middle of September to the middle of March, one penny by the day to be abated of the wages before specified.*

The earliest authentic manuscripts I have seen connected with Freemasonry are two in the British Museum, the older of which belongs apparently to the middle or latter half of the seventeenth century.† They contain a sort of traditionary history of no great value, and a collection of charges, most of which are similar in effect to those published in Preston; it was therefore unnecessary to set them out here: they also contain a short form of obligation, but do not appear to have much reference to speculative Masonry. The supposed old manuscript printed in Preston, and elsewhere, with Mr. Locke's comments thereon, should be authenticated, which, if in the Bodleian library, can be easily done.

The admission of Elias Ashmole, the Antiquary, into the Society, in the year 1646, caused a revision of the different forms for reception of candidates; and to the simple and terse rites then in existence, and which were, probably, of very high antiquity, were added others by Ashmole and his companions, who, in arranging them, were, perhaps, swayed by the knowledge they, as men of letters, possessed of the ancient mysteries of Egypt and Greece, and other Pagan ceremonies. Prior to the connexion of Ashmole and his friends with the Masons, they had been in the habit of meeting together, in the Mason's Hall, Mason's Alley, Basinghall Street, for purposes of speculative science, and might, possibly, have had some connection with the Rosicrucians. After this time, the Society received many speculative Masons, or brethren, who were not professional Masons, into their body; but the Civil Wars now occurring, the confusion of private rights, and interruption of domestic intercourse, which pervaded the country for some years, affected the fraternity, as well as other meetings. It is said, that certain modifications of their ceremonies were now introduced, with reference to some unfortunate occurrences in our national history, and that the distinction of Master Mason, which had been formerly confined to the actual Master of a Lodge, was extended to many other Members of a certain degree of skill.‡

* See Fleetwood, Chron. Preciosum. Archæologia, vol. xi. p. 203–9.

† Harleian MSS. 2054, being in R. Holmes' collection; the other is Harleian MSS. 1942.

‡ Acta Latom. vol. ii. p. 264-5.

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On the restoration of Charles Second, the society of Freemasons again flourished, and that monarch was, himself, admitted into the Order. The great Fire of London, and the demand for architectural talent that necessarily followed, imparted new vigour to the fraternity; the building of St. Paul's Cathedral, by Sir Christopher Wren, the Grand Master, raised the Masons to an eminence never before surpassed; and many patrons of the art, and scientific characters, were eager to inrol their names in the list of so distinguished a body. The Lodge that then assembled, near St. Paul's, where Sir Christopher Wren presided, still flourishes, with equal fame, under the immediate control of His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master; and it is said to have in its possession many curious relics connected with the building of St. Paul's. In the time of Queen Anne, it was resolved, "That the Privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order."

Previous to this resolution, we have seen that men of rank and science were, occasionally, admitted, but afterwards, any men of respectable birth and good character were received, if otherwise approved of by the Brethren. In the beginning of the reign of George First, an unfortunate schism arose in the Society, in consequence of Sir Christopher Wren, who was then about 90 years of age, and unable to attend to any active duties of the Craft, having been superseded, in his office of Surveyor of Buildings to the King, by Mr. Wm. Benson; under whose direction the generality of Master Masons in London refused to meet; and the Country Lodges, especially at York, and in Scotland, (where the Grand Lodge was instituted in 1736) kept inviolate the ancient landmarks, &c., of the Order.

About the year 1717, Dr. Desaguliers, who was Grand Master in 1719, a man of considerable scientific attainments, with other men of talent, took considerable pains in arranging and modelling that system of Freemasonry, which, prior to the memorable Union in 1813, was recognised in London in opposition to what was then called Ancient Masonry; and certain peculiar toasts and ceremonies were introduced at his Installation-feast. The celebrated entered Apprentice song was, probably, made about this time, as it appears, with the music, in the third volume of the Musical Miscellany, London, 1730. The Ancient Masons, as they were called, chiefly assembled in the country, after the schism in the time of Sir Christopher Wren; but in 1757, they again established their Grand Lodge in London, under the Earl of Blessington, when, it is said, they recognised twenty-five degrees. Indeed, about this time, the formation of new degrees seems to have been much favoured, although, in reality, unconnected with true Masonry, and contrary to its spirit; but some persons of prurient imagina-

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tion, (*e. g.* Cagliostro, Ramsay, Rosa, &c.) indulged their fancies, by discovering or inventing new orders, to the number, in the whole, perhaps, of some hundreds:—the order or write of Misphraim, alone, contains ninety degrees.

Among other novelties, the late Dr. John Brown instituted a Latin Lodge in Edinburgh, in 1784, entitled the Roman Eagle, which flourished some time.

The Maçonnerie d'Adoption, wherein females were admitted, was in vogue in France during modern times, and numerously attended. It was in existence in 1822, and is most probably so still.

The system of Masonry, as practised in England, was established in France by Lord Derwentwater and others, in the year 1725, and afterwards into other parts of the Continent. During the troubles in France, Ancient Masonry, which was the system there practised, took refuge in America, whence it was brought back to France in 1804, and re-organised, recognising thirty-three degrees. The French Masons enrol under their banners many names of the first distinction, and fully practise the Masonic attributes of hospitality and relief. In Sweden also the Freemasons, under the immediate patronage of their king, have obtained high repute for intelligence and skill.

In 1777, or thereabouts, the Chapter of the Royal Arch was established in London; but, for a general history of the Order, from the earliest times, reference must be made to publications already existing, (of which the reader will make such use, and to which he will ascribe such authority as he thinks proper) especially to Preston's useful and popular Compendium, and the Acta Latomorum.

In 1813, a union was happily effected between the two systems of Masonry, since which time the Society has flourished in an unprecedented manner, uniting, in a peculiar degree, the virtues of friendship and benevolence, and enrolling under its banners some of the first names in the country, including our most gracious Sovereign, as its Patron. And, whilst it is governed, as at present, by a Prince, whose talents give additional lustre to his rank, and who applies their united power to the direction and support of the institution upon the truly Masonic principles with which he is himself thoroughly acquainted, the Order must continually flourish and increase.

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APPENDIX.

As matter of curiosity, I have added a short description of the Secret Association in China, before-mentioned, called the "San ho hwuy," or the Triad Society, which claims to be of the highest antiquity; it was formerly called "Theen te hwuy," or the Cœlesto-terrestrial Society. Its professed design is benevolence, and the government of it is vested in three persons, called Ko, or elder Brothers; they are respectively named, Yih Ko, Urh Ko, and San Ko; *i. e.* Brother first, Brother second, and Brother third; the other Members are called Brethren. They have certain initiatory ceremonies; and the candidate enters into an obligation under an arch or bridge of swords held over him by the brethren. They have also, secret signs and tokens, by which to distinguish themselves. A word highly prized by them is "Hung," with its component parts, namely, San-pih-urh-shih-yih, meaning, numerically, 821; but to which they apply some mystic meaning. They use signs by motions of the fingers, employing three of them to take up any thing, as a tea-cup, or its cover, with the thumb, fore and middle fingers, or the fore, middle and third fingers, in a particular way.

