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TELEGRAMS-
"NOVALMA," LONDON.

29. VII. '95

~~NEW OXFORD & CAMBRIDGE~~

~~AND SOUTHAMPTON W.~~

11, Merrion St.
Dublin.

My dear Rylands,

I have just rec^d
your daughter's charming

little note. If

the Doll gave her as

much pleasure as

her precious ac-

ceptance,

To W. H. Rylands, Esq.

Knowledge ment of
it has done me,
I am content.

I am sure that Dr
would talk to the
Gov. C. C. C. if she
was addressed as
Hedwige. But I
cannot approve

of such a name in
Xtian mouths.

I forward by
this mail my
two copies of 1764
Ed^h of Ahman B^o.
They are all perfect,
I believe, and in
about equal con-
dition. Please.

select the copy in
best frontispiece, or
which suits you best
in any way, and
turn the other two
me. Next time
come to town, I
put in such inscrip-
tion as will appear
your title and the
grateful intentions
yrs faithfully
Shrewsbury

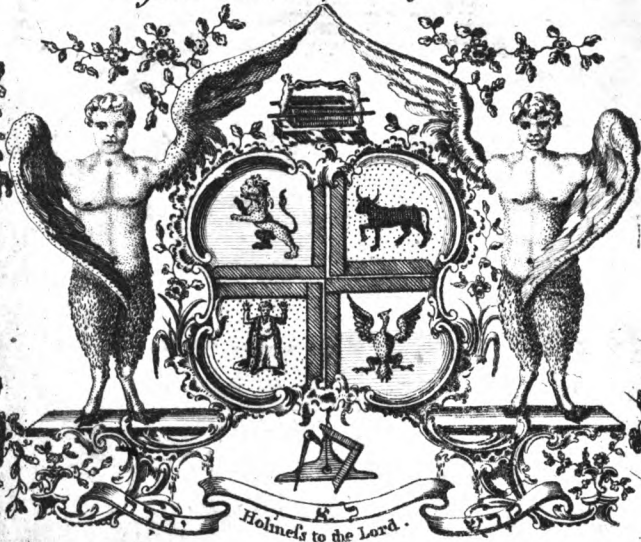
is

Robert Knight Hall -

His Book -

Jan^y 1st 1790 -

*The Arms of y^e most Ancient & Honorable Fraternity
of Free and Accepted Masons.*

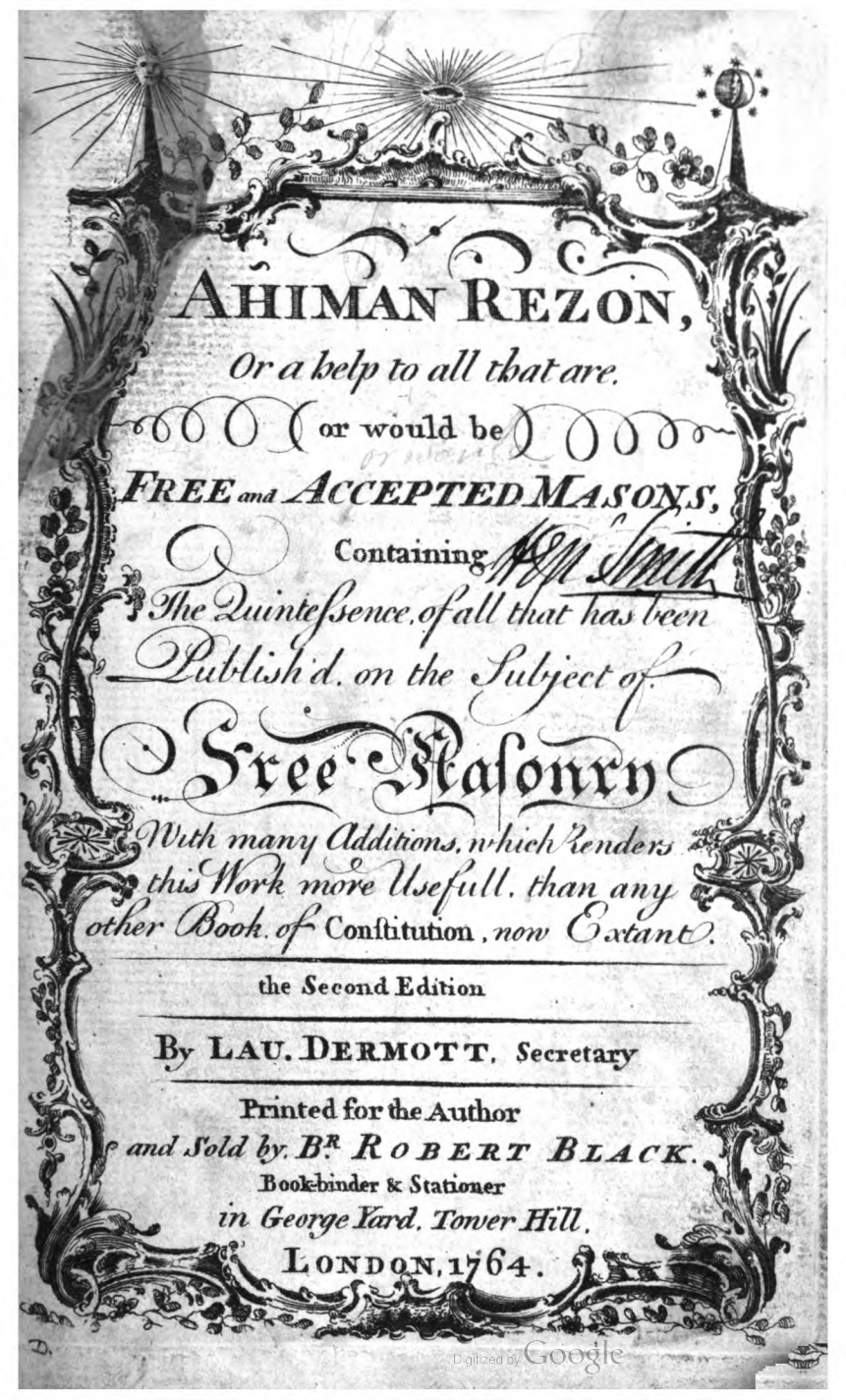


for
34



The Arms of the Operative, or Stone Masons.

Lucken. Sculp.



AHIMAN REZON,

Or a help to all that are.

(or would be)
FREE and ACCEPTED MASONS,

Containing *AN SMITH*
The Quintessence of all that has been
Publish'd. on the Subject of
Free Masonry

With many Additions, which renders
this Work more Usefull, than any
other Book of Constitution, now Extant.

the Second Edition

By **LAU. DERMOTT**, Secretary

Printed for the Author
and Sold by B^R ROBERT BLACK.

Book-binder & Stationer
in George Yard, Tower Hill,

LONDON, 1764.



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

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

2

HAV-

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

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

My next step was to furnish myself with a sufficient quantity of pens, ink, and paper: this being done, I immediately fancied myself an HISTORIAN, and intended to trace masonry not only to Adam, in his sylvan lodge in Paradise, but to give some account of the craft even before the Creation: And (as a Foundation) I placed the following works round about me, so as to be convenient to have recourse to them as occasion should require, *viz.* doctor Anderson and Mr. Spratt directly before me, doctor D'Affigny and Mr. Smith on my right-hand, doctor Desagulieur and Mr. Pennell on my left-hand, and Mr. Scott and Mr. Lyon behind me; a copy of (that often called) the original constitutions (said to be in the possession of Mr. *John Clark*, in Paris), and another copy of the same magnitude handed about in England, together with the pamphlet printed at Frankfort in Germany, I tied up in the public Advertiser of Friday, October 19, 1753, and threw them under the table*.

N O T E.

* Several pamphlets (on masonry) have been published since the first edition of this book, *viz.*
Masonry

Masonry Dissected, the Master-key to Masonry, the Three Distinct Knocks, Boaz and Jackin, &c. if any person or persons have gained either knowledge or admittance into lodges by virtue of those publications, he or they ought to publish it for the good of mankind, as well as for the honour of the ingenious authors.

I call them Ingenious, or rather Geni's, because they pretend to have discovered the great Arcanum which the world in general have agreed to be more difficult than to discover the longitude at sea. How far they have succeeded (in opening the eyes of the world) is no business of mine, especially as the pamphlets and the authors of them are all dead, therefore I shall remark only three things: The first is a gross falshood inserted in the Three Distinct Knocks, where the author says, that he was born in Prussia, that he got some knowledge of masonry by the help of a pamphlet in France, that he was in several lodges in England, and, for confirmation of the whole, he signs the initial letters of his name, &c. whereas it is well known that every part of these assertions are false. he being an Englishman by birth, a bricklayer by trade, his name Daniel Tadpole, and never was in France, nor (if you believe free-masons) within the doors of a lodge in Great Britain. The second thing (which indeed is very remarkable) is the manner of his death, which happened upon Monday night the 23d. of August 1762.

Mr. Tadpole having ill success in trade, made an elopment from bricklaying in order to pay his devotion to the Ladies at Parnassus, as the famous Ben Johnson had formerly done. Our modern artist was not so fortunate as his great predecessor, for meeting with a common strumpet whom he took for one Miss Terpsichore, he begat a bantling which he soon after presented (in a comic dress) to his friends, but the poor little creature was so weak in its parts, and had so little spirits, that a principal actor (called punch) in a puppet show drove it out of the kindom without the honour of ever coming to the field of battle, I mean the stage. Loaded with disappointments Mr. Tadpole thought himself melancholly enough to write a tragedy, but, alas, he miscarried in this attempt also, and laid the fault on one Madam Melpomene, who refused to give him any assistance. One day while he was bemoaning his misfortunes, a constant companion of his, a Jew named Balthazar Amraphel, paid him a visit, to whom he related his ill success, Vell, vell, Mastar Tadpole (says Amraphel) sheer up your haawrth, you shall do very vell bom by ; ay, you shall vraite so vell afs any body, af you'll take my advize ; vraite sum tin vhat your fals nor non body alse understand, vraite about free-masonry, I will tell you som Ebru vords for put in it dat will make your countrymans stare. Dat ifs de vay moy boy dat aur peoples humbug your peoples. In short Mr. Tadpole took the lucky hint and by the help of Balthazar Amraphel wrote that pamphlet call'd the Three Distinct Knocks, and fold

fold it to Mr. Sergeant, bookseller, near Temple-Bar in London.

The diminutive sum which Mr. Tadpole received for the pamphlet, was not sufficient to maintain an author a week, therefore he took particular care to wrong the Jew of his part; such behaviour exasperated Amraphel so much that he discovered the whole affair to me and a few more, which otherwise must have remained a secret to this day. The Jew (who was a very cunning fellow) after his passion was something abated, began to consider how to be revenged on his companion, therefore, the better to accomplish his design, he thought it most advisable to hide his resentment, and pretend to be in perfect friendship with him.

Mr. Tadpole, who never suspected any treachery, put more confidence in the Jew than he had hitherto done. The consequence of this renewal of friendship was, that Mr. Tadpole, by a proper instrument in writing, gave up all his effects into the hands of the Jew, with a design to defraud his creditors by a statute of bankruptcy, or by the benefit of the act of insolvency, commonly known by the name of the White Washers Act.

The Jew immediately took possession, and disposed of every thing to the best advantage. Some time afterwards Mr. Tadpole demanded a sum of his money from the Jew, who not only refused him, but at the same time threatened to have him
hanged

hanged according to the laws of the Realm. . The wretched Daniel Tadpole fell down upon his knees and cried O ! Amraphel, Amraphel, what have I done unto thee, that thou smiteit me thus, when one severe blow of thine, is tenfold more violent than my three distinct knocks. The hard hearted Jew, instead of listening with an ear of compassion to the lamentable importunities of the now distressed Daniel Tadpole, sent for officers to apprehend him, which Tadpole perceiving, he immediately made his escape out of the house, and got into White-chapel fields on the east side of London. It was then between 11 and 12 o'clock on Monday night the 23d day of August 1762, when Mr. Tadpole, to avoid being taken by his pursuers (as it is thought) hid himself in a sand or clay pit in the said fields, where (we suppose) he slept until such time as a nightman (vulgarly call'd a Tom T—dman) came from the city, as is customary, and turning the tail of his great cart over the pit where the hapless delinquent lay, he instantly discharged no less then four tons of human ordure down upon him, which smothered him to death.

The third remarkable thing is the untimely end of the learned gentleman that wrote the pamphlet intituled Boaz and Jackin, I forbear to mention his name because his widow is now living, and has had afflictions and reflections enough already. All that I shall say is, that in a fit of Jealousy he cut his throat on Thursday the 8th. day of September 1763.

O ! Britannia

*O! Britannia shed a tear,
For these two learned brothers:
The last loud trumpet you shall hear
Ere you produce such others.*

Having tried my pen, and wrote a line not unlike the beginning of the chapter in the Alcoran*, I began to flourish away in a most admirable manner, and in a few days wrote the first volume of the history of masonry, wherein was a full account of the transactions of the first grand lodge, particularly the excluding of the unruly members, as related by Mr. Milton †.

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

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

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

In the name of the most merciful God.

† See Paradise Lost.

an historian, and expects to become a great man, &c.

Whether such an opinion be true, or false, it matters nought to me ; for the world must allow, that (tho' no man has yet found out the perpetual motion) all men ever had, has now, and ever will have, a perpetual notion : And furthermore, we read that the following persons, so much fam'd in history, were not only poor men, but many of them of a very mean extraction. The wise philosopher Socrates, was the son of a poor stone-carver ; the tragic poet Euripides, was the son of poor parents ; as was Demosthenes, the honour of Greek eloquence ; Virgil, the famous Latin poet, was the son of a poor Mantuan labouring potter ; Horace, the incôparable Lyric, was the son of a trumpeter in the wars ; Tarquinius Priscus, king of the Romans, was the son of a merchant ; and Servius Tullius, another king of the Romans, was begotten on a woman-slave ; Septimius Severus, is said to come of a very base degree ; Agathocles, king of Sicilly, was a potter's son ; Ælius Pertinax was a poor artificer, or, as some say, a simple seller of wood ; the parents of Venadius Bassus, are said to be very miserable poor people ; and Arfaces, king of the Parthians, was of so mean and obscure parentage that no man's memory could make a report of his father or mother ; Ptolomy, king of Egypt, was the son of a 'squire in Alexander's army ; the Emperor Dioclesian, was the son of a scrivener ; the emperor Probus, was son of a gardener ;

dener ; and the parents of Aurelius, were so obscure that writers have not agreed who they were; Maximinus was the son of a smith, or as some say a waggon-wright ; Marcus Julius Licinius, was the son of a herdsman ; Bonosus, was the son of a poor stipendary schoolmaster ; Mauritius Justinus, predecessor to Justinian, and also Galerus, were both shepherds ; pope John, the Twenty-second of that name, was the son of a shoe-maker ; pope Nicholas the fifth, was the son of a man that sold eggs and butter about the streets ; and pope Sixtus the fourth, was a mariner's son ; Lamusius, king of the Lombards, was the son of a common strumpet, who (when he was an infant) threw him into a ditch, but was taken out by king Agelmond ; Primislaus, king of Bohemia, was the son of a country peasant ; Tamerlane the great, was a herdsman ; Caius Marius, seven times consul of Rome, was born of poor parents in the village of Arpinum ; and Marcus Tullius Cicero, consul of Rome and pro-consul in Asia, was from the poor Tuguriole of Arpinum, the meanest parentage that could be ; Ventidius, field-marshal and consul of Rome, was the son of a muleteer ; and Theophrastus was the son of a botcher, *i. e.* a mender of garments, &c.

I have heard of many others of later date that have been prefer'd to places or offices of great trust, and dignified with titles of honour, without having the least claim to courage, wit, learning, or honesty ; therefore if such occurrences be duly considered, I humbly conceive it will not be

b

deemed

deem'd as a capital offence, that I should entertain my own perpetual notion, while I do not endeavour to disinherit any man of his properties.

I doubt I have tired the reader's patience ; and if so, I humbly beg his pardon for this long digression. But to return, while my mind was wholly taken up with my fancied superiority as an historian, &c. I insensibly fell into a slumber, when me-thought four men entered my room ; their habits appeared to be of very ancient fashion, and their language also I imagined to be either Hebrew, Arabic, or Chaldean, in which they addressed me, and I immediately answered them after the pantomime fashion : After some formal ceremonies, I desired to know their names and from whence they came ; to which one of them answered me (in English) we are four brothers, and came from the holy city of Jerusalem ; our names are Shallum, Ahiman, Akhub, and Talmon. Hearing they were sojourners from Jerusalem, I asked them whether they could give any account of *SOLOMON'S TEMPLE* ; to which Shallum * (the chief of them) made answer and said, the wise *KING SOLOMON*, *GRAND-MASTER* of Israel, appointed us head porters at the Temple, in the thirty-second year of his age, the twelfth of his reign, and about the year of the world 2942 : and therefore we can give a full and particular description of that wonderful fabrick, and likewise of the ingenious artists who perform'd it. I was

glad

* 1 Chron, ix. 17.

glad to meet with such brethren, from whom I did expect a great deal of knowledge; which the many ages they had lived in must have taught them, if their memories did not fail: upon this consideration I told them, that I was writing a history of masonry, and beg'd their assistance, &c.

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

Those were the only men that have wrote most and best upon that subject, and yet all their works together

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

† *Ezekiel.*

|| *Ezra.*

together would not be sufficient for a preface to the history of masonry; but for your further instruction, you shall hear an eminent brother who can inform you in every particular that is necessary to your present undertaking. The words were scarce ended, when there appeared a grave old gentleman, with a long beard; he was dressed in an embroidered vest, and wore a breast plate of gold, set with twelve precious Stones, which formed an oblong square: I was informed that the name of the stones were Sardine, Emerald, Ligure, Beryl, Topas, Sapphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper: Upon these stones were engraved the names of the twelve tribes viz. Reuben, Judah, Gad, Zebulun, Simeon, Dan, Asher, Joseph, Levi, Naphthali, Issacher, and Benjamin.

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

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

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

* Ecclus. vi. 33, 34.

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

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

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

Speak thou that art the elder, for it becometh thee ; but with sound Judgment : and hinder not music. † And at all times let thy garments be white.

While he was speaking these last words, I was awaked by a young puppy that (got into the Room while I slept, and, seizing my papers, eat a great part

* Ecclus. xxxii. 1, 2, 3.

† Eccles. ix. 8.

part of them, and) was then (between my legs) shaking and tearing the last sheet of what I had wrote.