THE END.

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A

FREEMASON'S

POCKET COMPANION;

CONTAINING

A BRIEF SKETCH OF THE HISTORY

OF

MASONRY.

A CHRONOLOGY OF INTERESTING EVENTS,

ETC. ETC.

By a Brother of the Apollo Lodge, 711, Oxford.

UNIFORM AMERICAN EDITION,

PHILADELPHIA:
PUBLISHED MONTHLY, BY LEON HYNEMAN
NO. 106 CHESTNUT STREET.

1855.

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PREFATORY REMARKS.

THE want of a short and connected narrative of the history of our excellent society has been my reason for publishing this little manual, and thus venturing on an undertaking which might be considered presumptuous, was there, among the many learned and interesting works on Freemasonry, any one calculated to supply the disideratum. The history which Preston's excellent work contains relates almost entirely to this country, and is too long for general use; Oliver's Antiquities again relates to little but the Jewish form of Freemasonry, and only reaches to the building of the Temple. I have attempted—feeling nevertheless the difficulty of the attempt—to arrange consistently all the accounts, so as to form a short and, I hope, a useful historical sketch from the flood to the present time. I have omitted, not to extend the work to too great a length, much otherwise interesting matter—as the history of the Druids, the Cabiric, Indian, and Persian mysteries, which were only branches of the subject, not necessary to the ideas I entertain of the progress of the order. For particulars respecting these, and many other interesting topics, I refer the inquisitive Brethren to the works of the Rev. Brother George Oliver, to whom I am myself much indebted for his Masonic publications; to Preston's Illustrations; and, among others, to an article on Masonry in the Encyclopædia Britannica, 1810.

Feeling the imperfections of this manual, I have consolation in considering that I entrust it to the criticism of *Brethren* who will, in regard to the good intention of the attempt, excuse the faults of the execution.

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A

FREEMASON'S

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Part I.

The origin of the society of Freemasons has been very differently stated · some writers date it as coeval with the world; while others, from a desire to injure its influence, and deride its pretensions, represent it as an invention of the Jesuits to aid their projects. Some again deduce its origin from Pythagoras, while others have supposed it to have arisen during the Crusades, as a secondary order of chivalry, and that, deriving its birth from those warlike institutions, it has been adapted to the more peaceful pursuits of scientific men. Barruel, animated with mortal enmity against it, has declared it to be a continuation of the order of Knights Templars, and paints it as averse to true and established governments, and desirous of levelling all distinctions of rank.

I shall endeavour in this sketch to show what I consider its real origin and progress, and to prove that some of these apparently inconsistent accounts are not incompatible with each other.

It will be well to premise, that an examination of the different systems of religious mysteries throughout the world, so far as we have the means of judging of them, must evince to the inquiring Mason that every one of them contains rites and ceremonies, emblems and symbols, bearing a most powerful similarity to those used among us. To this subject I only allude, because it has been examined with great minuteness by one of our order with much ingenuity and scholastic research. To the works of the Rev. George Oliver, to whom I am indebted for much Masonic information, and particularly to his two volumes entitled "Signs and Symbols Illustrated," and "The History of Initiation," I would refer the inquisitive Mason for amusement and instruction. I quote his conclusion from the investigation, as it will lead me immediately to the point from which I intend to set out. "The antiquity of Freemasonry may be deduced from the similarity of

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our rites to those of the mysteries; and we can only account for the resemblance which the ceremonies and doctrines of distant nations bear to each other, by supposing that they were all derived from some great primitive system which was practised when all mankind lived together as a single family. It is morally impossible, on any other principle, that the same events, perpetuated by the same ceremonies and symbols, and the same secret system of communication, could subsist in nations so widely separated as to preclude all possibility of intercourse between the inhabitants."

Of the history of Masonry in the earliest ages we can know little with certainty; it is not therefore my purpose to follow those who write of its existence in the antediluvian world. That the first parents of mankind were instructed by the Almighty, as to his existence and attributes, and after their fall were further informed of the redemption which was to be perfected by Christ, and as a sign of their belief, were commanded to offer sacrifices to God, I fully assent to the creed of Masonry in believing. It is also highly probable that symbolical actions should have been instituted by them in memory of their *penitence*, *reverence*, *sympathy*, *fatigue*, and *faith*, and that these might be transmitted to posterity. But it is not my purpose to relate this part of the ancient history of the order.

I pass on to the flood, of which it is to be observed that every mystical system on earth contained most striking memorials and symbols. After this terrible instance of the vengeance of God upon a sinful world, the families of the three sons of Noah having become very numerous, it was necessary they should separate, and colonize the different countries appointed by God for their inheritance. The pious father of the new world had received from his ancestors the principles of religious truth, which he communicated to his descendants, and from this source is it that we must trace those points of similarity in the religious systems of nations widely differing in manners, and far distant in habitation. But these pure doctrines soon became corrupted, and Nimrod, the rebel son of Cush, endeavoured to establish himself in the land of Shinar, instead of going to his appointed lot. Here he and his followers built a tower, probably for the purposes of the Zabian false worship, which had even then begun, and intended to form an empire, that they might not be scattered over the earth. But God put a stop to their impious proceedings by the confusion of their language, and obliged them to separate.

Without following the movements of any of the other nations, our concern will be with the Egyptians, their Masonry, and the various modifications introduced into other countries from Egypt; and also the state of Masonry among the Hebrews. In Egypt, then, the nearest country to the place of separation, and the first inhabited under a regular government, the arts and sciences soon began to make great progress and to flourish. Here we very early discover traces of that mysterious society, in which operative and speculative Masonry were combined. It was probably originally com-

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posed of operative Masons, of architects, who finding their talents in request for erecting religious edifices, sought, by keeping secret the discoveries in their science which they made, to gain for themselves honour and admiration. But the Egyptian priesthood, a body of men of the highest rank, and desirous of ruling the people by superstition, were soon led to join the society, for the purpose of participating in the scientific information possessed by its members. The principal buildings erected, being of a religious character, gave them a just plea for joining the architects, and they soon imparted to this order a religious appearance, and connected their philosophy and mythology with the avowed objects of the association, whence arose that union of science and theology found in Freemasonry.—The knowledge they possessed they concealed from the vulgar, veiling it by a language of hieroglyphics and symbols, which greatly assisted in corrupting the national religion: and they admitted none to participate in their mysteries without passing through an ordeal of the most trying nature.