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

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

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

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

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

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



A PHILAC-

A

PHILACTERIA

For such

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

GENTLEMEN,

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

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

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

such proposal shall be made in lodge hours * at least one lodge-night before the initiation, in order, that the brethren may have sufficient time and opportunity to make a strict enquiry into the morals, character and circumstances of the candidate; and the brother that proposes him shall at the same time deposite such a sum (of the candidate's money) as the majority shall think sufficient (not less then one crown) to insure the lodge that the candidate will attend according to the proposal. And if the lodge approve his person, age, character and circumstances, and therefore initiate him into the mystery &c. he shall pay whatsoever sum the brethren shall think proper (not less than two guineas) and cloath the lodge † if required. But if the lodge think the candidate unworthy, and refuse to make him, his money shall be faithfully returned to him; but, in case the lodge approve his person and character &c. and he refuse to be made, then shall he forfeit his money for the benefit of distressed free masons. And it is hereby ordered and declared, that no person is capable of becoming a member of the lodge, but such as are of mature age, upright in body and limbs, free from bondage, has the senses of a man,

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

† By cloathing is meant white aprons and gloves, not only for every member in the lodge, but also for all their wives and sweethearts,

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

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

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

C 2

OR

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

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

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

* For a confirmation hereof read the eighth Regulation, (page 58) where it is ordered, that no person so made, nor any concerned in making him, shall be a grand officer, nor an officer of any particular lodge, nor shall any such partake of the general charity, if they should come to want it.

† I do not charge landlords in general with such evil proceedings, because I know many of them that abhor sinister views, and would sacrifice all pecuniary interest, before they would break through any of the sacred rules or orders of the craft.

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

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

GENTLEMEN,

Your faithful and obedient servant,

Laurence Dermott.

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

GENTLEMEN and BRETHREN,

SEVERAL eminent craftsmen residing in Scotland, Ireland, America and other parts both abroad and at home, have greatly importuned me, to give them some account of what is called modern masonry in London. I cannot be displeas'd with such importunities, because I had the like curiosity myself, about sixteen or seventeen years ago, when I was first introduced into that society. However, before I proceed any farther concerning the difference between antient and modern, I think it my duty, to declare solemnly before God and man, that I have not the least antipathy against the gentlemen members of the modern society; but, on the contrary, love and respect them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow. I hope that this declaration will acquit me of any design of giving offence, especially if the following queries and answers be rightly considered.

Quere

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

Answer. Yes.

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

Answer. No.

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

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

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

Anf. Yes.

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

Anf. No. For as a Science comprehends an Art, (though an art cannot comprehend a science) even so antient masonry contains every thing valuable amongst the moderns, as well as many
d other

other things that cannot be revealed without additional ceremonies.

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

Ans. His being unqualified to appear in a master's lodge, according to the universal system of masonry, renders the appellation improper.

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

Ans. No.

8th. *What Art or Science has been introduced and practised in London without receiving the least improvement?*

Ans. Free masonry.

9th. *Whether the present members of modern lodges are blameable for deviating so much from the old land marks?*

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

10th. *Therefore as it is natural for each party, to maintain the orthodoxy of their masonical preceptors. How shall we distinguish the original and most useful system ?*

Ans. The number of antient masons, compared with the moderns, being as ninety-nine to one, proves the universality of the old order, and the utility thereof appears by the love and respect shewn to the brethren, in consequence of their superior abilities in conversing with, and distinguishing the masons of all countries and denominations, a circumstance, peculiar to antient masons.

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

Therefore, In order to satisfy the importunities of my good Brethren (particularly the Right worshipful and very worthy Gentlemen of America, who for their charitable disposition, prudent choice of members and good conduct in general, deserve the unanimous thanks and applause of the masonical world) be it known, that the innovation, already mentioned, arose upon the fall of a GRAND MASTER, namely Sir Christopher Wren, who (as Doctor

Anderson says) neglected the lodges. The Doctor's assertion is certainly true, and I will endeavour to do justice unto the memory of Sir Christopher, by relating the real cause of such neglect. The famous Sir Christopher Wren, Knight, (Master of Arts formerly of Wadham college, Professor of astronomy at Gresham and Oxford, Doctor of the civil law, President of the royal society, grand master of the most antient and honourable fraternity of free and accepted masons, architect to the crown, who built most of the churches in London, laid the first stone of the glorious cathedral of St. Paul, and lived to finish it.) having served the crown upwards of fifty years, was (at the age of ninety) displaced from employment, in favour of Mr. William B-nf-n, who was made surveyor of the buildings &c. to his Majesty King George the first. The first specimen of Mr. B-nf-n's skill in architecture was a report made to the house of Lords, that their house and the painted chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee, to appoint some other place to sit in, while the house should be taken down. But it being proposed to cause some other builders first to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the king, against the modern architect, for such a misrepresentation, but the Earl of Sunderland, then secretary, gave them an assurance that his majesty would remove him.

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Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the master masons then in London were so much disgusted at the treatment of their old and excellent grand master, that they would not meet nor hold any communication under the sanction of his successor Mr. B-n-f-n, in short, the brethren were struck with a Lethargy which seemed to threaten the London lodges with a final dissolution.

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

About the year 1717 some joyous companions, who had passed the degree of a craft, (though very rusty) resolved to form a lodge for themselves, in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being answered in the negative, it was resolved, *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old order found amongst

amongst them, should be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every person (during the time of his initiation) should wear boots, spurs, a sword and spectacles. That every apprentice (going and coming from work) should carry the plumb rule upon his right side, contrary to the antients. That every fellow craft should carry the level upon his left side, and not upon his right side, as the antients did. And that every person, dignified with the title of a *master mason*, should wear a square pendant to his right leg. It was also thought expedient to abolish the old custom of studying Geometry in the lodge, and some of the young brethren made it appear, that a good knife and fork in the hands of a dexterous brother (over proper materials) would give greater satisfaction, and add more to the rotundity of the lodge, than the best scale and compass in Europe, and farthermore added, that a line, a square, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle, a semicircle, a quadrant, a parabola, a cube, a parallelopipedon, a prism, a pyramid, a cylinder, a cone, a prismoid, a cylindroid, a sphere, a spheroid, a parabolick, frustums, segments, polygons, ellipsis and irregular figures of all sorts might be drawn and represented upon Bread, Beef, Mutton, Fowls, Pies &c. as demonstratively as upon slates or sheets of paper; and that the use of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of 28 inches diameter;

diameter; and we are told, that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoke in the lodge. There was another old custom that gave umbrage to the young architects, i. e. the wearing of aprons, which made the gentlemen look like so many mechanicks, therefore it was proposed, that no brother (for the future) should wear an apron. This proposal was rejected by the oldest members, who declared, that the aprons were all the signs of masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that, which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such manner as might convince the spectators, that there was not a working mason amongst them.

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

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

I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in lodges are both antient and instructive, but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the moderns with no other design but to extract large sums of money, which ought to be applied to more noble and charitable uses. There is now in my neighbourhood a large piece of iron scrole work, ornamented with foliage &c. painted and gilt (the whole at an incredible expence) and placed before the master's chair, with a gigantic sword fixed therein, during the communication

* The operative or stone masons are the 30th company in London, they were incorporated by Charles the second, and have a hall in Basinghall street, the number of their livery men about seventy, and the livery fine five pounds.

munication of the members, a thing contrary to all the private and public rules of masonry: all implements of war and bloodshed being confined to the lodge door, from the day that the flaming sword was placed in the East of the garden of Eden, to the day that the sagacious modern placed his grand sword of State in the midst of his lodge. Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk &c. and writing Jamaica rum upon one, and Barbadoes rum upon the other, and all this (I suppose) for no other use, than to distinguish where these liquors are to be placed in the lodge.

There are many other unconstitutional proceedings, which (to avoid giving offence) I pass over in silence. And hope, that I shall live to see a general conformity and universal unity between the worthy masons of all denominations. This is the most earnest wishes and ardent prayers of,

GENTLEMEN and BRETHREN,

Your most sincere friend,

Obedient servant,

and faithful brother,

LAURENCE DERMOTT, Secretary.

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N. B. The free masons arms in the upper part of the frontis piece of this book, was found in the collection of the famous and learned hebrewist, architect and brother, Rabi Jacob Jehudah Leon. This gentleman, at the request of the states of Holland, built a model of Solomon's temple. The design of this undertaking was to build a temple in Holland, but upon surveying the model it was adjudged, that the united provinces were not rich enough to pay for it; whereupon the States generously bestowed the model upon the builder, notwithstanding they had already paid him his demand, which was very great. This model was exhibited to public view (by authority) at Paris and Vienna, and afterwards in London, by a patent under the great seal of England, and signed Killigrew in the reign of King Charles the second. At the same time, Jacob Judah Leon published a description of the tabernacle and the temple, and dedicated it to his Majesty, and in the years 1759 and 1760 I had the pleasure of perusing and examining both these curiosities. The arms are emblazoned thus, quarterly per squares, counterchanged Vert. In the first quarter Azure a lyon rampant Or, in the second quarter Or, an ox passant sable; in the third quarter Or, a man with hands erect, proper robed, crimson and ermin; in the fourth quarter Azure, an eagle displayed, Or. Crest, the holy ark of the covenant, proper, supported by Cherubims. Motto, Kodes la Adonai, i. e. Holiness to the Lord.

To

To this I beg leave to add what I have read concerning these arms.

The learned Spencer says, the Cherubims had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. *De Legib. Hebr. lib. 3. diff. 5. cb. 2.*

The prophet Ezekiel says, they had four forms, a man, a lion, an ox, and an eagle.

When the Israelites were in the wilderness, and encamped in four cohorts, the standard of the tribe of Judah carried a lion, the tribe of Ephraim an ox, the tribe of Ruben a man, and the tribe of Dan an eagle; these four standards composed a Cherubim; therefore God chose to sit upon Cherubims bearing the forms of those animals, to signify, that he was the leader and king of the cohorts of the Israelites. *Trad. of the Heb.*

Bochart says, that they represented the nature and ministry of angels, by the lion's form is signified their strength, generosity and majesty; by that of the ox, their constancy and affiduity in executing the commands of God; by their human shape their humanity and kindness; and by that of the eagle, their agility and speed. *Bochart de animal. sacr. P. 1.*

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As these were the arms of the masons that built the tabernacle and the temple, there is not the least doubt of their being the proper arms of the most antient and honourable fraternity of free and accepted masons, and the continual practice, formalities and tradition, in all regular lodges, from the lowest degree to the most high, i. e. THE HOLY ROYAL ARCH, confirms the truth hereof.



AHIMAN



AHIMAN REZON.

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

ONE of the principal Parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest Secrets as are committed to him; as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts (in peace and war) that never reached their designed ends, but were shaken into shivers and defeated, only through defect of secret Concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other Examples, let us consider that which excels all the rest, derived ever from God himself. Who so especially preserves his own secrets to himself, never letting any man know

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what should happen on the morrow ; nor could the wise men in ages past, divine what should befall us in this Age : Whereby we may readily discern, that God himself is well pleased with Secrecy. And although (for man's good) the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his Determination, in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

We read that *Cato* the Censor often said to his Friends, that of three things he had good reason to repent, if ever he neglected the true Performance of them : The first, if he divulged any Secret ; the second, if he adventured on the Water when he might stay on dry land ; and thirdly, if he should let any day neglectedly escape him without doing some good Action. The latter two are well worthy of observation ; but the first Concerns our present undertaking. *Alexander* having received divers letters of great importance from his mother ; after he had read them, in the presence of none but his dear friend *Ephestian* and himself, he drew forth his signet, which sealed his most private letters, and without speaking set it upon *Ephestian's* Lips ; intimating thereby, that he in whose bosom a man buries his secrets, should have his lips locked up from revealing them.

AMONG

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

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

THE young lad being come home, his mother (as most of the fair-sex are highly affected with novelty) intreated him to tell her what strange case had been that day debated in the senate, that had power to detain them so long beyond their usual hours: The virtuous and noble youth cour-

teouſly told him that it was a buſineſs not in his power to reveal, he being in a ſolemn manner commanded to ſilence: Upon hearing this answer, her deſires became more earnest in ſtricter enquiries into the caſe; and nothing but intelligence thereof could ſany way content her: So that firſt by fair ſpeeches and intreaties, with liberal promiſes, ſhe endeavoured to break open this poor little caſket of ſecrecy: But finding theſe efforts in vain, to ſtripes and violent threats was her next flight; becauſe force may compel, where lenity cannot.

THE admired noble ſpirit finding a mother's threats to be very harſh, but her ſtripes more bitter than any thing beſide; comparing his love to her as his mother, with the duty he owed to his father; the one mighty, but the other impuſive; he lays her and her ſoft conceit in one ſcale; his father, his own honour, and the ſolemn injunctions to ſecrecy, in the other ſcale; and finding her intrinsic weight as being his mother, but lighter than wind being thus gone out of herſelf. Whetting his tender wit upon the ſandy ſtone of her edging importunity, to appeaſe her, and preſerve his own honour by remaining faithful, he thus reſolved her:

MADAM, and dear mother, you may well blame the ſenate for their long ſitting, at leaſt for calling in Queſtion a caſe ſo impertinent; for ex-
cept

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

THE Mother hearing this, and his seeming unwilling to reveal it, took it for infallible truth : Her blood quickly fired, and rage ensued. I need not put the reader in mind that such sudden heats seldom admit of consideration ; but on the contrary, hurry the senses and faculties further to rashness, and other follies ; by which they are rendered incapable of doing themselves such good actions, or service, as their case often require : So without requiring any other counsel, she immediately sent to the other ladies and matrons of *Rome*, to acquaint them with this weighty affair, wherein the peace and welfare of their whole lives was so nearly concerned. This melancholy news blew up such a brain-sick passion, that the ladies immediately assembled ; and though (some say) that a parliament

parliament of women are very seldom governed by one speaker, yet this affair being so urgent, the haste as pertinent, and the case (on their behalf) merely indulgent, the revealing woman must prolocute for herself and the rest. And on the next morning such a din was at the senate door, for admission to sit with their husbands in this wonderful consultation, as if all *Rome* had been in an uproar. Their minds must not be known before they have audience; which (though against all order) being granted, such an oration was made by the woman speaker, with request that women might have two husbands rather than men two wives, who could scarcely content one, &c. Upon the riddle's solution, the noble youth was highly commended for his fidelity, and the ladies greatly confounded, and departed very likely with blushing cheeks. Nevertheless, to avoid the like Inconveniency for the future, it was determined that thence forward they should bring their sons no more into the senate; only young *Papirus*, who was freely accepted, and his secrecy and discreet policy not only applauded, but himself with titles of honour dignified and rewarded.

NOR should we forget the faithful *Anaxarchus* (as related by *Pliny*, in his seventh book and twenty-third chapter) who was taken in order to force his secrets from him, bit his tongue in the
midst

midst between his teeth, and afterwards threw it in the tyrant's face.

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

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

THE *Romans* had a goddess of silence named *Angerona*, which was pictured like *Harpocrates*, holding her finger on her mouth, in token of secrecy.

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

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

Quintus Curtius tells us, that the *Persians* held it as an inviolable law to punish most grievously (and much more than any other trespass) him that discovered any secret ; for confirmation thereof, he says, that king *Darius*, being vanquished by *Alexander*, had made his escape so far as to hide himself where he thought he might rest secure ; no tortures whatsoever, or liberal promises of recompence, could prevail with the faithful brethren that knew it, or compel them to disclose it to any person ; And furthermore says, that no man ought to com-

mit

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mit any matter of consequence to him that cannot truly keep a secret.

Lycurgus, among his continual laws, would have every man keep secret whatsoever was done or said; For this reason the *Athenians* were wont (when they met at any feast) that the most ancient among them should shew every brother the door, whereat they entered, saying, Take heed that not so much as one word pass out from hence, of whatsoever shall here be acted or spoken.

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

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

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

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

secrets; he furthermore says, that he which discovers secrets is a traitor, and he that conceals them is a faithful brother: He likewise says, that he that refraineth his tongue is wise: And again, he that keeps his tongue, keeps his soul. I could mention many other circumstances of the excellency of secrecy; and I dare venture to say that the greatest honour, justice, truth, and fidelity, has been always found amongst those who could keep their own and others Secrets; and this is most nobly set forth by *Horace*, who says:

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

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

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THEREFORE

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

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

Hail mighty ART! gracious gift of heaven,
 To aid mankind by our creator given;
 It was you alone that gave the ark its form,
 Which sav'd the faithful from the impending storm;
 When sinful Cowans were grov'ling in the tide,
 The Masons ark triumphantly did ride
 O'er mighty waves, nor car'd they where it steer'd
 Till floods abated and dry land appear'd:
 On *Arraret's* mount, after the mighty storm,
 There stood their ark and open'd lodge in form;
 There the good mason of his own accord,
 An altar built to serve the heavenly lord;
 Returned thanks with off'ring sacrifice,
 Which pleas'd *Jove*: and to himself he cries,
 For sake of man I'll curse the ground no more,
 Nor smite the living as I've done before:
 While earth remain this blessing I'll bestow,
 A proper time when you your seed may sow;
 The harvest-time to bless the lab'ring swain,
 With fruitful crops for all his care and pain:
 Nights, days and seasons shall surround this ball,
 Nor shall they cease untill the end of all:
 And to confirm my promise unto thee,
 Amidst the clouds my bow a witness be;

An heav'nly arch shews how God sav'd the lives
 Of masons four, likewise their happy wives.
 Such the blessings of each time and season,
 God has promis'd to that master-mason ;
 By which we see that mighty things were done
 By this great art, since first the world began.
 What mortal living, whether far or near,
 Around the globe within the heav'nly sphere,
 Can name one art so much by God approv'd,
 As masonry in *David* whom he lov'd ;
 Witness *Moriab* where God appear'd to man,
 And gave the prince the holy temple's plan ;
 Which charge *Solomon* after did fulfill,
 By aid from *Tyre* and *Hiram's* mighty skill.
 This is the art that did the world excel,
 And pleas'd the lord of hosts to come and dwell
 Amongst the men ; who did the temple frame,
 To worship God and keep his sacred name.
 By Mason's art aspiring domes appear,
 Where God is worship'd still in truth and fear :
 By masons art the greedy miser's breast,
 (Tho' iron-bound, much closer than his chest)
 Compassion feels, values not his store,
 And freely gives what he ne'er thought before :
 By Masons art the busy tongue doth fall
 Before the throne, when awful silence call :
 By Masons art the wings of loose desire,
 Are clipt short, prevents their soaring higher ;
 The vicious mind the ancient craft restrain,
 From immodest bents, unlawful and profane :
 By masons art the puny foppish ass,
 (Mankind's disgrace, and sport of ev'ry lass)

Soon

Soon quits his folly, and more wiser grown,
 Looks on himself as one before unknown :
 By Masons art the proud ensigns of state,
 (Ambition's nurs'ry, and her lofty feat)
 Are deemed vain and useless toys,
 Free-Masons prize more solid joys.

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

A MASON is obliged by his tenure to believe firmly in the true worship of the eternal God, as well

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

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

highest to the lowest step of magistracy due regard and deference is paid by him.

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

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

He is to treat his inferiors as he would have his superiors deal with him, wisely considering that the original of mankind is the same; and though masonry divests no man of his honour; yet does the craft admit that strictly to pursue the paths of virtue, whereby a clear conscience may be preserved, is the only method to make any man noble.