The aspirant was subjected to all the horrors of mind, and even pain of body, which an exposure to the elements could occasion, before he was admitted to initiation. He was obliged to pass through chambers of fire, to run the hazard of his life by a sudden change which threw him into deep waters, and his brain was confused by being whirled rapidly through the air, by the powerful and appalling mechanism of the system established by the conservators of the secrets. He was then gradually instructed in the doctrines which they taught, of the creation of the world, and the nature of the soul; but he was not admitted to the highest degree of knowledge until he had figuratively suffered a temporary death, and had been laid as it were in the chambers of the grave. This last remarkable circumstance was, in one form or another, a chief part of the mystical ceremonies in every system in the world, varying in degrees of horror and duration, according to the spirit of the nations to which each belonged, and represented as figurative of the loss of some eminent person in every case, but all really relating to the entombment of the great father of the postdiluvian world in the ark, and pointing out to the aspirant the certainty of a future life beyond the grave. Many were the persons who offered themselves for initiation into the Egyptian mysteries; and some failed before they had passed the preparatory ordeal, for which by the laws of the mystagogues they were condemned to confinement for life. But the system spread widely from Egypt, particularly into Greece, whither, when the population became too great for the country of the Nile to support, they emigrated under different leaders, who each carried with them the mysteries. The principal of these were Inachus in 1970 B. C., Cecrops in 1657, Cadmus in 1593, and Danaus in 1586. About 1500 B. C. Triptolemus, son of Celeus, king of Elrusis, animated with the desire of knowledge, visited Egypt, and sought admission to the mysteries of Isis and Osiris. He was admit-

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ted as an aspirant, but was unable to endure the ordeal of fire. Being condemned to behold no more the light of day, he determined to endure the trial to the utmost; and the priests, moved by his high character and determination, decided to show him favour by admitting him to a second trial. He was successful and received initiation, and grateful for the kindness he had experienced, resolved on his return to avow his admiration of their doctrines and justify their confidence. He accordingly instructed his countrymen in the agriculture he had learnt in Egypt, and erecting a temple to Ceres, the Grecian Isis, he instituted the famous Eleusinian mysteries in honour of her, on the model of those in which he had been instructed. The similarity of these rights to those of our order have been proved already by those who have inquired into it more fully than my limits will allow me to do; but I will mention some of the points in which the resemblance is striking. The candidates were obliged to be of a certain age; their characters were strictly scrutinized, and men of bad repute were rejected: the approved were prepared for initiation by regular officers, were bound by most solemn obligations to keep secret that which might, at any time, be intrusted to them, and were then instructed by significant symbols and ceremonies in the principles professed by the initiated. They were taught to rule and subdue their passions, and by the diligence of their progress and the purity of their conduct to merit higher degrees of perfection in those mysterious rites, "the participators in which" (I quote the words of a Greek orator, Isocrates Paneg. 6) "enjoy sweeter hopes, relating to the end of life, and to all eternity." The government of the initiated was in the hands of three grand officers, and they had among them many significant and private words.

Intimately connected with these mysteries were the Dionysia, in honour of Bacchus, the Grecian Osiris, whose history is most curious as showing the union of operative and speculative Masonry, These rites were instituted about the same time with the Eleusinian, and those who had been initiated into these last were qualified without further initiation to attend the Dionysia, while those who had been admitted to the rites of Bacchus were afterwards received into those of Ceres, as a higher degree. As Bacchus, or Dionysius, was the great patron of theatres, &c., the workmen engaged in such edifices were called Dionysiaci, and were initiated into his mysteries; which, however, it must be remarked, became in later times noted for more their excess and debauchery than any other circumstance.

Long however before this happened, the Dionysiac Masons had spread over great part of Asia Minor, particularly by the colonization of Ionia from Attica, about 1000 B. C., whither the Dionysia, as yet uncorrupted by profligacy, were brought by the colonists, and Masonry soon began to flourish in that country, and to surpass in science and splendour the architecture of the mother country.

The Dionysiac Masons received from the authorities of their land great

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privileges, having the exclusive right conferred on them for erecting temples, theatres, and other public buildings within the jurisdiction of the Ionians. Like Freemasons, they were divided into communities or Lodges, (the names of two, the Lodge of Attalistæ, and the Lodge of the district of Echinus, are preserved by Strabo,) under command of Masters and Wardens, and used in their ceremonies emblematical jewels very similar to ours; they had also particular signs and words to recognize their Brethren. They had, even before the time of their establishment in Ionia, been established in other countries; were known in Egypt, and settled in Syria, whither they had brought with them from Persia specimens of that style which we now call Grecian.

Having traced so far the progress of those mysteries among the idolatrous Egyptians and Greeks, we will leave them for a time and turn to the other great branch of the subject, Masonry among the Hebrews. If the Heathens, as there can be no doubt they did, far excelled the true believers in the science and practice of architecture and operative Masonry, they were no less inferior to them in that true and pure light of speculative Masonry which flourished among the descendants of Abraham, and from whom we are proud to claim our knowledge of the science. While the Egyptian priests were engaged in forming that stupendous system of mystery which excited the curiosity and moved the astonishment of all the world, one solitary family was chosen by the Almighty, as the depository of the knowledge of his truth, and in whose "seed all the families of the earth should be blessed." Abraham was called by God from the land of Ur, his native country, the inhabitants of which were attached to the Zabian superstition, the worship of the host of heaven; and obeying the summons, he set out with his wife, and his nephew, Lot, and his household, to follow the bidding of the Lord. After many trials of his faith, a son was born to him in his old age, who was promised as the ancestor from whom the expected Redeemer should descend. Yet scarcely was this son grown up when he was ordered to take him and offer him to God on Mount Moriah as a sacrifice. He obeyed, and this his ready compliance to the will of the Almighty was the *first grand offering*, which is to this day commemorated among Freemasons. God however was pleased to substitute a more agreeable victim in the stead of Isaac, and to reiterate to Abraham his gracious promises.

Isaac, having married Rebekah, had two sons, the younger of whom, Jacob, was assisted by his mother, in the old age of Isaac, to procure the blessing which rested upon his house, though of birthright it belonged to Esau. But he was no sooner possessed of it, than he was obliged to flee from his brother's wrath, who threatened to kill him, for having defrauded him not only of his birthright but his blessing also; and Rebekah persuaded Isaac to send him away to Mesopotamia, to take a wife from her family. The circumstance which happened on his first day's journey is

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well known, and is the next event particularly commemorated by us—that wonderful vision of the ladder reaching to heaven, with the divinely-commissioned angels employed in their benevolent services to man.

Passing onward in the history, our next remarkable person is Joseph, who by his virtue, and by the favour of the Almighty, was raised to the highest eminence in the kingdom of Egypt, and was the means of preserving that country from the danger of severe famine. The descent of Jacob and his family into Egypt followed some little time after this; they received at first great honour, but after some time another king arose who knew not Joseph, probably because he belonged to a different dynasty from that of the monarch whom Joseph had served; and he began greatly to oppress the children of Israel. But the Lord had prepared a preserver for them, in the person of his servant Moses, to whom he communicated the knowledge of that *name*, expressing his eternal attributes; and under whose conduct he released his people from bondage with a high hand and outstretched arm. And as they were now to be a peculiar people, he thought good to give them these most excellent institutions, the moral, ceremonial, and judicial law; and calling Moses up into the mount, where he remained for forty days, he showed him the model after which Moses caused the tabernacle to be erected in the wilderness. Under Moses and Joshua, who fought the battles of the Lord, and under the elders who outlived Joshua, Masonry flourished in purity. But they were no sooner dead, than the people began to corrupt themselves with idolatry, and were consequently several times given over into the hands of their enemies, from whom, on repentance, they were delivered by judges whom God raised up. We pass over these times, and those of Saul, first king of Israel, and hasten to approach that most splendid period of Masonic history, when operative and speculative Masonry were united among the Jews.