A MASON

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

A MASON is to pay due obedience to the authority of his master and presiding officers, and to behave himself meekly amongst his brethren ; neither neglecting his usual occupation for the sake of company, in running from one lodge to another ; nor quarrel with the ignorant multitude, for their ridiculous aspersions concerning it : But at his leisure hours he is required to study the arts and sciences with a diligent mind, that he may not only perform his duty to his great Creator, but also to his neighbour and himself : For to walk humbly in the sight of God, to do justice, and love mercy, are the certain characteristics of a real free and accepted antient mason : Which qualifications I humbly hope they will possess to the end of time ; and I dare venture to say, that every true brother will join with me in, *Amen.*

THE benefits arising from a strict observance of the principles of the craft, are so apparent that I must believe every good Man would be fond to profess and practise the same ; because those principles

ples tend to promote the happiness of life, as they are founded on the basis of wisdom and virtue.

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

FOR the craft is founded on so solid a basis that it will never admit blasphemy, lewdness, swearing, evil-plotting, or controversy; and tho' they are not all of the same opinion in matters of faith, yet they are ever in one mind in matters of masonry; that is, to labour justly, not to eat any man's bread for nought, but to the utmost of our capacity to love and serve each other, as brethren of the same household ought to do: Wisely judging, that it is as great an absurdity in one man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same size and countenance, &c.

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

THESE and such like benefits, arising from a strict observance of the principles of the craft (as numbers of brethren have lately experienced) if

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duly

duly considered, will be found not only to equal but to exceed any society in being.

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

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

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

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

I would not be understood, by this, to mean that no reputable tradesmen should receive any of our benefits ; but, on the contrary, am of opinion that they are valuable members of the commonwealth, and often have proved themselves real ornaments to lodges.

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

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against

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

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

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

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

SUCH candidates well deserve to be chosen the rulers and governors of their respective lodges, to whom the members are to be courteous and obedient,

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

dient, and, by their wife and ancient dictates, may learn to despise the over-covetous, impatient, contentious presumptuous, arrogant, and conceited prattlers, the bane of human society.

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

AMONGST the qualities and principles of the craft, I have given a hint concerning the behaviour of a mason in the lodge, to which I beg he may add the few following lines, *viz.* he is to pay due respect, and be obedient (in all reasonable matters) to the master and presiding officers: He must not curse, swear, nor offer to lay wagers; nor use any lewd or unbecoming language, in derogation of GOD'S NAME, and corruption of good manners; nor behave himself ludicrously, nor jestingly, while the lodge is engaged in what is serious and solemn: Neither is he to introduce, support, nor mention any disputes or controversy about religion or politics; nor force any brother to eat, drink, or stay, against his inclination; nor do or say any thing that may
be

be offensive, or hinder a free and innocent conversation ; least he should break the good harmony, and defeat the laudable designs and purposes, of the ancient and honourable fraternity.

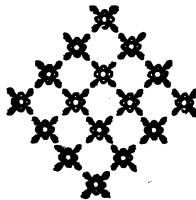
AND I honestly recommend free-masonry, as the most sovereign medicine to purge out the above, or such other vices ; and regular lodges, as the only seminaries where men (in the most pleasant and clearest manner) may hear, understand, and learn their duty to God ; and also to their neighbours. And this without the multiplicity of spiteful and malicious words, long arguments, or fierce debates ; which have been made use of, among mistaken mortals, upwards of a thousand years past : And instead of uniting men in one sacred band (as the servants of God, and brethren of the same household) have divided them into as many different opinions, as there were (not only languages, but even) men at the confusion of *Babel*.

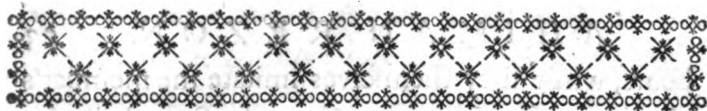
As to the behaviour of the brethren when out of lodge, I hope the short space between each lodge-night will not admit of forgetfulness of the decency and good decorum observed in the lodge, which may serve them as an unerring rule for their behaviour and conduct in all other companies and places ; and like the worshipful discreet master of a lodge, rule, govern, and instruct their families at home in the fear of God and love of their neighbours,

bours, while they themselves imitate the member's obedience, &c. in paying due respect to their superiors.

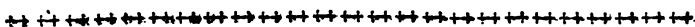
THESE few hints may serve to put the brethren in mind of the duty incumbent on them as free-masons ; and likewise, how to behave themselves in such a manner as may be acceptable to God, agreeable to the principles of the craft, and much to their own honour : But for further satisfaction to my readers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

THE






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



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

 MASON is obliged by his tenure to observe the moral law as a true NoACHIDA*; and if he rightly understands the craft, he will never be a stupid atheist nor an irreligious libertine, nor act against conscience.

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

THEY are generally charged to adhere to that religion in which all men agree (leaving each brother

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

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

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

C H A R G E II.

Of the CIVIL MAGISTRATE, supreme and subordinate.

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

E

C H A R G E

C H A R G E III.

Concerning a L O D G E.

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

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

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

WHEN men of quality, eminence, wealth, and learning, apply to be made, they are to be respectfully accepted, after due examination ; for such often prove good lords (or founders) of work, and will not employ Cowans when true Masons can be had ; they also make the best officers of lodges, and the best designers, to the honour and strength of the lodge ; nay, from among them the fraternity can have a noble GRAND MASTER ; but ~~these brethren~~ are equally subject to the charges and

A H I M A N R E Z O N. 27
and regulations, except in what more immediately
concerns operative masons.

C H A R G E IV.

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

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

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

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BUT

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

C H A R G E V.

Of the Management of the CRAFT in Working,

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

A master-mason only must be the surveyor or master of the work, who shall undertake the lord's work reasonably, shall truly dispend his goods as if they were his own, and shall not give more wages than just, to any fellow or apprentice.

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

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

NONE

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

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

BUT free and accepted masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent necessity; and even in that case they must not teach cowans, but must have a separate communication; no labourer shall be employed in the proper work of Free-Masons.

C H A R G E VI:

Concerning M A S O N S Behaviour.

1. *Behaviour in the lodge before closing.*

YOU must not hold private committees, or separate conversation, without leave from the master; nor talk of any thing impertinent, nor interrupt the master or warden, or any other brother speaking

speaking to the chair ; nor act ludicrously while the lodge is engaged in what is serious and solemn ; but you are to pay due reverence to the master, wardens, and fellows, and put them to worship.

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

No private piques, no quarrels about nations, families, religions, or politics, must be brought within the doors of the lodge ; for as masons, we are of the oldest Catholic Religion, before hinted ; and of all nations upon the square, level, and plumb ; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge.

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

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

3. *Be-*

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

You are to salute one another as you have been, or shall be, instructed ; freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honour, and without derogating from the respect due to any brother, were he not a mason ; for though all brothers and fellows, are upon the level, yet masonry divests no man of the honour that was due to him before he was made a mason, or that shall become his due afterwards; nay it rather adds to his respect, teaching us to give honour to whom it is due, especially to a noble or eminent brother, whom we should distinguish from all of his rank and station, and serve him readily, according to our ability.

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

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

5. *Be-*

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

MASONS ought to be moral men, as above charged ; consequently good husbands, good parents, good fons, and good neighbours ; not staying too long from home, and avoiding all excess ; yet wise men too, for certain reasons known to them.

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

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

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

FREE and accepted masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful brethren, or talking disrespectfully of a brother's performance or person

son, and all malice or unjust resentment; nay, you must not suffer any others to reproach an honest brother, but defend his character as far as is consistent with honour, safety and prudence; tho' no further.

C H A R G E VII.

Concerning L A W - S U I T S:

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

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

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

F A S H O R T



A

SHORT CHARGE

To a new admitted

M A S O N.

BROTHER,

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

THE world's great architect is our Supreme Master; and the Unerring Rule he has given us,

W I L L I A M

is

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

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

IN the state, a Mason is to behave as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives.

HE is to pay a due deference to his superiors ; and from his inferiors he is rather to receive honour, with some reluctance, than to extort it : He is to be a man of benevolence and charity, not sit-

ting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power (without prejudicing himself or family) to relieve them.

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

HE is not to neglect his own necessary Avocations* for the sake of Masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

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

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

NOTHING

* Here you are to understand that a Mason ought not to belong to a number of lodges at one time, nor run from lodge to lodge; or otherwise, after Masons or Masonry, whereby his business or family may be neglected; but yet every Mason is subject to all the bye-laws of his lodge, which he is strictly and constantly to obey;—for the attendance and dues of one lodge, can never prejudice neither him nor his family.

NOTHING can prove more shocking to all faithful Mafons, then to fee any of their brethren profane or break through the facred Rules of their order; and fuch as can do it, they wifh had never been admitted.

T H E






T H E

A N C I E N T M A N N E R

O F

Constituting a LODGE,

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

THE lodge being opened, and the candidates or new master and wardens being yet among the fellow-crafts, the grand-master shall ask his deputy if he has examined them, and whether he finds the master well skilled in the noble science and the royal

royal art, and duly instructed in our mysteries, &c. the deputy answering in the affirmative, shall (by the grand-master's order) take the candidate from among his fellows, and present him to the grand-master, saying, *Right Worshipful Grand Master, the brethren here, desire to be formed into a regular lodge; and I present my worthy brother A. B. to be (installed) their master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth.*

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

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

instruments of his office, one after another ; and after each of them the grand-master, his deputy, or some brother for him, shall rehearse the short and pithy charge that is suitable to the thing present.

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

THE deputy and grand wardens, and any other brethren that are not members of this new lodge, shall next congratulate the new master, and he shall return his becoming acknowledgments (as master-masons) first to the grand-master and grand officers, and to the rest in their order.

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

ancient manner and due form, instal him in his proper place.

IN like Manner the new master shall call forth his junior warden, who shall be a master-mason, and presented (as above) to the junior grand-warden, or some other brother in his stead, and shall in the above manner be installed in his proper Place; and the brethren of this new lodge shall signify their obedience to these new wardens, by the usual congratulations due to wardens.

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

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

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

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

G

A



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

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

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

BUT grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom, to instruct us and explain his secret myste-

ries

* In the preface to the *Mishná*, we find this tradition of the *Jews*, explained as follows :

GOD not only delivered the law to *Moses* on *Mount Sinai*, but the explanation of it likewise : When *Moses* came down from

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

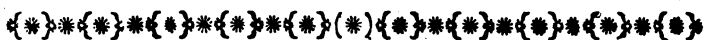
AND grant that we may understand, learn, and keep all the Statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen, Lord.

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



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

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



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

MOST holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them: In thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

AND

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



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

A Prayer repeated in the Royal Arch Lodge at Jerusalem.

THOU hast loved us, O Lord our God, with eternal Love ; thou hast spared us with great and exceeding patience, our Father and our King, for thy great NAME's sake, and for our Father's sake who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart : So be thou merciful unto us, O our Father, merciful Father, that sheweth mercy, have mercy upon us we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn,

* See Dr. Wooton, on the Mishna.

learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy NAME ; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

BECAUSE we have trusted in thy HOLY, GREAT MIGHTY and TERRIBLE NAME, we will rejoice and be glad in thy salvation, and in thy mercies, O lord our God ; and the multitude of thy mercies, shall not forsake us for ever : Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth : for thou art a God that workest salvation, and has chosen us out of every people and language ; and thou, our king, has caused us to cleave to thy GREAT NAME, in love to praise thee and to be united to thee, and to love thy name : blessed art thou, O Lord God, who hast chosen thy People *Israel* in love.



HAVING inserted this prayer, and mentioned that part of Masonry commonly called the Royal Arch (which I firmly believe to be the root, heart, and marrow of masonry) I cannot forbear giving a hint of a certain evil designer, who has made a trade thereof for some time past, and has drawn

drawn in a number of worthy, honest men, and made them believe that he and his assistants truly taught them all and every part of the abovementioned branch of masonry, which they soon communicated to the worthy brethren of their acquaintance, without being able to form any sort of judgment whereby they might distinguish truth from falshood, and consequently could not discern the imposition; but, as the wise *Seneca* justly observes, it fares with us in human life as in a routed army, one stumbles first and then another falls upon him; and so they follow, one upon the neck of another, till the whole field comes to be but one heap of miscarriages. This is the case of all those who think themselves Royal Arch Masons, without passing the chair in regular form, according to the ancient custom of the craft: To this I will add the opinion of our worshipful brother Doctor *Fisfeld D'Assigney*, printed in the Year 1744. "Some
 " of the fraternity (says he) have expressed an uneasiness at this matter being kept a secret from
 " them (since they had already passed through the usual degrees of probation) I cannot help being
 " of opinion, that they have no right to any such benefit until they make a proper application,
 " and are received with due formality: And as it is
 " an organized body of men who have passed the chair, and given undeniable proofs of their skill
 " in architecture, it cannot be treated with too
 " much

“ much reverence ; and more especially since the
 “ characters of the present members of that parti-
 “ cular lodge are untainted, and their behaviour
 “ judicious and unexceptionable : So that there
 “ cannot be the least hinge to hang a Doubt on,
 “ but that they are most excellent masons.”

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

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

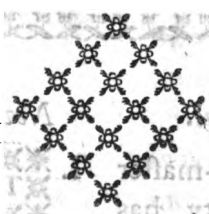
O *Perses*, foolish *Perses*, bow thine ear,
 To the good counsels of a soul sincere ;
 To wickedness the road is quickly found,
 Short is the way and on an easy ground ;

The

The paths of virtue must be reach'd by toil,
 Arduous and long and on a rugged foil;
 Thorny the gate, but when the top you gain,
 Fair is the future and the prospect plain:
 Far does the man all other men excel,
 Who from his wisdom thinks in all things well;
 Wisely considering to himself a Friend,
 All for the present best and for the end:
 Nor is the man without his share of praise,
 Who well the dictates of the wise obeys;
 But he that is not wise himself, nor can
 Harken to wisdom, is a useless man.

A H I M A N R E Z O N

A H I M A N R E Z O N



H THE



T H E

GENERAL REGULATIONS

O F T H E

FREE and ACCEPTED

M A S O N S.



Old Regulations.

I. *** T H E grand-master
 *** or deputy has
 full authority
 and right, not only to be
 present, but also to preside
 in every lodge with the
 master of the lodge on
 his

New Regulations.

I. *** T H A T is only
 *** when the
 grand-war-
 dens are absent, for
 the grand-master can-
 not deprive them of
 their office without
 shewing

Old Regulations.

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

New Regulations.

shewing cause, fairly appearing to the grand-lodge, according to the old regulation, XVIII : So that if they are present in a particular lodge with the grand-master, they must act as wardens there.

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

II. The

II. It

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

Old Regulations.

II. The Master of a particular Lodge, has the right and authority of congregating the members of his lodge into a chapter, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, or necessary absence of the master, the senior warden shall act as master, *pro tempore*, if no brother is present who has been master of that lodge before; for the absent master's authority reverts to the last master present, though he cannot act till the senior warden congregates the lodge.

III. The master of each particular lodge, or one of the wardens,
or

New Regulations.

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

III. If a particular lodge remove to a new place for their stated meeting, the officers

Old Regulations.

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

IV. No lodge shall make more than five new brothers at one and the same time, without an urgent necessity; nor any man under the age of twenty-five years, (who must also be his own master) unless by a dispensation from the grand-master.

V. No man can be accepted a member of a particular lodge, without

New Regulations.

officers shall immediately signify the same to the grand secretary, and their reason for removing.

The precedency of lodges is grounded on the seniority of the constitution.

IV. No brother shall belong to more than one lodge within the bills of mortality (though he may visit them all) except the members of a foreign lodge.

But this regulation is neglected for several Reasons, and is now obsolete.

V. The grand secretary can direct the petitioners in the form of a dispensation

Old Regulations.

without previous notice one month before given to the lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of that lodge then present, when the candidate is proposed, and when their consent is formally asked by the master, they are to give their consent in their own prudent way; either virtually, or in form; but with unanimity: Nor is this inherent privilege subject to a dispensation, because the members of a particular

New Regulations.

dispensation, if wanted; but if they know the candidate, they do not require a dispensation.

VI. No visitor, however skilled in masonry, shall be admitted into a lodge, unless he is personally known too, or well vouched and recommended by one of that lodge then present.

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

I shall not mention the

Old Regulations.

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

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

New Regulations.

the cause of the above new regulation being made, but certain it is that real Free Masons have no occasion for any such regulation, they being able to distinguish a true brother, let his country or language be ever so remote or obscure to us; nor is it in the power of false pretenders to deceive us.

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

VIII. Every

Old Regulations.

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

VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made, or were afterwards admitted members, unless the lodge become too numerous; nor even then, without a dispensation from the Grand master or deputy; and when thus separated, they must either immediately join themselves to such other lodges that they shall like best (who are willing to receive them,) or
 else

New Regulations.

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

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

If any brethren form a lodge without leave, and shall

Old Regulations.

else obtain the Grand-master's warrant to join in forming a new lodge, to be regularly constituted in good time.

If any Set or number of masons, shall take upon themselves to form a lodge without the Grand Masters warrant, the regular lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves as the grand master shall in his prudence direct, and until he approve of them by his warrant signified to the other lodges, as the custom is when a new lodge is to be registered in the Grand lodge-book.

New Regulations.

shall irregularly make (that is without the grand-master's warrant) new brothers, they shall not be admitted into any regular lodge, no not as visitors, till they render a good reason, or make due submission.

If any lodge within the limits of the city of *London*, cease to meet regularly during twelve months successive, and not keep up to the rules and orders of the grand lodge, its number and place shall be erased and discontinued in the grand lodge-books; and if they petition to be inserted or owned as a regular lodge it must lose its former place and rank of precedence, and submit to a new constitution.

Seeing that some extraneous brothers have been lately made in a
clan;

Old Regulations.

IX. But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be thrice duly admonished by the master and wardens in that lodge formed; and if he will not refrain his imprudence, nor obediently

New Regulation.

clandestine manner; that is, in no regular lodge, nor by any authority or dispensation from the grand-master, and upon small and unworthy considerations, to the dishonour of the craft.

The grand lodge decreed, that no Person so made, nor any concerned in making him, shall be a grand officer, nor an officer of any particular lodge; nor shall any such partake of the general charity, if they should come to want it.

IX. Whereas several disputes have arisen about the removal of lodges from one house to another, and it has been questioned in whom that power is invested, it is hereby declared, *That no lodge, be removed without the master's knowledge, that*

Old Regulations.

ently submit to the advice of his brethren, he shall be dealt with according to the bye-laws of that particular lodge; or else in such a manner as the grand lodge shall in their great prudence think fit, for which a new Regulation may be afterwards made

New Regulation.

that no motion be made for removing in the master's absence, and that if the motion be seconded, or thirdded, the Master shall order Summon's to every individual member, specifying the business, and appointing a Day for bearing and determining the Affair, at least ten Days before, and the determination shall be made by the majority; but if he be of the Minority against removing; the lodge shall not be removed, unless the majority consists of full two thirds of the members present.

But if the master refuse to direct such Summon's, either of the Wardens may do it; and if the master neglects to attend on the day fixed, the warden may

X. The

I 2

*Old Regulations.**New Regulations.*

may preside in determining the affair in the manner prescribed ; but they shall not, in the masters's absence, enter upon any other cause but what is particularly mentioned in the same summons.

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

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

and

X. Upon a sudden emergency, the grand lodge has allowed a private brother to be present, and, with leave asked and given, to signify his mind if it was about what concerned masonry.

XI. The

Old Regulations.

and are supposed to speak the sentiments of their brethren at the said grand lodge.

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

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

These

New Regulations.

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

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

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

Old Regulations.

These must have their quarterly communications, or monthly meetings and adjournments, as often as occasion requires, in some convenient place; as the grand-master shall appoint, where none shall be present but its own proper members, without leave asked and given; and while such a stranger (though a brother) stays, he is not allowed to vote, nor even to speak to any question, without leave of the grand lodge, or unless he is desired to give his opinion.

All matters in the grand lodge are determined by a majority of votes, each member having one vote, and the grand-master two votes, unless the grand

New Regulations.

lodges.

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

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

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

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

XIII. What

Old Regulations.

New Regulations

grand lodge leave any particular thing to the determination of the grand-master, for the sake of expedition.

XIII. At the grand lodge meeting, all matters that concern the fraternity in general or particular lodges, or single brothers are sedately and maturely to be discoursed of.

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

2. Here also all differences that cannot be made up, or accommodated privately, nor by a particular lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision

XIII. What business cannot be transacted at one lodge, may be referred to the committee of charity, and by them reported to the next grand lodge.

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

It was agreed in the grand lodge, that no petitions or appeals shall be heard on the annual grand lodge or feastday; nor shall any business be transacted that tends to interrupt the harmo-

Old Regulations,

on, he may appeal to the grand lodge next ensuing, and leave his appeal in writing with the grand master, the deputy or grand wardens.

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

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

New Regulations.

ny of the assembly, but all shall be referred to the next grand lodge, or stewards lodge.

*Old Regulations.**New Regulations,*

grand lodge that are proper to be written.

5. The grand lodge shall consider of the most prudent and effectual means of collecting and disposing of what money shall be lodged with them on charity, towards the relief only of any true brother fallen into poverty and decay, but none else.

6. But each particular lodge may dispose of their own charity for poor brothers, according to their own by-laws, untill it be agreed by all the lodges (in a new regulation*) to carry in the charity collected by them, to the grand lodge at their quarterly or annual

com-

K

Another

* See this explained in the regulation for charity.

*Old Regulations.**New Regulations.*

communication, in order to make a common stock for the more handsome relief of poor brethren.

7. They shall appoint a treasurer, a brother of 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 any thing that concerns his office.

8. To him shall be committed all money raised for the general charity, or for any other use of the grand lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended, and shall expend or dis-

burse

Another

Old Regulations.

burse the same by such a certain order signed, as the grand lodge shall hereafter agree to in a new regulation.

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

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

10. The treasurer and secretary may have each a clerk or assistant if they think fit, who must be a brother and a master mason, but must never be a member of the grand lodge, nor speak without

New Regulations.

Old Regulations.

without being allowed or commanded.

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

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

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

XIV. If

New Regulations.

Another brother (and master mason is appointed pursuivant and station'd at the inward door of the grand lodge ; his business is to report the names and titles of all that wants Admittance, and to go upon messages, &c. but he is not a member of the grand-lodge, nor allowed to speak without orders.

XIV. In

Old Regulations.

XIV. If at any grand lodge, stated or occasional, monthly or annual, the grand master and deputy should both be absent, then the present master of a lodge that has been longest a freemason, shall take the chair and preside as Grand Master, *pro tempore*, and shall be vested with all the honour and power for the time being, provided there is no brother present that has been grand-master or deputy formerly; for the last former grand-master or deputy in company, takes place of right in the absence of the grand master or deputy.

XV. In

New Regulations.

XIV. In the first edition the right of grand wardens was omitted in this regulation, and it has been since found that the old lodges never put into the chair the master of a particular lodge, but when there was no grand warden in company, present nor former; and that in such a case, a grand officer always took place of any master of a lodge that has not been a grand officer.

Therefore, in case of the absence of all grand-masters and deputies, the present senior grand-warden fills the chair; and in his absence, the junior grand-warden; and in his absence, the oldest former grand-warden in company; and if no former grand officer

*Old Regulations.**New Regulations.*

be found, then the oldest free-mason who is now the master of a lodge.

But to avoid disputes, the grand-master usually gives a particular commission, under his hand and seal of office counter, signed by the grand secretary, to the senior grand warden, or in his absence to the junior, to act as deputy grand master, when the deputy is not in town.

XV. In the grand lodge none can act as wardens but the present grand wardens, if in company; and if absent the grand master shall order private wardens to act as grand wardens, *pro tempore*, whose places are to be supplied by two fellow-crafts, or
 master

XV. Soon after the first edition of the book of constitutions, the grand lodge finding it was always the ancient usage that the oldest former grand wardens supplied the places of those of the year when absent, the grand-masters ever since has ordered

Old Regulations.

master masons of the same lodge, called forth to act, or sent thither by the master thereof; or if by him omitted, the grand master, or he that presides, shall call them forth to act; so that the grand lodge may be always compleat.

New Regulations.

dered them to take place immediately, and act as grand wardens, *pro tempore*, which they always do in the absence of the grand wardens for the year, except when they have waved their privilege for that time, to honour some brother whom they thought more fit for the present service.

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

XVI. 1. The grand-wardens, or any others, are first to advise with the deputy about the affairs of the lodges of private single brothers, and are not to apply to the

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

Old Regulations.

the grand master without the knowledge of the deputy, unless he refuse his concurrence.

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

3. The grand master should not receive any private intimations of business concerning masons and masonry, but from his deputy first, except in such cases as his worship can easily judge of: and if the application to the grand
master

New Regulations.

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

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

Old Regulations.

New Regulations.

master be irregular, his worship can order the grand-wardens, or any so applying, to wait upon the deputy, who is speedily to prepare the business, and lay it orderly before his worship.

XVII. No Grand-master, deputy grand-master, grand warden, treasurer, or secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time act as the master or warden of a particular lodge; but as soon as any of them has discharged his publick office, he returns to that post or station in his particular lodge, from which he was called to officiate.

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

XVIII. 1. If

XVIII. 1. The

L

Old Regulations.

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

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

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

And if the members of the grand lodge cannot reconcile the grand-master with his deputy or wardens, they are to allow the grand master

to J

New Regulations.

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

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

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

XIX. The

Old Regulations.

to discharge his deputy or wardens, and to choose another deputy immediately, and the same grand lodge, in that case, shall forthwith choose other grand wardens, so that harmony and peace may be preserved.

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

XX. The grand-master, with his deputy, grand-wardens, and fe-

New Regulations.

XIX. The Free-Masons firmly hope, that there never will be any occasion for such a new regulation.

XX. Or else he shall send his grand officers to visit the lodges: This
L 2 old

Old Regulations.

secretary, shall at least once go round and visit all the lodges about town during his mastership.

New Regulations.

old and laudable practice often renders a deputy necessary : When he visits them, the senior grand-warden acts as deputy, the junior as the senior, as above ; or if both or any of them be absent, the deputy, or he that presides for him, may appoint whom he pleases in their stead, *pro tempore*.

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

Old Regulations.

New Regulation.

who has passed the chair; &c. shall have a proper deputation, under the grand lodge seal, for the constituting of such new lodge or lodges, in distant or remote countries, where the grand officers cannot possibly attend.

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

at

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

XXII. Or

*Old Regulations.**New Regulation.*

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

XXII. The brethren of all the regular lodges in and near the city of *London*, shall meet in some convenient place on every St. JOHN's day; and

XXII. Or any brethren around the globe (who are true and faithful members of the ancient craft) at the place appointed, till they have built

Old Regulations.

when business is over, they may repair to their festival dinners, as they shall think most convenient; and when St. JOHN'S day happens to be on a Sunday, then the public meeting shall be on the next Monday.

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

XXIII. If the present grand master shall consent to continue a second year, then one of the grand lodge (deputed for that purpose) shall represent to all the brethren, his worship's good

New Regulations.

built a place of their own; but none but the members of the grand lodge are admitted within the doors during the elections of grand officers.

N. B. It is a general rule to chuse the grand officers a considerable time before St. John's day.

XXIII. Application shall be made to the grand master, by the deputy (or such brother whom the grand lodge shall appoint, in case of his failure) at least one month before St. John the

Old Regulations.

government, &c. and turning to him, shall in the name of the grand lodge, humbly request him to do the FRATERNITY the great honour (if nobly born, if not, the great Kindness) of continuing to be their grand-master for the year ensuing; and his worship declaring his consent thereto (in what manner he thinks proper) the Grand SECRETARY shall thrice proclaim him aloud,
GRAND-MASTER

O F

M A S O N S.

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

New Regulations.

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

XXIV. The

XXIV. This

Old Regulations.

XXIV. The present grand master shall nominate his successor for the year ensuing; who, if unanimously approved of by the grand lodge, and there present he shall be proclaimed, saluted and congratulated, the new grand-master, as before hinted, and immediately installed by the last grand master, according to ancient * usage.

But if that nomination is not unanimously approved, the new grand master shall be chosen immediately by ballot, viz. every master and warden writing his man's name, and

New Regulations.

XXV. This is the general practice of grand lodges, for they seldom or never disapprove the choice.

There has been no occasion for this old regulation in our time, the grand lodge (as before) having constantly approved of the grand-master's choice; *and my Reason for inserting it is,*

M

* This is a most noble and grand Ceremony, but cannot be described in Writing, nor ever known to any but Master-Masons.

Old Regulations,

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

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

New Regulations.

is, least any Brother acquainted with the old Constitutions, should think the omitting it a defecti-
on.

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

2. This

Old Regulations.

congratulated in due form.

2. The new grand master shall also nominate his new grand wardens; and, if unanimously approved by the grand lodge, they shall also be forthwith proclaimed, saluted and congratulated in due form.

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

New Regulations.

2. This old regulation has sometimes been found inconvenient, therefore the grand lodge reserve to themselves the election of grand-wardens; where any member has a right to nominate one, and the two persons who have the majority of votes (still preserving due harmony) are declared duly elected.

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

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

XXVII. All

Old Regulations.

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

XXVII. Every grand lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient FRATERNITY, provided always that the old land-marks be carefully preserved, and that such new regulations and alterations be proposed and agreed to by the grand lodge, and that they be offered to the perusal of all the brethren

New Regulations.

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

Old Regulations.

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

New Regulations

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

The End of the old Regulations.

NEW REGULATIONS.

XXVIII. 1. That no Brothers be admitted into the grand lodge, but the immediate members thereof, *viz.* the four present and all former grand officers, the treasurer and secretary, the masters and wardens of all regular lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.

2. That at the third stroke of the grand master's gavel, there shall be a general silence; and that he

N E W R E G U L A T I O N S.

he who breaks silence; without leave from the chair, shall be publicly reprimanded.

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

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

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

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

7. If in the grand lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same

A H I M A N R E Z O N. 87
N E W R E G U L A T I O N S.

same nature, the chair shall peremptorily order him to quit the lodge-room for that night.

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

9. No Motion for a new regulation, or for the continuance or alteration of an old one, shall be made 'till it be first handed up in writing to the chair; and, after it has been perused by the grand master, at least about ten minutes, the thing may be moved publickly, and then it shall be audibly read by the secretary; and if he be seconded, and thirded, it must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard about it; after which the question shall be put, *pro* and *con*.

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

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

In

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

The End of the New Regulations.

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

Though the foregoing are called new regulations, yet they are of many years standing, and have been wrote at different times, by order of the whole community, as amendments or explanations of the old regulations ; for we are not to break in upon the ancient rules of the fraternity, as before mentioned in New Regulation XXVII.

As my chief aim and design in this undertaking is to acquaint my worthy brethren with the old and new regulations (and in truth they are the most requisite subject concerning free-masonry that can be committed to writing) I have added the following regulations of the committee for charity, as they have been approved of and practised by the Grand Lodge of *Ireland* since the Year 1738.

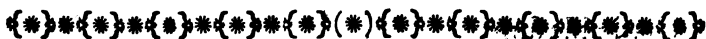
Also the regulations of the Steward's lodge, or committee for charity, as they have been approved of and practised by the ancient York Masons in *England* since the Year 1751.

T H E



T H E
R E G U L A T I O N S
F O R
C H A R I T Y,

As practised in *Ireland*, and by York-masons * in
England.



Dublin Regulations.

I. * * * H A T the com-
* T * mittee shall be
* * * and consist of the
grand-master, the de-
puty grand-master, and
grand-wardens, and all
former

London Regulations.

I. * * * ALL present and
* A * former grand
* * * officers, treasurer and se-
cretary, with the masters
of ten regular lodges,
who are summoned and
obliged

N

* They are called York-masons, because the first grand lodge in England was congregated at York A. D. 926 by prince Edwin, who (at the same time) purchased a free charter from king Athelstan, for the use of the fraternity.

Dublin Regulations.

former grand officers; the treasurer and secretary, with the master of every regular lodge in the city of *Dublin* for the time being.

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

London Regulations.

obliged to attend in their turns; the method is, five of the oldest, and five of the youngest masters, are summoned monthly to hear all petitions, &c. and to order such relief to be given to distressed brethren, as their necessity may appear and prudence may direct.

II. This is punctually practised here.

III. This

Dublin Regulation.

London Regulations.

the secretary, or the grand officer or master then presiding in the chair.

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

IV. That no anonymous letter, petition, or recommendation, by or from any person, or on any account or pretence what-

III. This is likewise practised here.

IV. The same observed here.

V. Re-

*Dublin Regulations.**London Regulations.*

whatsoever, be introduced or read in this committee.

V. That any person who shall petition the grand lodge, or this committee for charity, shall be known to be at least one whole year a contributing member to the fund thereof, and that no petition shall be received or read in this committee, but what shall be signed with the names of (at least) three of the members thereof; and the merits of the petitioner be well vouched by them, or some other worthy brethren, who shall have personal knowledge thereof; and that no person shall prefer, or bring in, any petition to this committee, but

V. Registered masons, who have contributed for twelve months, and a member of a regular lodge during that time, are heard and considered, &c. and sojourners, or travelling masons are relieved (if certified) by private collections or out of the fund.

All petitions or recommendations shall be signed by the master or warden of his lodge, and who shall (if in town) attend the steward's lodge, to assert the truth of the petition.

Any brother may send in a petition or recommendation, but none are admitted to sit and hear the

Dublin Regulations.

but one of the members who signs it, the petitioner also attending in person, except in cases of sickness, lameness, or imprisonment.

VI. That it shall be the inherent power of this committee, to dispose of the fund laid in for charity to charitable uses, and no other (and that only to such persons who shall appear by their petitions, as aforesaid, to be deserving and in real want of charitable and brotherly assistance) not exceeding the sum of five pounds to any one person, or otherwise supply them with a weekly

London Regulations.

the debates but the grand officers, treasurer, and secretary, and the ten masters summoned for that purpose.

The petitioners also are to attend (if in or adjacent to *London*) except in cases of sickness, lameness, or imprisonment.

VI. This regulation is the practice here, only with this alteration, *viz.* the steward's lodge have full power and authority to give the petitioner more than five pounds, if it seems prudent to them.

VII. This

Dublin Regulations.

weekly support, as they shall judge most necessary.

VII. That no brother who has received assistance from this committee of charity, shall petition a second time, unless some new and well-attested allegation appear.

VIII. That no extraneous brother, that is not made in a regular lodge, but made in a clandestine manner, or only with a view to partake of this charity, nor any assisting at such irregular makings, shall be qualified to receive any assistance therefrom.

IX. That this committee of charity may resolve itself into a committee of the

London Regulations.

VII. This is left to the discretion of the steward's lodge.

VIII. This regulation is observed by the York masons, with this addition, That the brothers, attesting the petition, shall certify that the petitioner has been formerly in a reputable or at least in tolerable circumstances.

IX. The stewards lodge have full power and authority to hear and de-

Dublin Regulations.

the grand lodge, at any time when they shall have business from the grand lodge laid before them, or that the grand lodge shall refer any case to them, when they have too much to do in one night; and that the report of the said committee shall be read in the grand lodge, and by them be approved of, before the same be put in execution or practice.

X. That it is the indispensable right of the grand lodge, to order the committee to meet when they shall judge it necessary, who shall then have power to adjourn themselves from time to time, as business may require, at any time between the monthly meetings

London Regulations.

determine all matters (concerning free-masonry) that shall be laid before them, except making new regulations, which power is wholly invested in the whole community when met at their quarterly communication, where all the transactions of the stewards lodge shall be audibly read before all the free-masons then present.

X. The stewards lodge meet on the third wednesday in each kalendar month, or sooner, if the grand lodge give orders for so doing.

XI. For

*Dublin Regulations.**London Regulations.*

ings of the grand lodge, where all the proceeding business of the committee shall be read over, in order to inform the grand lodge of the charity expended, and to receive their concurrence in any matter that may be referred to them.

XI. That when this committee is ordered to be assembled, and thereto duly summoned, any eleven of them then meeting shall be a quorum, and proceed upon business; and if any debate shall happen to arise, the majority of votes then present shall be decisive, always allowing the grand officer, or he that shall then preside in the chair, two votes if occasion require.

XI. For the speedy relief of distressed brethren, &c. three of the ten masters summoned for that purpose (with or without grand officers) the secretary and books always present, may proceed to business, as prudence and brotherly love shall direct them.

The End of the Dublin and London Regulations.

A CHOICE

A
COLLECTION

O F

MASONS SONGS,

With several ingenious

PROLOGUES and EPILOGUES,

To which is adedd,

Solomon's Temple,

A N

O R A T O R I O,

As it was performed for the

B E N E F I T

Of sick and distressed

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

L O N D O N :

Printed in the Year MDCCLXIV.



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



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

I. *The Grand Master's Song.*

THUS mighty Eastern kings, and some
Of *Abram's* race, and monarchs good
Of *Egypt, Syria, Greece and Rome,*
True ARCHITECTURE-understood;

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

C H O R U S.

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

To the King and the Craft, as Master-Masons.

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

II. *The Wardens Song.*

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

C H O R U S.



C H O R U S.

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

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

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

I.

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

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

II.

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

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

From

II.

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

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

IV.

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

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

V.

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

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

VI.

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

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

To his Imperial Majesty (our Brother) FRANCIS;
 Emperor of Germany.

IV. The

IV. *The Enter'd Prentices Song.*

I.

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

II.

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

IV.

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

IV.

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

V.

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

VI.

We're true and sincere,
 And just to the fair,
 They'll trust us on any occasion ;
 No mortal can more,
 The ladies adore,
 Than a free and an accepted mason.

VII.

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

[Thrice repeated in due form.]

To all the Fraternity round the Globe.

V. The

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

N. B. The two last Lines of each Verse is the Chorus.

I.

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

II.

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

III.

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

IV.

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

V.

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

P

See

VI.

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

VII.

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

To the Right Worshipful the Grand-Master.

VI. *Grand-Warden's Song.*

I.

Let Masonry be now my Theme,
 Throughout the Globe to spread its Fame,
 And eternize each worthy Brother's Name ;
 Your Praise shall to the Skies rebound,
 In lasting Happiness abound,
 And with sweet Union all your noble Deeds be crown'd.