David, having reigned seven years in Hebron, was in the year 1048 B. C. established as king in Jerusalem, in the 38th year of his age. About five years afterwards a friendly intercourse took place between him and Hiram, king of Tyre and Grand Master of the Masons in that part of the world, who were celebrated for their excellent skill and the beauty of their workmanship. This prince sent to David timber and workmen, who built a palace for him in Jerusalem; and the following year, feeling it derogatory to the honour of God, that he himself should dwell in a palace of cedar, while the holy ark was only within the curtains of the tabernacle, he proposed to Nathan, the prophet, a question, as to the propriety of building a house for the Lord. Nathan however was commanded to inform him that the Lord would not allow him to build this house, as he had been a man of war, and his hands were defiled with blood, though his devout intentions were applauded.

In the year 1017 he was unfortunately tempted to order the people of Israel to be numbered, which sin drew down the anger of God, and a pes-

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tilence raged among the people, which destroyed great numbers of them To appease the wrath of the Almighty, David, by divine command, built an altar on Mount Moriah, and offered thereon burnt offerings and peace offerings, together with many pious prayers, which caused the destroying angel to stay his hand; and this is the *second grand offering* commemorated by Freemasons. David died two years afterwards, and was succeeded by Solomon, his son, who immediately sent messengers to king Hiram, requesting him to provide him with timber and stones for the Temple he was about to erect to the Lord his God, and with workmen, since the Sidonians excelled the Israelites in workmanship.

Hiram, piously giving thanks to the Lord for giving so wise a king to the people of Israel, answered Solomon kindly, and promised to do all that he had requested. And further, in compliance with Solomon's desire that he would send him "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men in Judea and Jerusalem," the king of Tyre sent to Jerusalem a man who was fully able to do all that Solomon required. This was Hiram Abif, the son of a Tyrian man, and his mother, then a widow, was of the city of Dan in the tribe of Naphthali, a worshiper of the true God, and superior in the power of his genius and the beauty of his designs to any architect before or since. Solomon gladly received him, and appointed him Deputy Grand Master under himself of the Masons employed on the building. The system established by these two great chiefs for ensuring regularity and correctness is both excellent in itself and particularly deserving of the notice of Freemasons. That no confusion might arise, owing to the great numbers employed, in paying the workmen their just wages, they were divided into three classes, according to the degree of professional knowledge possessed by each. The first class was that of the *apprentices*, the second of *fellow-crafts*, and the third *Masters*. Each class had particular signs and words entrusted to its members, and different places were assigned for the payment of each at the stated periods. They were also divided into companies, or Lodges, of eighty men each, including a Master and two Wardens. The numbers in each class were as follows;

1. *Harodim*, princes or rulers, from most experienced Masters. 300
Menatzchim, Master Masons. 3,300
2. *Ghiblim* or sculptors, *Ish Chotzeb* or hewers of stone, and *Benai*, builders 80,000
All these were fellow crafts.
3. The levy out of Israel, who worked one month in three 10,000 a month 80,000

Total number employed 113,600, not including the *Ish Sabbal*, or men of burden, 70,000 in number, the remains of the old Canaanites, and not reckoned among Freemasons, being literally slaves to the workmen. The

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workmen were employed three years in preparing the materials for the temple. In the quarries were seven hundred and fifty Lodges, amounting altogether to 60,000 men, including Masters and Wardens. In the forests of Lebanon were four hundred and twenty Lodges, amounting to 33,600. Thus the whole number employed constantly was 93,600, and there were always 20,000 of the levy out of Israel at rest. In this manner every thing was prepared with the greatest nicety, the stones were all hewn in the quarries, and there squared, fashioned, marked, and numbered; and the timber, being cut in the forests, was there framed, carved, marked, and numbered also; so that when brought to Jerusalem there was nothing left to be done but the arrangement of different parts. The materials being thus prepared were carried on floats down to Joppa, and thence conveyed to Jerusalem on carriages of curious mechanism provided for the purpose, there to be put together according to the plan of the architect. All being prepared, king Solomon, in the fourth year of his reign, in the month Zif, the end of our April, in the year 1012 B. C. laid the foundation of the temple of the Lord on Mount Moriah. "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." On this point it is to be remarked, that there was a peculiar idea of the pollution of using iron tools in the structure of a temple; and in the commands of the Almighty regarding the construction of the tabernacle and altar, metal tools were most strongly prohibited. It is not my purpose to enter into a particular description of the temple; many persons of great research and acquirements have found great difficulty in laying down any plan, or drawing any elevation of this great building, and such an attempt is not important to my subject.

In the year 1005 B. C. in the month Bul, the end of our October, the temple was finished; and in the next year, in the end of September, the people were assembled at one of the most solemn religious meetings that ever took place, being appointed for the dedication of this the first temple ever built to the true and living God. It was then that the *third* and *greatest offering* was made on the same spot already hallowed by the offerings of Abraham and David before alluded to, which three are still commemorated among us. This last offering was also accepted, being the many costly presents and pious prayers offered by the king at the dedication of "the house he had built" to God's service; when the Almighty was pleased visibly to take possession of the sanctuary, dispossessing even his own ministers, to show that he did so.

The history of the building of the temple and its dedication have thus been brought to a conclusion without interruption, or without any reference to a circumstance of the deepest interest to Freemasons, which happened previous to the cape-stone of the building being celebrated. To this event no more than an allusion can be made; it is one which at the time

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made an impression of the deepest sorrow upon the brethren, and which must be indelibly imprinted upon the mind of every Master Mason.

The consequence of this event, accompanied as it was by a *loss* seriously felt by the brethren, was an alteration in the structure of the society which exists to this day. At the same time, the whole system underwent some revisal under the command of Solomon, who, being acquainted with many of the most famous systems of mysterious instruction, was enabled from that knowledge to settle among the true believers an improved form of Masonic discipline; and from this point accordingly our present system of Freemasonry is properly to be dated. The initiation, therefore, into the first or entered apprentice's degree, was made to partake, in a slighter proportion, of those trials of physical and moral courage for which the admission into the ancient and chiefly the Egyptian mysteries was famous. The second, or fellow craft's, was rendered interesting by those scientific instructions and philosophical lectures which characterised later parts of the mysteries; though both of these degrees were made to tend to the glory of that GOD who had given such wonderful faculties to them, and to the welfare of their fellow-creatures. Thus instructed in morals and science, the third or Master Mason's degree led them to that great truth which the sublimest part of even the heathen mysteries, though it too seldom succeeded, was intended to teach: and the faithful believer was assured of a future life, and immortality beyond the grave. And whereas the heathens had taught this only by the application of a fable to their purpose; the wisdom of the pious Grand Master of the Israelitish Masons took advantage of a real circumstance which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all brethren. Such is a brief outline—intelligible, I trust, to the members of the order—of that beautiful system which, then established, has long been the admiration of the world, and has stood the test of ages amid every persecution.

But the true religion was unhappily not destined to hold its ground long uncorrupted. The death of Solomon was immediately succeeded by the revolt of the ten tribes and the formation of the kingdom of Israel, of whose monarchs the sentence is, without one exception, that they "did evil in the sight of the Lord." And though the kingdom of Judah was sometimes more fortunate, yet even then, in spite of the pious exertions of such men as Asa, Hezekiah, and Josiah, the people not only committed numberless errors, but also ran into every kind of sin and wickedness, by which the Almighty, being offended, denounced his sore judgments against them by the mouths of his prophets, pronouncing to them that their land should be made barren and their city desolate, and themselves and their posterity suffer the severity of his wrath by seventy years' captivity in Babylon. If we inquire, what were these great sins; idolatry or treason against God was the chief which brought down these threatenings upon them: and we have only to look to the book of the prophet Ezekiel, chap.

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viii. to be struck by those deviations from true Masonic principles and laws with which they polluted themselves. The abominations which were disclosed to the prophet, as practised by the "ancients of his people," and by the women, were those horrible mysteries celebrated in honour of Tammuz or Adonis, actions of the grossest and most depraved idolatry. At length, however, the long suffering of God was wearied out, and the threatened vengeance fell upon his guilty people; they were carried away into captivity by Nebuchadnezzar, king of Bablyon, in the year 606 B. C. in the third year of Jehoiakim, king of Judea.

This long-threatened punishment of the guilty Jews was of the greatest advantage, and produced some most beneficial effects upon other nations, and contributed to the spreading of truer notions of God, and to the dissemination of more perfect Masonry among the heathens; which we shall now proceed to inquire into. In the year 610 B. C. four years before the Babylonish captivity began, Jeohahaz, king of Judah, was carried captive into Egypt by Pharoah Necho; and at this time Thales of Miletus was in that country, in search of knowledge. Struck by the remarkable history of the Jews, he made inquiry concerning their doctrines From them he acquired more just and true notions than he had before entertained; and returning to Miletus, he founded the Ionic sect there, being the first Greek who taught a regular system of philosophy, and left a succession of disciples to maintain it. He taught that the world was not eternal, but made by God out of water; and that, being God's workmanship, it was infinitely good and perfect, and that the universe was filled with spirits who minister to the welfare of men. He taught the providence of God and his eternal essence. From the Egyptians, plunged into hieroglyphic ignorance, he could never have learnt such ideas; the Jews are the only people from whom he could have acquired them.

But one even more extraordinary than Thales undoubtedly received from the Jews the elements of his philosophy. This was Pythagoras, from whom many are willing to trace that system of Masonry of which, in fact, his was but a scion. He travelled, in the year 563, to Palestine and Syria, on a journey in search of wisdom and truth. From Palestine, then in a state of desolation, he went to Egypt, and remained there twenty-one years. He was admitted into all the most secret mysteries of the Egyptian Priests, and is said to have been in danger of his life in the initiation; yet his ardent mind was not satisfied. He had met in Egypt with some of the Jews who with Jeremiah had fled thither from Jerusalem, and he desired to know more of the doctrines into which he had then obtained only a little insight. For this purpose he went to Babylon, in the year 541 B. C., where he became acquainted with Daniel. This prophet, at the time Pythagoras came to Babylon, had not the same high rank under Belshazzar as he had had under Nebuchadnezzar, and afterwards under Cyrus. But in a short time, Belshazzar having been killed, and the Medo-Persian em-

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pire established, Darius appointed Daniel president of the empire and, under himself, Grand Master of the Masons in the whole Persian dominions. By Daniel, then, the Samian philosopher was initiated in pure Freemasonry, and, pleased with the system under which the Lodges in that country were arranged, he determined to establish a similar society at home.—On his return, however, to Samos, after a residence of twelve years in Babylon, having witnessed the return of the Jews to their own land, he was dissatisfied with the state of political affairs in that island, and settled at Crotona, in Magna Græcia, in the south of Italy, where he established his Lodge, called the Italic school. In this system there were two or three different degrees of perfection, to be obtained only by diligence, patience, and perseverance. The initiated were bound to secrecy—were entrusted with private signs, words, and tokens—were bound to consider and treat as brethren all their fellows in the Lodge, and to keep a watch of the most rigid purity over their conduct. He taught the eternal essence and unity of the Creator of the world, and acknowledged no other god but one. The name of this being he gave as a mystery to his disciples, and described the deity in the same word as the Jews, signifying the self-existent. He inculcated the necessity of pure worship, and taught the doctrines of a peculiar Providence, of the immortality of the soul, and incorporeality of the deity. These doctrines he learnt from the Jews, and his mode of inculcating them, by signs and symbols, leaves no room to doubt of the connection of his system with Freemasonry.

To return again to the Jews. In the year 536, B. C. the seventy years' captivity being expired, and the anger of the Lord being appeased, he stirred up the heart of Cyrus, king of Persia and Babylon, who accordingly issued his royal proclamation, saying, "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Judah. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God which is in Jerusalem." On this proclamation the Jews left Babylon, under the conduct of Zerubbabel, son of Shealtiel, the lineal descendant of the princely house of Judah, attended by Joshua, the high priest, Haggai the prophet, and Ezra the scribe, and returned to their own land. In the seventh month of the same year the altar of the Lord was erected, and burnt offerings were sacrificed on it; and the feast of tabernacles was kept according to the law of Moses. Men were also employed, according to the permission of Cyrus, to cut cedars in Lebanon, and bring them by sea to Joppa. In the beginning of the second year the foundation of the second temple was laid by Zerubbabel, the Grand Mas-

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ter of the Jewish Masons, assisted by Joshua the high priest, as Senior Grand Warden, with great rejoicing and praise to God. But some of the elder men, who remembered the glory of the former temple, could not refrain from tears when the foundation of this second house was laid, "so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people."

But before the foundation of the temple was laid a great discovery was made, which gave unmixed joy to the Grand Master and his Masonic brethren, by the reparation of a loss which had been seriously deplored for nearly five hundred years. It is impossible here to explain what that loss was which had been so grievously felt by the brethren, or what the discovery was which now filled them with gratitude to the Almighty. The seed "sown in tears" was now "reaped in joy," and the consequence was an important addition to the order, now ingrafted upon it, in memory of the zeal and fidelity by which the discovery was made.