[Repeat this last Line]

C H O R U S.

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

II.

Let Harmony divine inspire
 Your Souls with Love and gen'rous Fire,
 To copy well wise *Solomon* your Sire ;

Know-

Knowledge sublime shall fill each heart,
 The Rules of G'ometry to impart,
 While Wisdom, Strength, and Beauty, crown the royal
 Art.

Chorus. Sing then my Muse, &c.

III.

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

Chorus. Sing then my Muse, &c.

IV.

My Brethren thus all Cares resign,
 Your Hearts let glow with Thoughts divine,
 And Veneration show to *Solomon's Shrine* ;
 Our annual Tribute thus we'll pay,
 That late Posterity shall say,
 We've crown'd with Joy this happy, happy Day.

Chorus. Sing then my Muse, &c.

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

VII. *The Treasurer's Song.*

Tune.] Near some cool shade.

I.

Grant me kind Heav'n what I request,
 In Masonry let me be blest ;
 Direct me to that happy Place,
 Where Friendship smiles in every Face ;

P 2

Where

Where Freedom and sweet Innocence,
Enlarge the Mind and cheers the Sense,

II.

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

III.

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

IV.

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

To all well disposed charitable Masons,

VIII. *The Secretary's Song.*

I.

Ye Brethren of the antient Craft,
Ye fav'rite Sons of Fame ;
Let Bumpers cheerfully be quaff'd,
To each good Mason's Name ;

Happy,

Happy, long happy may he be,
Who loves and honours Mafonry.

With a fa, la, la, &c.

II.

In vain wou'd *D'Anvers* with his Wit *,
Our frow Resentment raife ;
What he and all Mankind have writ,
But celebrates our Praife :
His Wit this only Truth imparts,
That Mafons have firm faithful Hearts.

III.

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

IV.

Free-Mafons ! no Offences give,
Let Fame your Worth declare ;
Within your Compafs wifely live,
And act upon the Square ;
May Peace and Friendship e'er abound,
And every Mafon's Health go round.

IX. Song

* That thofe who hanged Captain Porteous, at Edinburgh, were all Free-Mafons, becaufe they kept their own Secrets. See the Craftsman of the 16th of April, Numb. 563. The Affair was thus, Captain Porteous having committed Murder, was tried, convicted, and ordered for Execution at Edinburgh ; but his Friends at Court prevailed on the Queen to reprieve him ; this gave Umbrage to the People, who affembled in the Night, broke into (and took him out of) the Prifon, from thence to the Place of Execution, ordered him to kneel down, which was alfo done by the whole Company, who joined him in Prayers for a confiderable Time, and then all of them laid hold on the rope and hawled him up as they do on board a Man of War. It is remarkable that they all wore white leather aprons, which (by the by) is a certain Proof that they were not Free-mafons.

IX. *Song to the foregoing Tune.*

I.

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

II.

Inspiring Virtue by our Rules,
 And in ourselves secure :
 We have Compassion for those Fools
 Who think our Acts impure :
 We know from Ignorance proceeds,
 Such mean Opinion of our Deeds ;
With a fa, la, la, &c.

III.

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

IV.

Some of our Rules I will impart,
 But must conceal the rest ;
 They're safely lodg'd in Mason's Hearts,
 Within each honest Breast :

We

We love our country and our king ;
 We toast the ladies, laugh and sing ;
 With a fa, la, la, &c.

To the Worshipful grand wardens,

X. S O N G.

I.

By mason's art th' aspiring domes,
 In stately columns shall arise ;
 All climates are their native homes,
 Their well-judg'd actions reach the skies ;
 Heroes and kings revere their name,
 While poets sing their lasting fame.

II.

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

To the perpetual Honour of Free-Masons,

XI. S O N G.

I.

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

II.

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

III.

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

To the masters and wardens of all regular lodges.

XII. S O N G.

I.

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

II.

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

III.

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

IV.

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

V.

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

VI.

While then we are met the world's wonder and boast,
 And all do enjoy what pleases each most,
 I'll give you the best and most glorious toast,
 Which nobody can deny, &c.

VII.

Here's a health to the gen'rous, brave and the good,
 To all those who think and who act as they should,
 In all this the free-mason's health's understood,
 Which nobody can deny, &c.

To all true and faithful brethren, &c.

XIII S O N G:

Tune, Oh Polly you might have toy'd and kiss'd

I.

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

Q

There's

II.

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

III.

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

IV.

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

V.

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

VI.

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

VII.

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

Then

VIII.

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

To all the free-born sons of the antient and honourable
C R A F T.

XIV. S O N G.

I.

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

C H O R U S.

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

II.

We're always men of pleasure,
 Despising pride and party ;
 While knaves and fools,
 Prescribe us rules,
 We are sincere and hearty.
 Chor. Fill to him, &c.

III.

If an accepted mason,
 Shou'd talk of high or low church ;
 We'll fet him down,
 A shallow crown,
 And understand him no church.
 Chor. Fill to him, &c.

IV.

The world is all in darkness,
 About us they conjecture ;
 But little think,
 A song and drink,
 Succeeds the masons lecture.
 Chor. Fill to him, &c.

V.

Then landlord bring a hoghead,
 And in a corner place it ;
 Till it rebound,
 With hollow sound,
 Each mason here will face it.
 Chor. Fill to him, &c.

To the memory of him who first planted a vine.

XV. S O N G.

Tune. Young *Damon* once the happy swain.

L

A mason's daughter fair and young,
 The pride of all the virgin throng,
 Thus to her lover said ;
 Tho' *Damon* I your flame approve,
 Your actions praise, your person love,
 Yet still I'll live a maid.

None

II.

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

III.

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

IV.

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

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

XVI. S O N G.

I.

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

'Tis

II.

'Tis they give the chiefeft delight ;
 Tho' wine cheers the mind,
 And mafonry's kind,
 Thefe keep us in transport all night,
 Thefe keep us in transport all night.

To all the female friends of free-mafons.

XVII. S O N G.

Tune. The merry ton'd horn.

I.

Sing to the honour of thofe,
 Who bafenefs and error oppofe ;
 Who from fages and magi of old,
 Have got fecrets which none can unfold ;
 Whilst thro' life's fwift career,
 With mirth and good cheer,
 We're revelling,
 And levelling
 The monarch, till he
 Says our joys far transcend
 What on thrones do attend,
 And thinks it a glory, like us, to be free

II.

The wifeft of kings pav'd the way,
 And his precepts we keep to this day ;
 The moft glorious of temples gave name
 To free-mafons, who ftill keep the fame ;
 Tho' no prince did arife,
 So great and fo wife ;

Yet

Yet in falling,
 Our calling
 Still bore high applaufe,
 And tho' darknefs o'er-run,
 The face of the fun,
 We, diamond-like, blaz'd to illumine the caufe.
To him that firft the work began, &c.

XVIII. S O N G.

I.

Hail fecret art! by heav'n defign'd
 To cultivate and cheer the mind;
 Thy fecrets are to all unknown,
 But mafons juft and true alone,
 But mafons juft and true alone.

C H O R U S.

Then let us all their praifes fing,
 Fellows to peafant, prince, or king,
 Fellows to peafant, prince, or king.

II.

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

Chor. Then let us all, &c.

III.

Bright rays of glory did infpire,
 Our mafter great who came from Tyre;

Still

Still sacred history keeps his name,
 Who did the glorious temple frame.
 Who did, &c.

Chor. Then let us, &c.

IV.

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

Chor. Then let us all, &c.

V.

No human eye thy beauties see,
 But masons truly just and free;
 Inspir'd by each heav'nly spark,
 Whilst Cowans labour in the dark.

Chor. Then let us all, &c.

To the memory of the Tyrian artist, &c.

XIX. S O N G.

To the tune of the Enter'd-Prentice,

I.

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

Then

II.

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

III.

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

IV.

Pray make no mistake,
 But true your joints break,
 And take care that you follow your leaders ;
 Work, rake, back, and tueth,
 And make your work smooth,
 And be sure that you fill up your headers.
*To the memory of Vitruvius, Angelo, Wren, and
 other noble artists, &c.*

XX. S O N G.

Tune. On, on my dear Brethren.

I.

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

R

Sub:

II.

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

III.

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

IV.

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

V.

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

VI.

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

VII.

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

To the ancient sons of peace.

XXI. Song

XXI. S O N G.

To the foregoing tune.

I.

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

II.

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

III.

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

IV.

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

V.

Let's lead a good life whilst power we have,
 And when that our bodies are laid in the grave,
 We hope with good conscience to heav'n to climb,
 And give *Peter* the pass-word, the token and sign.

VI.

Saint *Peter* he opens and so we pass in,
 To a place that's prepared for all those free from sin;
 To that heav'nly lodge which is tyld most secure,
 A place that's prepar'd for all masons that's pure.

To all pure and upright masons.

XXII. S O N G.

Tune. What tho' they call me country lads.

I.

What tho' they call us mason-fools,
 We prove, by g'ometry, our rules
 Surpass the arts they teach in schools,
 They charge us falsely then;
 We make it plainly to appear,
 By our behaviour every where,
 That when you meet with masons there,
 You meet with gentlemen.

II.

'Tis true we once have charged been,
 With disobedience to our queen *,
 But after monarchs plain have seen,
 The secrets she had sought :

We

* Queen Elizabeth hearing the masons had certain secrets that could not be revealed to her (for that she could not be grand-master) and being jealous of all secret assemblies, &c. she sent an armed force to break up their annual grand lodge at York, on St. John's day, the 27th of December, 1561. Sir Thomas Sackville (then grand-master) instead of being dismay'd at such an unexpected visit, gallantly told the officers, that nothing could give him greater pleasure than seeing them in the grand lodge, as it would give him an opportunity of convincing them, that free-masonry was the most useful system that ever was founded on divine and moral laws ---, &c. The consequence of his arguments were that he made the chief men free-masons, who (on their return) made an honourable report to the queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

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

125

We hatch no plots against the state,
Nor 'gainst great men in pow'r prate,
But all that's noble, good, and great,
Is daily by us taught.

III.

These noble structures which we see,
Rais'd by our fam'd society,
Surprise the world ; then shall not we,
Give praise to masonry :
Let those who do despise the art,
Live in a cave or some desert,
To heard with beasts, from men apart,
For their stupidity.

IV.

But view those savage nations, where
Free-masonry did ne'er appear,
What strange upolish'd brutes they are ;
Then think on masonry.
It makes us courteous men always,
Gen'rous, hospitable, and gay,
What other art the like can say ;
Then a health to masons free.

Prosperity to the most ancient and most honourable Craft.

XXIII. S O N G.

I.

Glorious craft which fires the mind,
With sweet harmony and love ;
Surely thou wer't first design'd,
A fore-taste of the Joys above.

II.

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

Strength

A Choice COLLECTION of
Strength and beauty in thee meet,
Wisdom's radiant in thy face.

III.

Arts and virtues now combine,
Friendship raises chearful mirth ;
All united to refine,
Man from's grosser part of earth.

IV.

Stately temples now arise,
And on lofty columns stand ;
Mighty domes attempt the skies ;
To adorn this happy land.

To the secret and silent, &c.

XXIV. S O N G.

I.

Let malicious people censure,
They're not worth a mason's answer ;
While we drink and sing,
With no conscience string ;
Let their evil genius plague 'em,
And for Mollies devil take 'em ;
We'll be free and merry,
Drink port and sherry ;
Till the stars at midnight shine,
And our eyes with them combine ;
The dark night to banish,
Thus we will replenish
Nature, whilst the glasses
With the bottle passes :

Brother

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

Brother mason free,
Here's to thee, to thee ;
And let it run the table round,
While envy does the masons foes confound,
To all masons who walk the line, &c.

XXV. S O N G.

I.

Come, come my brethren dear,
Now we're assembled here,
Exalt your voices clear,
With harmony ;
Here's none shall be admitted in,
Were he a lord, a duke, or king,
He's counted but an empty thing,
Except he's free.

C H O R U S.

Let ev'ry man take glass in hand,
Drink bumpers to our master grand ;
As long as he can fit or stand,
With decency.

II.

By our arts we prove,
Emblems of truth and love,
Types given from above,
To those that are free ;
There's ne'er a king that fills a throne,
Will ever be ashamed to own,
Those secrets to the world unknown,
But such as we.

Chor. Let ev'ry man, &c.

Now.

II.

Now ladies try your arts,
 To gain us men of parts,
 Who best can charm your hearts,
 Because we're free;
 Take us, try us, and you'll find,
 We're true, loving, just, and kind,
 And taught to please a lady's mind,
 By masonry.

Chor. Let ev'ry man, &c.

G R A N D C H O R U S .

God bless king GEORGE long may he reign,
 To curb the pride of foes that's vain,
 And with his conq'ring sword maintain,
 Free-masonry.

To the king's good health;
The nation's wealth;
The prince GOD bless;
The fleet success;
The lodge no less.

XXVI. S O N G .

Tune. The Fairy Elves.

I.

Come follow, follow me,
 Ye jovial masons free;
 Come follow all the rules,
 That e'er was taught in schools,
 By Solomon, that mason king,
 Who honour to the craft did bring.

He's

II.

He's justly call'd the wife,
 His fame doth reach the skies ;
 He stood upon the square,
 And did the temple rear ;
 With true level, plumb, and gage,
 He prov'd the wonder of the age.

III.

The mighty mason lords,
 Stood firmly to their words ;
 They had it in esteem,
 For which they're justly deem'd ;
 Why shou'd not their example prove,
 Our present craft to live in love.

IV.

The royal art and word,
 Is kept upon record ;
 In upright hearts and pure,
 While sun and moon endure ;
 Not written but indented on,
 The heart of e'ery arch-mason.

V.

And as for *Hiram's* art,
 We need not to impart :
 The scripture plainly shews,
 From whence his knowledge flows ;
 His genius was so much refin'd,
 His peer he has not left behind.

VI.

Then let not any one,
 Forget the widow's son ;

S

But

But toast his memory,
 In glasses charg'd full high;
 And when our proper time is come,
 Like brethren part, and so go home.

To him that did the temple rear, &c.

XXVII. S O N G.

I.

With plumb, level, and square, to work let's prepare,
 And join in a sweet harmony;
 Let's fill up each glass, and around let it pass,
 To all honest men that are free,
 To all honest men that are free.

C H O R U S.

Then a fig for all those, who are free-masons foes,
 Our secrets we'll never impart;
 But in unity we'll always agree,
 And chorus it, prosper our art, prosper our art,
 And chorus it, prosper our art.

II.

When we're properly cloathed, the master discloses
 The secrets that lodg'd in his breast;
 Thus we stand by the cause, that deserves great applause,
 In which we are happily blest.
 In which, &c.

Chor. Then a fig for all those, &c.

The

III.

The bible's our guide, and by that we'll abide,
 Which shews that our actions are pure ;
 The compass and square, are emblems most rare ;
 Of justice our cause to insure.
 Of justice, &c.

Chor. Then a fig for all those, &c.

IV.

The Cowan may strive, nay plot and contrive,
 To find out our great mystery ;
 The inquisitive wife, may in vain spend her life,
 For still we'll be honest and free.
 For still, &c.

Chor. Then a fig for all those, &c.

V.

True brotherly love, we always approve,
 Which makes us all mortals excel ;
 If a knave should by chance, to this grandeur advance,
 That villain we'll straightway expel,
 That villain, &c.

Chor. Then a fig, &c.

VI.

Our lodge that's so pure, to the end will endure,
 In virtue and true secrecy ;
 Then let's toast a good health, with honour and wealth,
 To attend the blest hands made us free,
 To attend, &c.

Chor. Then a fig for all those, &c.

*To each true and faithful heart,
 That still preserves the secret art,*

XXVIII. S O N G.

I.

King *Solomon*, that wise projecture,
 In masonry took great delight ;
 And *Hiram*, that great architector,
 Whose actions shall ever shine bright :
 From the heart of a true honest mason,
 There's none can the secret remove ;
 Our maxims are justice, morality,
 Friendship, and brotherly love.

Fa, la, la, &c.

II.

We meet like true friends on the square,
 And part on a level that's fair ;
 Alike we respect king and beggar,
 Provided they're just and sincere :
 We scorn an ungenerous action,
 None can with free-masons compare ;
 We love for to live within compass,
 By rules that are honest and fair,

Fa, la, la, &c.

III.

Success to all accepted masons,
 There's none can their honour pull down ;
 Fore'er since the glorious creation,
 These brave Men were held in renown ;

When

When *Adam* was king of all nations,
 He form'd a plan with all speed ;
 And soon made a sweet habitation,
 For him and his companion *Eve*.
 Fa, la, la, &c.

IV.

We exclude all talkative fellows,
 That will babble and prate past their wit ;
 They ne'er shall come into our secret,
 For they're neither worthy nor fit :
 But the persons that's well recommended,
 And we find them honest and true ;
 When our lodge is well tyl'd we'll prepare 'em,
 Like masons our work we'll pursue.
 Fa, la, la, &c.

V.

There's some foolish people reject us,
 For which they're highly to blame ;
 They cannot shew any objection,
 Or reason for doing the same :
 The art's a divine inspiration,
 As all honest men will declare ;
 So here's to all true-hearted brothers,
 That live within compass and square,
 Fa, la, la, &c.

To all those who live within compass and square.

IV.

Thus we interchangeably hold one another,
 To let mankind see how we are link'd to each brother;
 No monarch that secret knot can untie,
 Nor can prying mortals the reason know why;
 For our hearts, like our hands, still united shall be;
 Still secret, still loyal, still loving, and free,
 still loving and free, &c.

To all free social masons, &c.

XXX. *Song to the foregoing tune.*

By brother *B——d Cl——ke.*

Magna est veritas et prævalebit.

I.

To the science that virtue and art do maintain,
 Let the muse pay her tribute in soft gliding strain;
 Those mystic perfections so fond to display,
 As far as allowed to poetical lay;
 Each profession and class of mankind must agree,
 That masons alone are the men who are free,
 the men who are free, &c.

II.

Their origin they with great honour can trace,
 From the Sons of religion and singular grace;
 Great *Hiram* and *Solomon*, virtue to prove,
 Made this the grand secret of friendship and love;
 Each profession and class of mankind must agree,
 That masons, of all men, are certainly free, &c.
 are certainly free, &c.

The

VII.

The dunce he imagines, that science and art
 Depend on some compact or magical part;
 Thus men are so stupid, to think that the cause
 Of our constitution's against divine laws;
 Each profession and class of mankind must agree,
 That masons are jovial, religious, and free,
 religious, and free, &c.

VIII:

Push about the brisk bowl, let it circling pass;
 Let each chosen brother lay hold on his glass,
 And drink to the heart that will always conceal,
 And the tongue that our secrets will ne'er reveal;
 Each profession and class of mankind must agree,
 That the sons of old *Hiram* are certainly free,
 are certainly free, &c.

To the innocent and faithful crafts, &c.

XXXI. S O N G.

By Brother *J*—*C*—.

Tune. Rule *Britannia, &c.*

I.

When earth's foundation first was laid,
 By the Almighty artist's hand;
 It was then our perfect, our perfect laws were made,
 Establish'd by his strict command.
 Hail! mysterious hail! glorious masonry,
 That makes us ever great and free.

T

As

II.

As man throughout for shelter fought,
 In vain from place to place did roam ;
 Until from heaven, from heaven he was taught,
 To plan, to build, and fix his home.
 Hail! mysterious, &c.

III.

Hence illustrious rose our art,
 And now in beauteous piles appear ;
 Which shall to endless, to endless time impart,
 How worthy and how great we are.
 Hail! mysterious, &c.

IV.

Nor we less fam'd for ev'ry tie,
 By which the human thought is bound ;
 Love, truth, and friendship, and friendship socially,
 Doth join our hearts and hands around.
 Hail! mysterious, &c.

V.

Our actions still by virtue blest,
 And to our precepts ever true ;
 The world admiring, admiring shall request
 To learn, and our bright paths pursue.
 Hail! mysterious, &c.

*To all true masons and upright,
 Who saw the east where rose the light.*

XXXII. Song

XXXII. S O N G.

I.

Come boys let us more liquor get,
 Since jovially we are all met,
 Since jovially, &c.

Here none will disagree ;
 Let's drink and sing, and all combine,
 In songs to praise that art divine,
 In songs, &c.

That's call'd free-masonry.

II.

True knowledge seated in the head,
 Do teach us masons how to tread,
 Do teach, &c.

The paths we ought to go ;
 By which we ever friends create,
 Drown care and strife, and all debate,
 Drown care, &c.

Count none but fools our foe.

III.

Here sorrow knows not how to weep,
 And watchful grief is lull'd asleep,
 And watchful, &c.

In our lodge we know no care ;
 Join hand in hand before we part,
 Each brother take his glass with heart,
 Each brother, &c

And toast some charming fair:

IV.

Hear me ye gods, and whilst I live
 Good masons and good liquor give,
 Good masons, &c.

Then always happy me ;
 Likewise a gentle she I crave,
 Until I'm summon'd to my grave,
 But when I'm &c.
 Adieu my lodge and she.

*To each charming Fair and faithful she,
 That loves the craft of masonry.*

XXXIII. S O N G.

I.

Guardian genius of our art divine,
 Unto thy faithful sons appear ;
 Cease now o'er ruins of the east to pine,
 And smile in blooming beauties here,

II.

Egypt, Syria, and proud Babylon,
 No more thy blissful presence claim ;
 In *England* fix thy ever-during throne,
 Where Myriads do confess thy name.

III.

The sciences from eastern regions brought,
 Which, after shewn in *Greece* and *Rome*,
 Are here in several stately lodges taught ;
 To which remotest brethren come.

Behold

IV.

Behold what strength our rising domes uprears,
 'Till mixing with the azure skies ;
 Behold what beauty thro' the whole appears,
 So wisely built they must surprize.

V.

Nor are we only to these arts confin'd,
 For we the paths of virtue trace ;
 By us man's rugged nature is refin'd,
 And polish'd into love and peace.

*To the increase of perpetual friendship, and peace
 amongst the antient craft.*

XXXIV.

An O D E on M A S O N R Y.

By brother J. Banks.

Genius of masonry descend,
 In mystic numbers while we sing ;
 Enlarge our souls, the craft defend,
 And hither all thy influence bring ;
 With social thoughts our bosoms fill,
 And give thy turn to every will.

While yet *Batavia's* wealthy powers,
 Neglect thy beauties to explore ;
 And winding *Seine* adorn'd with towers,
 Laments thee wandering from his shore ;
 Here spread thy wings and glad these isles,
 Where arts reside and freedom smiles.

Behold

Behold the lodge rise into view,
 The work of industry and art ;
 'Tis grand, and regular, and true,
 For so is each good mason's heart ;
 Friendship cements it from the ground,
 And secrecy shall fence it round.

A stately dome o'er-looks our east,
 Like orient *Phœbus* in the morn ;
 And two tall pillows in the west,
 At once support us and adorn ;
 Upholden thus the structure stands,
 Untouch'd by sacrilegious hands.

For concord form'd our souls agree,
 Nor fate this union shall destroy ;
 Our toils and sports alike are free,
 And all is harmony and joy ;
 So *Salem's* temple rose by rule,
 Without the noise of noxious tool.

As when *Amphion* tun'd his song,
 Ev'n rugged rocks the music knew ;
 Smooth into form they glide along,
 And to a *Thebes* the desert grew ;
 So at the sound of *Hiram's* voice,
 We rise, we join, and we rejoice.

Then may our vows to virtue move,
 To virtue own'd in all her parts ;
 Come candour, innocence, and love,
 Come and possess our faithful hearts ;

Mercy

Mercy, who feeds the hungry poor,
And filence, guardian of the door,

As thou *Astræa*, tho' from earth,
When men on men began to prey ;
Thou fled'st to claim celestial birth,
Down from *Olympus* wing'd thy way ;
And mindful of thy ancient feat,
Be present still where masons meet.

Immortal science too, be near ;
We own thy empire o'er the mind ;
Dress'd in thy radiant robes appear,
With all thy beauteous train behind ;
Invention young and blooming there,
Here's GEOMETRY with rule and square.

In *Egypt's* FABRIC learning dwelt,
And *Roman* breasts cou'd virtue hide ;
But *Vulcan's* rage the building felt,
And *Brutus* last of *Romans* died ;
Since when, dispers'd the sisters rove,
Or fill paternal thrones above.

But lost to half of human race,
With us the virtues shall revive ;
And driven no more from place to place,
Here science shall be kept alive ;
And manly taste, the child of sense,
Shall banish vice and dulness hence.

United thus and for these ends,
Let scorn deride and envy rail ;

From

From age to age the craft descends,
 And what we build shall never fail;
 Nor shall the world our works survey,
 But every brother keeps the key.

*To each faithful brother, both ancient and young;
 That governs his passion, and bridles his tongue.*

XXXV.

The PROGRESS of MASONRY.

I.

Pray lend me your ears my dear brethren awhile,
 Full sober my sense tho' joking my style;
 I sing of such wonders unknown to all those,
 Who flutter in verse or who hobble in prose.
 Derry down, down, down derry down.

II.

As all in confusion the chaos yet lay,
 E're evening and morning had made the first day;
 The unform'd materials lay tumbling together,
 Like so many Dutchmen in thick foggy weather.
 Derry down, &c.

III.

When to this confusion no end there appear'd,
 The sovereign mason's word sudden was heard;
 Then teem'd mother chaos with maternal throws,
 By which this great lodge of the world then arose.
 Derry down, &c.

Then

IV.

Then earth and the heavens with Jubile rung,
 And all the creation of Mafonry fung;
 When lo! to compleat and adorn the gay ball,
 Old *Adam* was made the grand-master of all
 Derry down, &c.

V.

But *Satan* met *Eve* when she was a gadding,
 And fet her (as fince, all her daughters) a madding;
 To find out the secrets of free-mafonry
 She eat of the fruit of the forbidden tree.
 Derry down, &c.

VI.

Then as she was filled with high flowing fancies,
 As e'er was fond girl who deals in Romances;
 She thought her with knowledge fufficiently cram'd
 And faid to her fpoufe, *My dear eat and be d——d.*
 Derry down, &c.

VII.

But *Adam* astonish'd like one struck with thunder,
 Beheld her from head to foot over with wonder;
Now you have done this thing, Madam, faid he,
For your fake no women free-mafons fhall be.
 Derry down, &c.

VIII.

Now as she bewail'd her in forrowful ditty,
 The good man beheld her, and on her took pity;
 Free-mafons are tender, fo for the fad dame
 He made her an apron to cover her fhame.
 Derry down, &c.

U

Then

IX.

Then did they solace in mutual joys,
 Till in process of time they had two chopping boys;
 The priest of the parish, as gossips devis'd,
 By Names *Cain* and *Abel* the youths circumcis'd.
 Derry down, &c.

X.

Old father *Setb* next mounts on the stage,
 In manners severe, but in masonry sage;
 He built up two pillars, they were tall and thick,
 One was made of stone the other of brick.
 Derry down, &c.

XI.

On them he engrav'd with wonderful skill,
 Each lib'ral science with adamant quill;
 Proportion and rule he form'd by the square,
 And directed the use of all masonry there.
 Derry down, &c.

XII.

But soon did mankind behave past enduring,
 In drinking, in swearing, in fighting and whoring;
 Then *Jove* arose, and, fierce in his Anger,
 Said, *That he wou'd suffer such miscreants no longer.*
 Derry down, &c.

XIII.

Then from their high windows the heavens did pour,
 Forty days and nights one continual shower;
 Till nought could be seen but the waters around,
 And in this great deluge most mortals were drown'd.
 Derry down, &c.

Sure

XIV.

Sure ne'er was beheld so dreadful a sight,
 As the old world in such a very odd plight;
 For there were to be seen all animals swimming,
 Men, monkeys, priests, lawyers, cats, lapdogs, and
 [women.

Derry down, &c.

XV.

There floated a debtor away from his duns,
 And next father grey-beard stark naked 'midst nuns;
 Likewise a poor husband not minding his life,
 Contented in drowning to shake off his wife.

Derry down, &c.

XVI.

A king and a cobbler next mingled to view
 And spendthrift young heirs there were not a few;
 A whale and a dutchman came down with the tide,
 And a reverend old Bishop by a young wench's side.

Derry down, &c.

XVII.

But *Noah* being wisest, faithful, and upright,
 He built him an Ark so stout and so tight;
 Tho' heaven and earth seem'd to come together,
 He was safe in his lodge and fear'd not the weather.

Derry down, &c.

XVIII.

Then after the flood, like a brother so true,
 Who still had the good of the craft in his view,
 He delved the ground and he planted the vine,
 He form'd a lodge, aye and gave his lodge wine.

Derry down, &c.

XIX.

Let statesmen toss, tumble, and jumble the ball ;
 We sit safe in our lodge, and we laugh at them all :
 Let bishops wear lawn sleeves, and kings have their
 Ointment,
 Free-masonry sure is by heaven's appointment.
 Derry down, &c.

XX.

Now charge my dear brethren and chorus with me,
 A health to all masons both honest and free ;
 Nor be less our duty unto our good king,
 So God bless Great GEORGE let each brother sing.
 Derry down, &c.

To the King and the craft (as the Master Song)

XXXVI. S O N G.

By brother L----- D-----,

Tune. Mutual Love.

I.

As *Masons* once on *Shinar's* plain,
 Met to revive their arts again,
 Did mutually agree,
 Did mutually, &c.
 So now we met in *Britain's* Isle,
 And make the royal craft to smile,
 In antient masonry,
 In antient, &c.

The

II.

The masons in this happy land,
 Have reviv'd the antient grand,
 And the strong *Tuscan* laid,
 And the, &c.

Each faithful brother by a sign,
 Like *Salem's* sons each other join,
 And soon each order made,
 And soon, &c.

III.

Thrice happy blest fraternity,
 Whose basis is sweet unity,
 And makes us all agree,
 And makes, &c.

Kings, dukes, and lords to us are kind,
 As we to beggars when we find,
 Them skill'd in masonry,
 Them skill'd, &c.

IV.

How happy are the ancient brave,
 Whom no Cowan can deceive,
 And may they so remain,
 And may, &c.

No modern craftsman e'er did know,
 What signs our masters to us shew,
 Tho' long they strove in vain,
 Tho' long, &c.

The

V.

The horn'd Buck and Gallican*,
 As the monkey imitates the man,
 Their clubs do lodges call,
 Their clubs, &c.

While antient masons know full well,
 No fools like those amongst them dwell,
 No, no, nor never shall,
 No, no, nor never shall.

VI.

My brethren all take glass in hand,
 And toast our noble master grand,
 And in full chorus sing,
 And in &c.

A Health to ancient masons free,
 Throughout the globe where'er they be,
 And so God save the King,
 And so God save the King.

*To all antient Masons, wheresoever dispers'd or
 oppress'd, round the Globe, &c.*

* Here is meant a certain Club who call themselves *Anti-gallic* Masons, and not the laudable Association of *Anti-gallicans*, whom I esteem as an honourable and useful Society and worthy of Imitation.

XXXVII. S O N G.

By the foregoing Hand.

Tune. Greedy Midas.

I.

With harmony and flowing wine,
My brethren all come with me join;
To celebrate this happy day,
And to our master homage pay.

II.

Hail! happy, happy, sacred place,
Where friendship smiles in ev'ry face;
And royal art doth fill the chair,
Adorned with his noble square.

III.

Next sing my muse our warden's praise,
With chorus loud in tuneful lays;
Oh! may these columns ne'er decay,
Until the world dissolves away.

IV.

My brethren all come join with me,
To sing the praise of masonry;
The noble, faithful, and the brave,
Whose arts shall live beyond the grave.

Let

Let envy hide her shameful face,
 Before us ancient sons of Peace;
 Whose golden precepts still remain,
 Free from envy, pride, or stain.

To Salem's Sons, &c.

XXXVIII. S O N G.

By the foregoing Hand.

Tune. Ye mortals that love drinking:

I.

Ye ancient Sons of *Tyre*,
 In chorus join with me:
 And imitate your fire,
 Who was fam'd for masonry:
 His antient dictates follow,
 And from them never part;
 Let each sing like *Apollo*,
 And praise the royal art.

II.

Like *Salem's* second story,
 We raise the craft again;
 Which still retains its glory,
 The secret here remain:
 Amongst true ancient masons,
 Who always did disdain
 These new invented fashions;
 Which we know are vain.

Our

III.

Our Temple now rebuilding,
 You see grand Columns * rise ;
 The MAG I they resembling,
 They are both good and wise :
 Each seem as firm as *Atlas*,
 Who on his shoulders bore
 The starry frame of heaven ;
 What mortals can do more ?

IV.

Come now my loving brethren,
 In chorus join all round ;
 With flowing Wine full bumpers,
 Let mason's healths be crown'd ;
 And let each envious Cowan,
 By our good Actions see ;
 That we are made free and loving,
 By art of Masonry.
To the Memory of P. H. Z. L. and J. A.

XXXIX. S O N G.

To the tune of the Enter'd 'Prentice,
 From the depths let us raise,
 Our voices and praise,
 The works of the glorious creation ;
 And extol the great fame,
 Of our maker's great name,
 And his love to an accepted mason.

X

In

• Grand Officers.

II.

In primitive times,
 When men by high crimes,
 Had caused a great devastation ;
 When the floods did abound,
 And all mankind were drown'd
 Save the free and the accepted masons.

III.

There were architects four,
 Where billows did roar,
 Were saved from that great inundation ;
 Who's father from on high,
 Taught Geometry,
 That honour'd science of a mason.

IV.

In an ark that was good,
 Made of good *Gopher* wood,
 And was built by divine ordination,
 And the first in his time,
 That planted a vine,
 Was a free and an accepted Mason.

V.

Then *Nimrod* the great
 Did next undertake
 To build him to heav'n a station ;
 But tongues of all kind,
 Prevented his mind,
 For he was no excellent mason.

When

VI.

When *Pbaraob* the king
 Of *Egypt*, did bring
 To bondage our whole generation ;
 That king got a fall,
 And his magicians all,
 By a princely and learned wife mason.

VII.

Then thro' the *Red-Sea*,
 Heav'n guided their way,
 By two Pillars of divine ordination ;
 And *Pbaraos*' great Train,
 Were lost in the main,
 For pursuing an army of masons.

VIII.

When *Ameleck*'s king,
 Great forces did bring,
 Likewise the great *Midianite* nation ;
 Those kings got a fall,
 And their great armies all,
 And their wealth fell a spoil to those masons.

IX.

In the plains they did rear
 A pavillion fair,
 The beauty of all the creation ;
 Each Part in its square,
 Which none cou'd prepare,
 Save a free and an accepted mason.

X.

King *Solomon*, he
 Was known to be free,
 Built a holy grand lodge in his nation;
 Each beautiful part
 Was due to the art
 Of *Hiram* the great learned mason:

XI.

They to *Jordan* did go,
 And met their proud Foe,
 And fought the great *Canaanite* nation;
 Whose gigantic strain
 Cou'd never sustain
 The Force of an Army of masons.

XII.

Then let each mason that's free,
 Toast his memory,
 Join hands without dissimulation;
 Let Cowans think on,
 We know they are wrong,
Drink a health to an accepted mason.

XIII.

But if any so mean,
 Thro' avarice or stain,
 Shou'd debase himself in this high station,
 That person so mean,
 For such cursed gain,
 Should be slain by the hand of a mason.

To all true and faithful Masons.

XL. Song

XL. S O N G.

I.

'Tis masonry unites mankind,
To gen'rous actions forms the soul;
In friendly converse all conjoin'd,
One spirit animates the whole.

II.

Where-e'er aspiring domes arise,
Where-ever sacred altars stand;
Those altars blaze unto the skies,
Those Domes proclaim the mason's hand.

III.

As passions rough the soul disguise,
Till science cultivates the mind;
So the rude stone unshapen lies,
Till by the mason's Art refin'd.

IV.

Tho' still our chief concern and care,
Be to deserve a brother's name;
Yet ever mindful of the fair,
Their kindest influence we claim.

V.

Let wretches at our manhood rail;
But they who once our order prove,
Will own that we who build so well,
With equal energy can love.

Sing

VI.

Sing brethren then the craft divine,
 (Best band of social joy and mirth);
 With choral sound and cheerful wine,
 Proclaim its virtues o'er the earth.

XLI. S O N G.

I.

Once I was blind and cou'd not see,
 And all was dark around;
 But providence did pity me,
 And soon a friend I found;
 Thro' secret paths my friends me led;
 Such Paths as babblers never tread.

II.

All stumbling blocks he took away,
 That I might walk secure;
 And brought me long e'er break of day,
 To wisdom's temple door;
 Where there we both admittance found,
 To mystic Paths on hallow'd ground.

III.

Tho' haughty in my bold attempt,
 Blest thoughts did me alarm;
 Which hinted I was not exempt
 (If rash) from double harm;
 Which quickly stop't my rising pride,
 And made me trust more to my guide.

In

IV.

In solemn pace I was led up,
 And pass'd thro' the bright dome,
 But soon I was obliged to stop,
 Till I myself made known;
 Then round in ancient form was brought,
 For to obtain that which I sought.

V.

With humble heart in proper form,
 I listen'd with good will;
 And found, instead of noise and storm,
 That all was hush'd and still;
 And soon a heav'nly sound did hear,
 That quite dispell'd all doubt and fear.

VI.

The guardian of this mystic charm,
 In shining jewels dress'd;
 Said, that I need fear no harm,
 If faithful was my breast;
 For tho' to rogues he was severe,
 No harm an honest man need fear.

VII.

Bright wisdom from his awful Throne;
 Bid darkness to withdraw;
 No sooner said but it was done,
 And then----great things I saw;
 But what they were----I now won't tell,
 But safely in my breast shall dwell.

Then

VIII.

Then round and round me did he tie
 An ancient noble charm;
 Which future darkness will defy,
 And ward of cowans harm;
 With Instruments in number three,
 To learn the art of GEOMETRY.