But the malice of the enemies of Israel permitted not the gracious intentions of Cyrus to be fulfilled at this time. The Jews were maligned, and the building of the house of God was stopped for fifteen years, until the second year of king Darius, the year 520 B. C. Haggai the prophet now arose by the commands of God and severely rebuked the Jews for ceasing from their pious work, and permitting the house of the Lord to lie waste, while they themselves were dwelling in ceiled houses." He threatened them with the wrath of the Almighty if they continued their neglect, and comforted those who had wept at the apparent difference of the two temples, by assuring them that God, if he chose, could make this house as splendid as the former, for "the silver and the gold was his;" and that the Lord of Hosts had destined that "the glory of this latter house should be greater than that of the former, and in this place he would give peace," by the coming of "the desire of all nations"—the promised Redeemer. By these exhortations of Haggai, accompanied by the prophecies of Zechariah, the work was recommenced and the attempts of the enemies were unavailing, for the Jews now applied to Darius the king, who caused search to be made among the archives of the kingdom, and finding the decree of Cyrus, he confirmed it anew, and forbade any interruption to be occasioned to the pious work. On this the building continued with great spirit from the year 519 until the year 515, in the twelfth month, when, all being completed, the dedication was solemnized with great joy, and the passover kept the first month of the ensuing year, according to the law of God given by Moses.

From the zealous Masons, who at this time assisted in the building of the second temple, were descended a remarkable body of men, little known or mentioned, who with some peculiarities of a reprehensible nature, from which no societies can be free, preserved among them the secrets of Masonry. These were the sect of the Essenes, whose customs have been

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much examined by other writers, but of whom I purpose to say no more than will prove their identity with Freemasons, at least to brethren. The characters of candidates were scrutinized, and if they were approved they were admitted as novices; at the expiration of the term of probation they were presented with white garments, and bound by solemn obligations not to divulge the secrets they should be taught, nor make any innovations on the doctrines of the society, but to preserve the old landmarks. They were divided into Lodges, into which they admitted no women; and in their meetings the brethren were orally instructed, and particular signs of recognition and symbols for instruction were used among them. It may be objected that the Essenes were not architects; but to this it may be answered, that there are many Freemasons also who have no connection with architecture, yet the society to which they belong sprang from architecture in the beginning; and this science is one of those, the study of which is particularly encouraged amongst us. But of the Essenes it is also to be remarked, that from their order proceeded many of those noble characters who, under the name of Kasideans, assisted Judas Maccabeus in his defence of the holy temple; a brotherhood bound strongly together to preserve that building which their predecessors had laboured to rear.

Of the history of our Order, however, at this period, and for some time afterwards, we know but little; but we are well assured of its existence at the time of the coming of our Lord upon earth, when it received the assistance of those two great lights, who are to this day commemorated in our Lodges in gratitude for the kindness received from them. We have reason to believe that the secrecy of our order was often useful to conceal, and its universal benevolence to preserve, Christian professors, in the early ages of the church, from the malice of their bitter enemies; and it is certain that there are to be found in the writings of the fathers many allusions of an undoubtedly Masonic character.

Part II.

We have thus traced the progress of Freemasonry up to the time when Christianity was first propagated in the world: we have observed the modification of it, adapted though it were to the purposes of idolatrious worship, in the stupendous mysteries of Egypt, travelling thence to Greece, under the form of the Eleusinian rites, and appearing to animate the Dionysiac Masons. We have observed it in its speculative character among the worshippers of the true God in Judea, till the period when the union of operative and speculative Masonry took place at the building of the temple, from whence we date our present system. We have seen it sup-

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porting the Jews in their captivity, and spreading by their means its benign influence towards the west, in the schools of Thales and Pythagoras; and again reviving at the restoration under Zerubbabel, when a new and important addition was made to it; finally pervading the system of the Essenes, and often assisting in the preservation of the Christian professors. It remains that we trace it from this point to the present time, in which task some nicety will be required, as towards the latter part the information is very full, and much therefore must be omitted.

In the reign of Theodosius, at the beginning of the fifth century, the Grecian mysteries, which had become corrupted and polluted by the grossest profligacy, were suppressed by an edict of the emperor; yet they were still privately practised as late as the eighth century, though many improvements were made in them, and they were greatly freed from their impurities. Meantime, there is no doubt that operative Masonry flourished in many countries, though its connection with the speculative Freamasons is very questionable. In Britain, we are informed that St. Alban, the first martyr for Christianity in this country, was a great patron of the Masons, and procured leave from the king or emperor Carausius for a general meeting or assembly to be held by them, and higher wages to be given them. But we have no good reason, I think, to believe that these Masons had much connection with our fraternity, nor that Freemasonry was introduced into Britain before the time of St. Austin, who, with forty more monks, among whom the sciences were preserved, was commissioned by Pope Gregory to baptise Ethelbert, king of Kent. About this time appeared those trading associations of architects who travelled over Europe, patronised by the See of Rome. The difficulty of obtaining expert workmen for the many pious works raised at that time in honour of religion made it prudent to encourage, by peculiar privileges, those bodies of men, who had devoted themselves to the study and practice of architecture. Accordingly they were allowed to have their own government without opposition, and no others were permitted to work on any building with which they were concerned. They were under regular command, divided into Lodges, with a Master and Wardens in each, and dwelt in an encampment near the building they were employed to erect.

It is not in my power to trace the progress of these Lodges of Masons in any connected history, but I will proceed with the accounts we have of the Masons in England from the time of St. Austin. By them the old cathedral of Canterbury was built in 600; St. Paul's, London, 604; and St. Peter's Westminster, 605; with many others. In the year 680 some more expert brethren from France were formed into a Lodge, under the direction of Bennet, abbot of Wirral, who was appointed superintendant of the Masons by Kinred, king of Mercia. From this time, however, little is known of the fraternity, until the year 856, when St. Swithin was the superintendant, appointed by Ethelwolf, from which time it gradually im-

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proved till the year 872, when king Alfred took the command of it. Upon his death, in 900, when Edward succeeded to the throne, and Ethred, prince of Mercia, patronised the society, Edward was succeeded, in 924, by his son, Athelstan, whose brother, Edwin, procured from the king a charter for the Masons, by which they were empowered to meet annually in a general assembly, and to have power to regulate their own order. And, according to this charter, the first Grand Lodge of England met at York, in 926. But here it is to be remarked that the Grand Lodge is not to be understood as the same in those times that it is now; it was not then restricted to the Masters and Wardens of private Lodges, but was open to as many of the fraternity as could attend: for, until late years, the Grand Lodge as now constituted did not exist, but there was but one family of Masons; and any sufficient number of Masons met together, with the consent of the civil magistrate, to practise the rites of Masonry, without warrant of constitution as a Lodge.

On the death of prince Edwin, Athelstane himself presided over the Lodges; but after his decease we know little of the state of the Masons in Britain, except that they were governed by Dunstan, archbishop of Canterbury, in 960, and Edward the Confessor 1041. But in 1066 William the Conqueror appointed Gondulph, bishop of Rochester, to preside over the society. In 1100 Henry the First patronized them: and in 1135, during the reign of Stephen, the society was under the command of Gilbert de Clare, marquis of Pembroke.