XLII. S O N G.

By Brother *Alexander Kennedy*, Schoolmaster.

I.

Attend, loving brethren, and to me give ear,
 Our work being ended, lets lay aside care;
 Let mirth and good humour our senses regale,
 And mind that our secrets we never reveal;
 And mind &c.

II.

With leave of his worship that there fills the chair,
 Who governs our actions by compass and square;
 We'll sing a few verses in masonry's praise,
 Not fond of ambition we look for no bays,
 Not fond, &c.

III.

Our ancient grand master, inspir'd by the Lord,
 On holy *Moriab*, as in scripture declar'd,
 The stupendious structure began for to frame,
 In the month call'd *Zif*, and fourth year of his reign,
 In the &c.

With

IV.

With level and square the foundation began,
 In length sixty cubits, breadth nineteen and one;
 Here masonry shin'd above all other arts,
 So sublime the great secret the artist imparts:
 So sublime &c.

V.

Old *Hiram of Tyre*, king *David's* great friend,
 Did Fir, Pine and Cedar from Lebanon send
 To build the sanctorum by masonry's skill,
 Subsequent unto the great architect's will.
 Subsequent &c.

VI.

One hundred and fifty-three thousand six hundred
 Employ'd for the temple, we find they were number'd;
 With crafts many thousands and bearers of loads,
 And masters six hundred the text does record.
 And masters &c.

VII.

Who form'd themselves into lodges they say,
 Some east and some west, some north and south way,
 In love, truth and justice go successfully on,
 In all well govern'd kingdoms that's under the sun,
 In all &c.

VIII.

Now let the brisk bumper go merrily round,
 May our worthy master in honour abound,
 May his instructive precepts to virtue us move
 To live like true brethren in Friendship and love.
 To live &c.

Y

Let

IX.

Let moderns and critics with impious rage,
Amuse the vain town and against us engage;
Let *Pritchard* and's followers apostates profane
With false tenets puzzle each lethargic brain,
With false &c.

X.

All health to our brethren of e'ery degree,
Dispers'd round the globe, or land, or by sea;
Preserve them, ye powers, their virtues improve,
When we part on the level we may all meet above.
When we &c.

XLIII. S O N G.

By Brother *John Jackson*, S. G. W.

I.

See in the east the master plac'd,
How graceful unto us the sight;
His wardens just he doth intrust,
His noble orders to set right.
Where-e'er he list, his deacons straightway run,
To see the lodge well tyl'd and work begun.

II.

Like *Tyre's* sons we then pursue
The noble science we profess,
Each mason to his calling true
Down to the lowest from the best
Square, plum, and level we do all maintain,
Emblems of Justice are and shall remain.

King

III.

King *Solomon* the great mason
 Honour unto the Craft did raise,
 The *Tyrian* prince and widow's son :
 Let ev'ry brother jointly praise
 Drink to the memory of all the three,
 And toast their names in glaffes charg'd full high.

XLIV. S O N G.

By Brother *John Cartwright* of *Cheadle* in *Lancashire*.

Tune. Smile Britannia.

I.

Attend, attend the strains
 Ye masons free, whilst I
 To celebrate your fame,
 Your virtues found on high ;
 Accepted masons free and bold,
 Will never live the dupes to gold.

II.

Great *Solomon* the king,
 Great architect of fame ;
 Of whom all coasts did ring,
 Rever'd a mason's name :
 Like him, accepted, free, and bold,
 True wisdom we prefer to gold.

III.

Since him the great and wise
 Of every age and clime,
 With fame that never dies,
 Pursued the art sublime;
 Inspir'd by heav'n, just and free,
 Have honour'd much our mystery.

IV.

The glorious paths of those,
 With heav'n-born wisdom crown'd;
 We every Day disclose,
 And tread on sacred ground;
 A mason, righteous just and free,
 Or else not worthy masonry.

XLV. S O N G.

By the foregoing Hand.

Tune. The Bonny Broom.

I.

To masonry your voices raise,
 Ye brethren of the craft;
 To that, and our great master's praise,
 Let bumpers now be quaff'd:
 True friendship, love and concord join'd,
 Possess a masons heart;
 Those virtues beautify the mind,
 And still adorn the art.

CHORUS.

C H O R U S.

Hail, all hail, my brethren dear,
 All hail to ye alway;
 Regard the art, while ye have life,
 Revere it every day.

II.

Whilst thus in unity we join,
 Our hearts still good and true;
 Inspired by the grace divine,
 And no base ends in view:
 We friendly meet, ourselves employ,
 To improve the fruitful mind;
 With blessings which can never cloy,
 But dignify mankind.

Chor. Hail, all hail, &c.

III.

No flinty hearts amongst us are,
 We're generous and kind;
 The needy man our fortune shares,
 If him we worthy find:
 Our charity from east to west,
 To each worthy object we
 Diffuse, as is the great behest,
 To every man that's free.

Chor. Hail, all Hail. &c.

IV.

Thus bless'd and blessing well we know,
 Our joys can never end;
 For long as vital spirits flow,
 A mason finds a friend.

Then

Then join your hearts and tongues with mine,
 Our glorious art to praise;
 Discreetly take the generous wine,
 Let reason rule your ways.

Chorus. Hail, all hail, &c.

XLVI.

An ODE by the same Hand.

R E C I T A T I V E.

Bless'd be the day that gave to me
 The secrets of free-masonry;
 In that alone m' ambition's plac'd,
 In that alone let me be grac'd;
 No greater title let me bear,
 Than what's pertaining to the square.

A I R.

Tho' envious Mortals vainly try,
 On us to cast absurdity,
 We laugh at all their spleen;
 The levell'd man, the upright heart,
 Shall still adorn our glorious art,
 Nor mind their vile chagrin:
 The ermin'd robe, the rev'rend Crozier too,
 Have prov'd us noble, honest, just, and true.

C H O R U S.

In vain then let prejudic'd mortals declare
 Their hate of us masons, we're truly sincere;

If

If for that they despise us, their folly they prove,
 For a mason's grand maxim is brotherly love;
 But yet, after all, if they'd fain be thought wise,
 Let them enter the lodge, and we'll open their eyes.

XLVII. S O N G.

I.

How blest'd are we from ignorance free'd
 And the base Notions of mankind,
 Here every virtuous moral deed
 Instructs and fortifies the mind;
 Hail! antient hallow'd solemn ground,
 Where light and masonry I found.

II.

Hence vile detractors from us fly,
 Far to the gloomy Shades of night
 Like owls that hate the mid-day sky,
 And sink with envy from its light;
 With them o'er graves and ruins rot,
 For hating knowledge you know not.

III.

When we assemble on a hill,
 Or in due form upon the plain;
 Our master doth with learned skill
 The secret plan and work explain:
 No busy eye, nor cowan's ear,
 Can our grand mystery see or hear.

Our

IV.

Our table deck'd with shining truth,
 Sweet emblems that elate the heart;
 While each attentive list'ning youth
 Burns to perform his worthy part.
 Resolving with religious care,
 To live by compass, rule and square.

V.

Our master watching in the east,
 The golden streaks of rising sun;
 To see his men at labour plac'd,
 Who all like willing crafts doth run:
 Oh! may his wisdom ever be
 Honour to us and masonry.

VI.

Not far from him as Gnomon true,
 Beauty stands with watchful eye,
 Whose chearful voice our spirits renew,
 And each his labour doth lay by:
 His kind refreshing office still,
 Inspires each craft in mason's skill.

VII.

See in the west our oblong's length,
 The brave *Corinthian* pillar stands
 The lodges friend and greatest strength,
 Rewarding crafts with liberal hands;
 Sure this our lodge must lasting be,
 Supported by these Columns three.

As

VIII.

As Bees from flowers honey brings,
 Sweet treasure to their master's store;
 So masons do all sacred things,
 And wonders from the distant shores;
 To enrich the lodge with wisdom's light,
 Where babling folly's lost in night.

IX.

Each *Roman* chief did proudly view
 Their temples rising to the sky,
 And as they nations did subdue,
 They rais'd triumphal arches high;
 Which got us masons such a name,
 As vies with mighty *Cæsar's* fame.

X.

* The kings who rais'd *Diana's* columns,
 With royal art, by skilful hands,
 As priests recorded in their volumes.
 And poets sung to distant lands:
 Th' adoring world that did them see,
 Forgot the enshrin'd deity.

XI.

Such is our boast, my brethren dear,
 Fellows to kings and princes too,
 The master's gift — was proud to wear,
 As now the great and noble do;
 The great the noble and the sage,
 MASONS rever'd from age to age.

Z

CHORUS

* The Temple of *Diana*, at *Ephesus*.

C H O R U S.

Then to each brother in distress,
 Throughout the nation's parts or climes,
 Charge Brethren to his quick redress,
 As masons did in antient times;
 From want and hardships set them free,
 Bless'd with health and masonry.
 Nor once forget the lovely fair,
 Divinely made of *Adam's* bone;
 Whose heav'nly looks can banish care,
 And ease the sighing lovers moan;
 To them whose soft enjoyment brings
 Us heroes, architects and kings.

XLVIII. S O N G.

By Brother E———— P————

I.

Come fill up a bumper, and let it go round,
 Let mirth and good fellowship always abound;
 And let the world see,
 That free-masonry,
 Doth teach honest hearts to be jovial and free.

II.

Our lodge now compos'd of honest free hearts,
 Our master most freely his secrets imparts;
 And so we improve,
 In knowledge and love,
 By help from our mighty grand master above.

Let

III.

Let honour and friendship eternally reign,
 Let each brother mason the truth so maintain;
 That all may agree,
 That free-masonry,
 Doth teach honest hearts to be jovial and free.

IV.

In mirth and good fellowship we will agree,
 For none are more blest or more happy than we;
 And thus we'll endure,
 While our actions are pure,
 Kind heaven those blessings to us doth insure.

XLIX. S O N G.

I.

Urania sing, sing the art divine,
 Beauty, strength and wisdom grace each line;
 Soar higher than *Jove's* fam'd bird can go,
 Tho' out of sight, his flight's too low;
 Boast Ubiquerians from this your pedigree,
 But we from *Jove* take masonry.

II.

When the great architect design'd
 Brooding nature's plan, and made mankind;
 Then he ordain'd the mason's orders fair,
 For masonry was all his care;

By omniscience and free-masonry,
The jarring elements he made agree:

III.

The Almighty, by masonry, did scheme
His holy dwelling place, and heav'n did name;
Made many mansions, which he supplied with light,
Proceeding from his Essence bright,
With shining stars adorn'd the vaulted skies;
To raise our wonder and surprize.

IV.

By Masonry, this stupendious Ball
He pois'd on geometry, and measur'd all
With lines east and west; also from north to south,
This spacious lodge he measur'd out;
And adorned with precious jewels three,
As useful lights in masonry.

V.

To rule the day the Almighty made the sun,
To rule the night he also made the moon;
And god-like *Adam*, a master mason free,
To rule and teach Posterity;
Sanctity of reason, and majesty of thought,
Amongst free-masons should be sought.

VI.

In the deluge, where mortals lost their lives,
God sav'd four worthy masons and their wives;
And in the ark great *Noah* a lodge did hold,
Shem and *Japheth* his wardens we are told;

And

And *Ham*, as tyler, order'd to secure
From all their wives the secret door*

VII.

When *Israel's* sons were held in slavery,
God sent his word and sign to set them free;
Nightly by fire, and in a cloud by day,
He pav'd his lov'd free-masons way;
Thro' the *Red-Sea*, with wond'rous mystery,
From *Pbaraob's* yoke he set them free.

VIII.

On *Horeb's* mount great *Moses* did stand,
With warden's twain and rod of God in hand;
Devoutly pray'd by word and sign to heav'n,
While to his deputy, conquest was giv'n;
When on mount *Nebo* he saw the land and died,
Jehovab did his time provide.

IX.

The world's great wonders, mankind agree,
Their beauties owe to the art of masonry;
Epbefus' temple, the walls of *Babylon*,
And labyrinths wond'rous works unknown;
The Pyramids, Mausoleum, and fam'd *Coloffus* high,
And *Olimpius* greeting the azure sky.

By

* And so soon as ever the day began to break, *Noah* stood up towards the body of *Adam*; and before the Lord, he and his sons, *Shem*, *Ham*, and *Japheth*, and *Noah*, prayed, &c. And the women answered, from another part of the ark, AMEN, LORD.—*Vide* Caten. Arab. C. xxv. fol. 56. b.

X.

By God's command and free masonry,
 The temple had most exact symmetry ;
 In orders rais'd by *Hiram's* mighty art,
 From nature's rude materials start ;
 The world's wonders before were deem'd but seven,
 Till this grand fabric made them even.

XI.

Come charge, charge your glasses speedily,
 To all true brothers skilled in masonry ;
 Likewise the king, long happy may he reign,
 Old *England's* glory to maintain ;
 In order stand, you know the antient charge,
 Pay due respect to mighty *George*.

L.

An O D E.

I.

Wake the lute and quivering strings,
 Mystic Truths *Urania* brings ;
 Friendly visitant to thee,
 We owe the depths of masonry :
 Fairest of the virgin choir,
 Warbling to the golden lyre ;
 Hail divine *Urania* hail.

Here,

II.

Here in friendship's sacred bower,
Thy downy wing'd and smiling hour ;
Mirth invites, and social song,
Nameless mysteries among :
Crown the bowl and fill the glass,
To ev'ry virtue, ev'ry grace ;
To the brotherhood resound
Health, and let it thrice go round.

III.

We restore the times of old,
The blooming glorious age of gold ;
As the new creation free,
Blest with gay *Euphrosine* :
We with god-like science talk,
And with fair *Astrea* walk ;
Innocence adorns the day,
Brighter than the smiles of *May*.

IV.

Pour the rosy wine again,
Wake a louder, louder strain ;
Rapid Zephyrs, as ye fly,
Waft our voices to the sky ;
While we celebrate the nine,
And the wonders of the trine.
While the angels sing above,
As we below, of peace and love.

LI. S O N G.

By Brother E—— P——

I.

Hail, sacred art, by heav'n design'd
 A gracious blessing for all mankind;
 Peace, joy, and love, thou dost bestow,
 On us thy votaries below.

II.

Bright wisdom's Footsteps here we trace,
 From *Solomon* that prince of peace;
 Whose glorious maxims we still hold,
 More precious than rich *Opbyr's* gold.

III.

His heav'nly proverbs to us tell,
 How we on earth should ever dwell;
 In harmony and social love,
 To emulate the blest above.

IV.

Now having wisdom for our guide,
 By its sweet precepts we'll abide;
 Envy and hatred we'll dispel,
 No wrathful fool with us shall dwell.

V.

Vain, empty grandeur shall not find
 Its dwelling in a mason's mind;
 A mason who is true and wise,
 Its glitt'ring pomp always despise.

Hu-

VI.

Humility, love, joy, and peace,
 Within his mind shall find their place;
 Virtue and Wisdom thus combin'd,
 Shall decorate the mason's mind.

LII. S O N G.

Tune. GOD save the KING.

I.

Hail! Masonry divine,
 Glory of ages shine,
 Long may'st thou hold;
 Where-e'er thy lodges stand,
 May they have great command,
 And always grace the land,
 Thou art divine.

II.

Great fabrics still arise,
 And touch the azure skies,
 Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare,
 No art with thee can share,
 Thou art divine.

A a

Hiram

III.

Hiram the architect,
 Did all the craft direct,
 How they should build;
Solomon, great *Israel's* king,
 Did mighty blessings bring,
 And left us room to sing,
 Hail! royal ART.

LIII. S O N G.

I.

Let masons be merry each night when they meet,
 And always each other most lovingly greet,
 Let envy and discord be sunk in the deep
 By such as are able great secrets to keep,
 Let all the world gaze on our art with surprise,
 They're all in the dark till we open their eyes.

II.

Whoever is known to act on the square,
 And likewise well skill'd in our secrets rare
 Are always respected whether wealthy or poor,
 And ne'er yet was careless of matters that's pure.
 Their Actions are bright and their lives spent in love,
 At length will be happy in the grand lodge above.

III.

We are brothers to princes and fellows to kings,
 Our fame thro' the world continually rings;
 As we lovingly meet, so we lovingly part,
 No mason did ever bear malice at heart;
 The fool that's conceited we'll never despise,
 Let him come to the lodge and we'll make him more
 wise.

The

IV.

The sanctum sanctorum by masons was fram'd,
 And all the fine works which the temple contain'd,
 By *Hiram's* contrivance, the pride of my song,
 The noise of a tool was not heard along ;
 And the number of masons that round it did move,
 By him were directed, inspir'd from above.

LIV. S O N G.

I.

If unity be good in every degree,
 What can be compar'd to that of masonry ;
 In unity we meet, and in unity we part ;
 Let every mason chorus hail mighty art,
 Let every &c.

II.

The vulgar often murmurs at our noble art
 Because the great arcanum we don't to them impart,
 In ignorance let them live and in ignorance let them die,
 Be silent and secret let every mason cry,
 Be silent &c.

III.

Let a bumper be crown'd unto the art of masonry,
 And to each jovial brother that is a Mason free ;
 We act upon the square, on the level we'll depart,
 Let every mason sing, hail glorious art.
 Let every &c.

LV. S O N G.

Tune. The Miller of Mansfield,

How happy a Mason whose bosom still flows
 With Friendship, and ever most cheerfully goes;
 The effects of the mysteries log'd in his breast,
 Mysteries rever'd and by princes possess'd.
 Our friends and our bottle we best can enjoy,
 No rancour or envy our quiet annoy,
 Our plum, line, and compass, our square and our tools
 Direct all our actions in virtues fair rules,

II.

To *Mars* and to *Venus* we're equally true,
 Our Hearts can enliven, our arms can subdue;
 Let the enemy tell, and the Ladies declare
 No class or profession with masons compare;
 To give a fond lustre we ne'er need a crest,
 Since honour and virtue remain in our breast,
 We'll charm the rude world when we clap, laugh and
 sing,
 If so happy a mason, say who'd be a king.

LVI. S O N G.

I.

When masonry by heavn's design
 Did enter first into great *Hiram's* brain,
 A choir of angels did rejoice,
 And the chorus sung united voice,

Hail!

Hail! you happy, happy fons that be
 Brothers of free-masonry.

II.

Great *Hiram* he did then repair
 And went to work with rule and square,
 With plum and level to his eternal fame
 He did the glorious temple frame,
 Hail you happy, &c.

III.

When *Solomon* beheld the same,
 He then set forth great *Hiram's* fame:
 Oh! excellent mason! he in surprize did say,
 Above all arts you bear the sway,
 Hail you happy, &c.

IV.

Now to great *Hiram's* memory
 Let's fill a glass most chearfully,
 St. *John* (including) who the light did bring,
 And likewise GEORGE our gracious king,
 Hail you happy, &c.

V.

Next charge unto our master grand
 And to each lovely fair-one round the land,
 Ourselves including, so let the health go round
 With a clap to make the lodge resound.
 Hail &c.

LVII. S O N G.

Tune. Hail Masonry, &c.