From the year 1155 to 1199, the fraternity was under the command of the Grand Master of the Knights Templars; and this being the first opportunity I have had of mentioning this singular order, I shall now leave the history of Masonry, strictly so called, for a time, and, as briefly as the interest of the subject will permit, relate the origin, progress, and persecution of this military society. This order, as well as that of the hospitalers, or knights of St. John, originated in the union of some monks and knights with the view to assist and protect the Christian pilgrims who visited the holy city. The Templars were founded in Syria, at the close of the eleventh century, by Hugo de Pagenis, Geoffrey de St. Omer, and a few other knights, avowedly for this purpose, and for the defence of the holy sepulchre. But besides this object, which they ever continued to seek, shedding their best blood in defence of the religion they professed, there were other bonds which united them so strongly together, that the brethren of this order, on their admission, lost their individual character, and seemed as it were to live for their society and its objects alone. These knights were all Freemasons; from some of the Syrian Christians who had yet retained the mysteries of the craft they received their initiation, and no one was admitted into the templars' society before he had been prepared by reception into the three degrees of Masonry. But the jealousy of the Roman pontiffs of any thing which was to be kept secret from them

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was the bar to this motive of their meeting being avowed; therefore, under the protection of their pious charity and gallant bearing, they were enabled to continue the practice of their mysterious ceremonies undisturbed. The fact is undisputed, and indeed the templars have been accused of Masonry, and Masons taunted with their descent from the knights. We glory in the charge; we are proud to think the hands of those zealous defenders of Christianity, than whom a more noble or gallant body of men were never linked together by the bonds of brotherhood, or persecuted by the bitterest malignity of avarice and jealousy. These were the men who, returning from the holy land, brought with them the true principles of Freemasonry, and, patronising the operative branch also, re-established the order on its true basis. It is not intended to assert that there was no speculative Masonry in Europe before this time; the contrary has been expressly declared, but the templars restored, in many particulars, parts of the ceremonies, which had become corrupted, to their proper form.

Baldwin, king of Jerusalem, who came to that throne in 1118, gave to the knights a part of the royal palace attached to the temple, as their residence, and in 1128 the order was confirmed by the council of Troyes, and soon rose into great power and dignity. They came into England in the beginning of Stephen's reign, and in 1155 we see them openly taking the patronage of the Masons. It is not my intention to proceed throughout the history of the crusades in this account of the templars, suffice it to say that a considerable body of them were engaged in the wars in Palestine, while the rest were established in their preceptories in different parts of Europe. But in the year 1291, the end of the last crusade arrived; the spirit which had led kings and nobles to the holy land had nearly expired, for experience had shown the insecurity of any possessions there, and the Roman See no longer found it of advantage to encourage it. In the year above named, the only place left to the Christians was Acre, which was strictly besieged by the Mamelukes, and vainly defended by the two Grand Masters of the templars and hospitalers. Peter de Beaujeux, commander of the former, was slain, and scarcely any of either order escaped from the massacre when the city was taken. Seven only of the hospitalers escaped and sailed for Cyprus, and scarcely more of the templars, who had first taken refuge in the mountains, fled afterwards to the same island, where they were joined immediately by their brethren from every preceptory in Europe. The pope in vain attempted to urge the nobles of christendom to a new crusade, and at length finding all hope of the recovery of the holy land had vanished, the hospitalers took possession of Rhodes, and the templars, under their new Grand Master, Jaques de Molai, returned to their preceptories in Europe.

But they soon had reason to repent of not having followed the example of the knights of St. John; for they now were about to undergo a persecution, which, for the savage barbarity of the authors and the noble de-

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portment of the sufferers, has perhaps no parallel in history. Philip the Fair, having already plundered the Jews, now cast his eyes upon the rich possessions of the templars; his avarice was assisted also by revenge against them for the part they had taken with pope Boniface VIII. against him. It was necessary to find, however, some charges against them, and, as they were constituted by authority of a council, to have the same ecclesiastical authority for dissolving the order. Some of the knights were persuaded to make accusations against the order, of Mahometanism, treachery to the Christian cause, murder, and idolatry. These charges, when reported to the pope, Clement V., were pronounced by him to be incredible and impossible; yet he summoned the Grand Master, then in Cyprus, to France, to consult him on a proposed union between his order and the hospitalers.—Molai obeyed, and in April, 1307, defended his order from the charges.—But the intention of destroying them was evident, and he accordingly took measures for perpetuating the order in case of his decease.

On the 13th of October, Philip, having arranged his plans, ordered all the knights templars in France to be seized on the same day. They were accused of the different crimes, and examined by the grand inquisitor of Paris. Life, freedom, and fortune were promised to all who would accuse their brethren; many died on the rack, refusing to confess any crimes; many who survived were imprisoned for life; but a few were induced, by the violence of the tortures, to confess. Clement was at first indignant at Philip acting thus, without the authority of the church, but was appeased, and the persecution continued. Molai himself, was tortured, and was afterwards asserted to have confessed; but when brought again before the council he denied absolutely the fact, nor could any torture again bring from him any thing derogatory to the character of the order. The conduct of other knights was most exemplary; appealing to the blood they had shed for the religion of Christ, and the purity of their lives. Some who had confessed partially under torture retracted their confessions, declaring the pains only had induced them to commit such a sin, and died at the stake, protesting the innocence of their order, and declaring their forced confession had caused them more torture than the rack or the flames.

The papal bull for inquiring into the conduct of the templars was executed with similar results in other parts of France; but in other countries, except Italy, Sicily, and Provence, where the pope's influence was great, they were honourably acquitted; as in Cyprus, where they had long and often resided, in Germany, and in Spain. In England, Philip had persuaded Edward II., against his own conviction, to imprison the templars, to the number of two hundred or more, and in 1309 they were tried.—Most of them denied the foul charges brought against them, and William de la Moore, the grand prior, emulated the zeal of Molai in his defence of the order. The charges could not be proved, yet the commissioners feared to acquit them; and at length being threatened with the punishment of

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heresy, many confessed this crime, and were absolved by the archbishop of Canterbury. But De la Moore, refusing to confess that of which he was not guilty, was confined for life, though the king allowed him a small pension, and on his death, shortly after, caused it to be paid to his family.—The rest, after being some time imprisoned, were released before the council of Vienna met in 1311. At this ecclesiastical assembly, after further investigation, and more cruelties practised on the unfortunate knights, the pope, in March, 1312, read the bull dissolving the order, and excommunicating all who should hereafter join it. The estates were confiscated, part were seized by Philip, and the rest given to the order of St. John, after heavy sums had been paid to the Roman See. This persecution, which lasted five years and a half, at length received its finishing stroke by the death of Jaques de Molai, the Grand Master. This last scene of the mournful tragedy took place in March, 1313, when the Grand Master, Guy of Dauphiny, and two others, were brought before the commissioners on a scaffold, where a pile of wood was placed, and threatened with death, if they did not confirm the confessions said to have been extorted from them by former tortures. The other two confessed, but Molai and Guy steadily refused, and were the same day burnt, the Grand Master protesting his innocence of every crime, except having charged his brethren with vice. He died bearing testimony to the virtue of his order, and bitterly lamenting his former weakness.

But the order was not abolished; secretly it continued to exist, and still does exist, and has numbered among its commanders some of the noblest names in the history of Europe. In Scotland, where only two had been examined, it still privately flourished, as well as in France; and in the first-mentioned country this order, and the Masonry which it patronised, had a secure asylum amid the storms which desolated the continent.

I have thus at some length, though I trust not unnecessarily, related the public history of the order of knights templars, and now return to the point which I left of the history of Masonry in England.

In 1199 Peter de Colechurch was appointed Grand Master, and the society continued to increase and flourish in the successive reigns of Henry III., Edward I., Edward II., and Edward III. This last prince revised the constitutions of the order, and appointed deputies to superintend the fraternity, one of whom was William a Wykeham, afterwards bishop of Winchester. He continued Grand Master under the reign of Richard II., was succeeded by Thomas Fitz Allen, Earl of Surrey, in Henry IV.'s reign and Henry V.'s accession, Chichely, arch-bishop of Canterbury, presided over the society. We have records of a Lodge held at Canterbury, under his patronage, where Thomas Stapylton was Master, and the names of the Wardens and other brethren are given. This was in 1420, four years after an act of parliament, passed early in the reign of Henry VI., against the meetings of the society, which was caused by the enmity of car-

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scrupulous brethren, and next year the duke of Montague was proposed for, and accepted the chair of Grand Master.

In the meantime the society continued to flourish in the north of England, unaffected by the temporary declension in the south; and the general assembly or Grand Lodge met at York, as before, under the direction of Sir George Tempest and other gentlemen of that part of the country. For many years the most perfect harmony existed between the two Grand Lodges; the northern, however, being distinguished by the title of *the Grand Lodge of all England*, while the southern is only called *the Grand Lodge of England*. But this soon acquired great power and influence, while the other gradually declined.

It is painful to be obliged to state that this harmony was soon interrupted by the imprudence of the Grand Lodge in London, who were accused of making some innovations in the order, and who, without proper inquiry, granted a warrant to a Lodge which had seceded from the Grand Lodge in York. A fresh cause of complaint was affored in 1734, when Lord Crawford, Grand Master of the south, constituted two Lodges within the York district, and appointed Deputy Grand Masters in the north without the consent of the Grand Lodge in York. The consequence of this breach was that the Grand Lodges of Scotland and Ireland refused to have communication with that in London, and this coolness continued for many years

But a worse division than this took place in 1739, in the rise of the society calling themselves "ancient Masons," from the following circumstances. The Grand Lodge in London having passed some laws to discourage irregular meetings of Masons, and having imprudently acquiesced in the measures adopted by the regular Masons to distinguish such as were initiated in irregular Lodges, the seceders, taking these measures as a pretext, announced independency, and propagated an opinion that the ancient tenets of Masonry were deserted by the Grand Lodge, and that *they only* preserved the ancient customs. Therefore, designating the regular Lodges as *modern* Masons, and calling themselves the *ancient*, they pretended to the sanction of the York constitution, and without any authority from that Grand Lodge, formed committees, held communications, and by these pretexts gained the confidence of the Irish and Scotch Lodges, and the patronage of many gentlemen unacquainted with the real circumstances. Proceedings were taken against them in 1754, and in 1777 it was enacted, by the Grand Lodge, that those persons who met in the character of ancient Masons, said to be then under the patronage of the duke of Athol, should not be encouraged by any regular Lodge, or visited by any regular Mason, under pain of expulsion. But this was not meant to apply to the Lodges of Ireland, Scotland, or foreign countries under their own Grand Lodges, nor to the Grand Lodge in York, whose independence was fully admitted by that in London.

This unfortunate schism in the order continued, with many different circumstances which I pass over, until the year 1810, when, on the prince of Wales becoming regent, and, in consequence, resigning the Grand Mastership, His Royal Highness the Duke of Sussex was elected in his stead.—One of the greatest wishes of the new Grand Master was to unite the society again, and his good intentions were at length fulfilled, by the resignation of the office of Grand Master of the ancient Masons by the Duke of Athol, who had held it since 1772, and the election of the Duke of Kent, who had been under that constitution, and who, on his installation professed his sole motive for accepting it was the hope of uniting the two

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bodies of Masons. Accordingly, on the first of December, 1813, articles of union were agreed to, and signed by the two Grand Masters and the brethren whom each had chosen as his counsellors on the occasion. And on the 27th of the same month this reunion was happily effected at Freemasons' Hall, under the two Grand Masters, and the Grand Lodge of the united ancient free and accepted Masons of England constituted, and the Duke of Sussex elected Grand Master.

I brought this branch of the history to a conclusion before I took any notice of the other and more prosperous circumstances of the order which happened in the meantime. This I shall now do, as briefly as may be, and subjoin at the end a list of the Grand Masters of England, compiled from Preston and Oliver.

In 1726 the Masons of Wales attached themselves to the Grand Lodge of England, and the office of Provincial Master was instituted soon after. The society was introduced into India, in 1728, and the Grand Lodge of America constituted, by warrant from London, in 1735; and that of Holland, at Hamburg, in the same year. In 1738 the Book of Constitutions was published; the Grand Lodge of Prussia constituted under the Scotch constitution, and has ever since flourished in that country; and in 1774 the Grand Lodge of Antigua was established by warrant from the Grand Lodge of England.

Correspondence was opened with the Grand Lodge of France in 1768; with that of Holland in 1770; and that of Berlin in 1776. On the 1st of May, 1775, the foundation-stone of the Freemasons' Hall was laid, and the building was opened and dedicated in solemn form on the 23d of May, 1776, Lord Petre being then Grand Master.

In 1779 a correspondence was established with the Grand Lodge of Germany; and in 1782 an attempt was made to open one with those of Scotland and Ireland; this was not then effected, but in 1803 explanations were made to the Grand Lodge of Scotland regarding the schism in England, in consequence of which, two years after, the wished for union was accomplished. And in 1808 the same gratifying proposals were made from Ireland, and accepted with cordiality. Meantime the same brotherly communication had been instituted with Sweden in 1799, and Prussia in 1805.

While these friendly communications with foreign brethren were going on, Masonic benevolence, ever privately exercised, had made a public exertion in favour of the children of deceased brethren at home, in the establishment of the charity for female children, in 1788; of the Masonic society for the relief of sick, lame, or distressed brethren, and their widows, children, or orphans, in 1799. In the year 1816 Freemasonry was revived in Russia, under the patronage of the Emperor, and communications forwarded from the Grand Lodge at St. Petersburg to that in London.

My object in this part of the sketch of Masonry has been only to mention the public concerns of the order, and I have not therefore said any thing of the different buildings, processions, and dedications which occupy so large a part of Preston's History. Those who are curious on these parts will find much interesting matter in that work, but to have inserted more than I have done would have far passed the limits I have prescribed for myself.

[A "list of Grand Masters" in England, and a "Chronology of interesting events in Masonry," contained in the original are omitted in this volume not only for the want of space, but because they are contained in other books which we intend to publish. —ED. MASONIC LIBRARY.]

THE END.

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