Let worthy brethren all combine
 For to adorn our mystic art,

So

So as the craft may ever shine
 And cheer each faithful brother's heart;
 Then brethren all in chorus sing,
 Prosper the craft and bless the king,

II.

We level'd, plum'd and squar'd, a right
 The five noble orders upright stands,
 Wisdom and strength, with beauty's height,
 The wonder of the world commands;
 Then brethren all &c.

III.

Ye fools and cowans all who plot
 For to obtain our mystery,
 Ye strive in vain attempt it not
 Such creatures never shall be free;
 Then brethren all &c.

IV.

The wise, the noble, good, and great,
 Can only be accepted here;
 The knave or fool, tho' deck'd in state,
 Shall ne'er approach the master's chair,
 Then brethren all &c.

V.

Now fill your glasses, charge them high,
 Let our grand masters health go round;
 And let each here o'er-flow with joy,
 And love and unity abound.
 Then brethren all &c.

LVIII. Song

LVIII. S O N G.

Tune. The First of *August*.

I.

With cordial hearts lets drink a health,
 To ev'ry faithful brother ;
 Whose candid hearts, secure whilst breath,
 Are faithful to each other :
 Whose precious jewels are so rare,
 Likewise their hearts so framed are,
 And level'd with the truest square,
 That nature can discover.

II.

As great a man as in this land,
 Or in any other nation,
 Wou'd take a brother by the hand,
 And greet him in his station :
 Neither king nor prince, tho' e'er so great,
 Or any emperor of state,
 But with great candour wou'd relate,
 To every faithful brother ;

III.

The world shall still remain in pain,
 And at our secrets wonder ;
 No cowan shall it e'er obtain,
 Tho' all their lives they ponder :
 Still aiming at the chiefest white,
 In which free-masons take delight,
 They never can obtain the light,
 Tho' they spend their lives in wonder.

King

IV.

King *Solomon*, the great and wise,
 He was a faithful brother;
 Free-masonry wou'd not despise,
 No secrets he'd discover:
 But he was always frank and free,
 Professing such sincerity,
 To all of that fraternity,
 He lov'd them 'bove all other.

V.

Come, let us build on firm ground,
 Still aiding of each other;
 And lay a foundation that's most found,
 That no arts-man can discover:
 Nor ever shall revealed be,
 But to bright men in masonry,
 Here is to them where-e'r they be,
 I'm their faithful brother.

VI.

Come let us join our hearts and hands,
 In this most glorious manner;
 And to each other firmly stand,
 Under king *George's* banner:
 That God may bless him still I pray,
 And over his enemies bear the sway,
 And for ever win the day,
 And crown his days with honour.

LIX. Song.

LIX. S O N G.

I.

Let mafons ever live in love,
 Let harmony their blessings prove,
 And sacred lodge on Earth the place,
 Where freedom smiles in every face.

C H O R U S.

Live free-mafons, free-mafons live and love,
 And shew that your types are from above.

II.

Behold the world all in amaze,
 Each curious eye with transport gaze,
 They look, they like, they wish to be,
 What none can gain, except he's free.

Chor. Live free-mafon's &c.

III.

Then let each brother charge full high,
 And let us drink the memory,
 Of *Hiram* and king *Solomon*,
 Whose fame has thro' all ages run,

Chor. Live free-mafons, &c.

LX. S O N G.

By Brother *Robert Hall*.*Tune.* Rule Britannia.

I.

When Masonry by heav'n's decree,
 Arose from father *Adam's* brain,
 This, this was the charter of the fraternity,
 And secrecy shall guard the same.

C H O R U S.

Hail masonry, for ever, ever may thou be,
 To all but us a mystery.

II.

The brethren all upright and just,
 Shall ever act upon the square;
 Until that the world dissolves to dust,
 The needy shall their bounty share.
Chor. Hail masonry, &c.

III.

True moral men, sincere and free,
 Shall wisdom's dictates still impart,
 And mirth and joy, and true social unity,
 Shall bless those peaceful sons of art.
Chor. Hail masonry, &c.

The

IV.

The cōwan and the crafty knave,
 Shall never tread the sacred ground,
 The griping miser, traitor, nor the abject slave,
 In masons lodge shall ne'er be found.

Chor. Hail masonry, &c.

V.

But if he's honest, just and true,
 His life and actions clear and bright;
 Report him, and prepare him, and invest him too,
 For he's the man shall see the light.

Chor. Hail masonry, &c.

LXI.

A N E W S O N G.

By the foregoing Hand.

I.

When Sol, ascending from the east,
 Projects his rays into the west,
 And darkness turns to light:
 With upright emblem wisdom stands,
 And quickly he does give commands,
 To see the lodge til'd right.

II.

In solemn form he then declares,
 The lodge is open, work prepares,

B b 2

No

No greater joys we ask,
 Attentive then to work we fall,
 Obedient to our master all,
 Each to perform his task.

III.

We square our deeds by virtues plan,
 And dignify each honest man,
 With secrets still unknown,
 The monarch, statesman, and divine,
 Unite in masons grand design,
 And in the lodge have shone.

IV.

But when the bright meridian sun,
 One half his daily course has run,
 And makes the shortest shade,
 We then erect fair beauty's pile,
 Which makes each mason sing and smile,
 For virtue's joys ne'er fade.

V.

Our glasses charg'd in solemn state,
 We drink to all the good and great,
 That love free-masonry;
 We toast our brethren, friends and wives,
 And thus we masons always strive,
 In friendship to agree.

VI.

In mirth we spend the time of east,
 'Till Sol declines into the west.

Then

Then strength performs his part ;
 And to compleat the masons life,
 Each hastes unto his girl or wife,
 To propagate the art.

LXII.

A NEW MASONS SONG.

I.

As long as our coast does with whiteness appear,
 Still masons stand foremost in verse ;
 Whilst harmony, friendship and joys are held dear,
 New bands shall our praises rehearse.

C H O R U S.

Though lodges less favoured, less happy decay,
 Destroyed by old time as it runs ;
 Tho' Albions, Gregorians and Bucks fade away,
 Still Masons shall live in their sons.

II.

If envy attempts our success to impede,
 United we will trample her down :
 If faction should threaten, we'll shew we'er agreed,
 And discord shall own we are one.
 Chor. Tho' lodges &c.

III.

Whilst with ardour we glow, this our Order to raise,
 Promoting its wellfare and peace :
 Old masons return, our endeavours to praise,
 And new ones confirm the increase.
 Chor. Tho' lodges &c.

Go

Go on, cries our parents, for time is your friend,
 Its flight shall increase your renown,
 And mirth shall your guest be, and Bacchus attend,
 And joy all your meetings shall crown.
 Chor. Tho' lodges, &c.

LXIII. S O N G.

I.

Arise gentle Muse, who with wisdom inspires,
 Each bosom that's ardent in virtuous desires;
 For from glorious actions, the bliss that accrues,
 Is the worth all admire, and each mason pursues.

C H O R U S.

*Hence harmony springs, 'tis the cement of love,
 Fair freedom on earth, and bright union above.*

II.

Indignant around us, tho' discord is seen,
 And malice full loaded, venomous spleen;
 To the one we'll be deaf, to the other be blind,
 For virtue will always give strength to the mind.

Hence harmony springs, &c.

III.

Thus beauty's gay charms, with lustre divine,
 Our art shall adorn, which for ever will shine,
 'Till time circling round shall unfold the great truth,
 Which thus has united the sage and the youth.

Hence harmony springs, &c.

LXIV. S O N G

LXIV. S O N G.

I.

Begin, O ye Muses, a free mason's strain ;
 Let the numbers be gentle, and easy, and plain,
 While thus in concert we joyfully sing,
 Each brother's happy and blest as a king,
 For princes disdain not companions to be,
 With a man that's own'd for a mason and free.

II.

Why seek the best nobles our mystery to know,
 And rather sing here than sip tea with a beau ;
 The notes of knowledge more powerfully call,
 Than fav'rite at court, or toast at a ball ;
 For truth's sake a lord is of equal degree,
 With a man that is own'd for a mason and free.

III.

Great *Jove* first lighted the glorious flame,
 Of science that sages free masonry name,
 From *Adam* it past to the patriarchs old,
 And wisest of kings did prefer it to gold ;
Hiram of *Tyre* join'd with him to be,
 Of the number of those that were masons and free,

IV.

The *Gregs* and the *Gallics* *, and others they say,
 Have set up their lodges and mimic our way,

* See the Note to the 36th Song.

But

But frogs claim a curse when they croak from the fen,
 And monkies a kick when they imitate men;
 In vain shallow mortals the rivals would be,
 To the man that is own'd for a mason and free.

V.

The wisdom of *Greece* and old *Rome* we explore,
 Nay pass to the learn'd of the *Memphian* shore,
 What secrets *Euphrates* and *Tygres* have known,
 And *Palestine* gather'd, are here made our own;
 Well may the world wonder what strange things we see,
 With the man that is known a free mason to be.

VI.

Tho' women from lodges are always debar'd,
 Dear fair ones repent not, nor censure too hard,
 No rivals are here, no not even in glass,
 Where fribles so doat on the shade of an ass,
 Your own dearest pictures, our hearts could you see,
 Would be found in the bosom of him that is free.

VII.

The graces and virtue here mutually join,
 And science and knowledge the soul to refine:
 Bless'd concord and eagle high truth hover round,
 And face to face friendship cries see the bowl crown'd;
 Here's a health, let it pass with the number of three,
 To him that is known a good mason and free.

LXV. S O N G.

I.

When a lodge of free masons are cloath'd in their aprons
 In order to make a new brother,
 With firm hearts and clean hands they repair to their
 stands,
 And justly support one another.

II.

Tru^{ty} brother take care, of *Eve's* droppers beware,
 'Tis a just and a solemn occasion ;
 Give the word and the blow, that workmen may know
 You are going to make a free mason.

III.

The master stands due, and his officers too,
 While craftsmen are plying their station ;
 The deacons doth stand right for the command
 Of a free and an accepted mason,

IV.

Now traverse your ground, as in duty you're bound,
 And revere the most sacred oration,
 That leads to the way, and proves the first ray,
 Of the light of an accepted mason.

V.

Here's tokens and signs, with problems and lines,
 And room too for deep speculation ;
 Here virtue and truth, are taught to the youth,
 When first he is bound to a mason.

C c.

VI. Hiero-

VI.

Hieroglyphicks bright, and light reverts light,
 On the rules and tools of vocation;
 We work and we sing, the craft and the king,
 'Tis both duty and choice in a mason.

VII.

What's said or is done, is here truly laid down,
 In form of our high installation,
 Yet I challenge all men to know what I mean,
 Unless he's an accepted mason.

VIII.

The ladies claim right to come into our light,
 Since the apron they say is their bearing;
 Can they subject their will, and keep their tongues still,
 And let talking be chang'd into hearing.

IX.

This difficult talk is the least we can ask
 To secure us on sundry occasions,
 When with this they comply, our utmost we'll try
 To raise lodges for lady free masons.

X.

'Till this can be done, must each brother be mum,
 Tho' the fair one shou'd wheedle and teaze on,
 Be just true and kind, but still bear in mind,
 At all times, that you are a free mason.

An

An O D E.

By Brother *Edward Fenner*.

With grateful hearts your voices raise,
 To sound the great Creator's praise,
 Who by his word dispell'd the night,
 And form'd the radiant beams of light;
 Who fram'd the heav'ns, the earth, the skies,
 And bid the wondrous fabric rise,
 Who view'd his work and found it just,
 And then created man from dust.

Happy in *Eden* was he laid,
 Nor did he go astray
 Till, by the serpent, *Eve* betray'd,
 First fell and led the way.

But falling from this happy plain,
 Subject to various wants and pain,
 Labour and art must now provide,
 What *Eden* freely once supply'd;
 Some learn'd to till th' unwilling ground;
 Some bid the well-strung harp to sound;
 Each different arts pursued and taught,
 Till to perfection each was brought.

Masons pursue the truth divine,
 We cannot go astray,
 Since three great lights conjointly shine
 To point us out the way.

II.

The grand architect,
 Whose word did erect,
 Eternity, measure, and space,
 First laid the fair plan,
 On which we began,
 Cement of harmony and place, cement of harmony and
 place.

Cho. For like pillars we stand, &c.

III.

Whose firmness of hearts,
 Fair treasure of arts,
 To the eyes of the vulgar unknown,
 Whose lustre can beam,
 New dignity and fame,
 On the pulpit, the bar, or the throne. *Enchore.*

Cho. For like pillars we stand, &c.

IV.

Indissoluble bands,
 Our hearts and our hands,
 In social benevolence bind;
 For true to his cause,
 By immutable laws,
 A mason's a friend to mankind. *Enchore.*

Cho. For like pillars we stand, &c.

V.

Let joy flow around,
 And peace olive bound,

Preside

Prefide at our mystical rites,
 Whose candour maintains
 Our auspicious domains,
 And freedom with order unites. *Enchore.*
 Cho. For like pillars we stand, &c.

VI.

Nor let the dear maid,
 Our mysteries dread,
 Nor think them repugnant to love;
 To beauty we bend,
 And her Empire defend,
 Her empire deriv'd from above. *Enchore.*
 Cho. For like pillars we stand, &c.

VII.

Then let's all unite,
 Sincere and upright,
 On the level of virtue to stand;
 No mortals can be,
 More happy than we,
 With a brother and friend in each hand,
 Cho. For like pillars we stand, &c.

LXVII. S O N G.

I.

Whoever wants wisdom, must with some delight,
 Read, ponder, and pore, noon, morning, and night;
 Must turn over volumes of gigantic size,
 Enlighten his mind, tho' he puts out his eyes.
 Derry down, &c.

If

II.

If a General wou'd know how to muster his men,
 By thousands, by hundreds, by fifties, by ten ;
 Or level his Siege on high castle or town,
 He must borrow his precepts from men of renown.
 Derry down, &c.

III.

Wou'd a wry-fac'd physician or parson excel,
 In preaching or giving a sanctified spell ;
 He first must read *Galen* and *Tillotson* thro'
 E'er he gets credentials or business to do.
 Derry down, &c.

IV.

But these are all follies, free-masons can prove,
 In the lodge they find knowledge, fair virtue and love ;
 Without deaf'ning their ears, without blinding their eyes,
 They find the compendious way to be wise.
 Derry down, &c.

LXVIII. S O N G.

I.

Come ye elves that be,
 Come follow, follow me ;
 All you that guards have been
 Without, and serv'd within :
 Sing, let joy thro' us resound,
 For all this lodge is sacred ground.

Guides

II.

Guides too, that fairies are,
 Come five by five prepare :
 Come bring fresh oil with speed,
 Your dying lamps to feed :
 All trim'd in new and glitt'ring light,
 To welcome garments that are white.

III.

Come seraphs too, that be
 Bright rulers, three by three ;
 Attend on me your queen,
 Two handmaids led between :
 Whilst all around this health I name,
 Shall make the hollow sounds proclaim.

IV.

Whilst sylvans and sylvan loves,
 O'er mountains and in groves ;
 With brighter gems and sprightly dames,
 Of fountains and of flames :
 With joyful noise our hands and feet,
 Shall echo, and the sound repeat.

V.

Whilst we who sing and love,
 And live in springs above ;
 Descend, descend, do we,
 With masons to be free :
 Where springs of wine revive each face,
 And streams of milk flow round the place.

Whilst

VI.

Whilst cherubs guard the door,
 With flaming sword before ;
 We thro' the key-hole creep,
 And there unseen we peep :
 O'er all their jewels skip and leap,
 And trip it, trip it, step by step.

VII.

Or as upon the green,
 We Fairies turn unseen
 So here we make a ring,
 While merry masons sing :
 Around their crowns we whirl apace,
 And not one single hair misplace.

VIII.

And down from thence we jump,
 All with a silent thump ;
 None hear our feet rebound,
 Round, round the table, round :
 Nor sees us whilst we nimbly pass,
 Thrice round the rim of ev'ry glass.

IX.

But if any crumbs withal,
 Down from their table fall ;
 With greedy mirth we eat,
 No honey is so sweet :
 And when they drop it from their thumb,
 We catch it *supernaculum*.

X.

Now as for masonry,
 Altho' we are not free ;
 In lodges we have been,
 And all their Signs have seen :
 Yet such love to the craft we bear,
 Their secrets we will ne'er declare.



P R O-



P R O L O G U E S,

A N D

E P I L O G U E S.

A P R O L O G U E.

Spoken by Mr. *Griffith*, at the Theatre-Royal, &c.

IF to delight and humanize the mind,
The savage world in social ties to bind;
To make the moral virtues all appear
Improv'd and useful, soften'd from severe;
If these demand the tribute of your praise,
The teacher's honour or the poet's lays;
How do we view 'em all compris'd in Thee,
Thrice honour'd and mysterious MASONRY;
By Thee erected, spacious domes arise,
And spires ascending glittering in the skies;
The word'rous whole by heav'nly art is crown'd,
And order in diversity is found;
Thro' such a length of ages, still how fair,
How bright, how blooming do thy looks appear;

D d 2

And

And still shall bloom. — Time, as it glides away.
 Fears for its own, before thine shall decay ;
 The use of accents from thy aid is thrown,
 Thou form'st a silent language of thy own :
 Disdain'st that records should contain thy art,
 And only liv'st within the faithful heart. —
 Behold where kings and a long shining train
 Of garter'd heroes wait upon thy reign,
 And boast no honour but a mason's name.
 Still in the dark let the unknowing stray ;
 No matter what they judge, or what they say ;
 Still may thy mystic secrets be conceal'd,
 And only to a brother be reveal'd.

A P R O L O G U E.

As a wild Rake that courts a virgin fair,
 And tries in vain her virtue to ensnare :
 Tho' what he calls his heav'n he may obtain
 By putting on the matrimonial chain.
 At length enrag'd to find she still is chaste
 Her modest fame maliciously would blast ;
 So some at our fraternity do rail,
 Because our secrets we so well conceal,
 And curse the sentry with the flaming sword,
 That keeps eye-droppers from the mason word ;
 Tho' rightly introduc'd all true men may
 Obtain the secret in a lawful way,
 They'd have us counter to our honour run ;
 Do what they must blame us for when done ;

And

And when they find their teasing will not do,
 Blinded with anger, heighth of folly show,
 By railing at the thing they do not know. }
 Not so the assembly of the *Scottish* kirk,
 Their wisdoms went a wiser way to work :
 When they were told that masons practis'd charms,
 Invok'd the dee'l, and rais'd tempestuous storms,
 Two of their body prudently they sent
 To learn what cou'd by masonry be meant.
 Admitted to the lodge and treated well,
 At their return the assembly hop'd they'd tell.
 We say nea mere than this (they both reply'd)
 Do what we've done and ye'll be fatisfy'd.

A P R O L O G U E.

As some crack'd chymist of projecting brain,
 Much for discovery, but more for gain ;
 With toil, incessant labours, puffs and blows
 In search of something nature won't disclose.
 At length his crucibles and measures broke,
 His fancy'd gain evaporate in smoke.
 So some presumptuous still attempt to trace
 The guarded symbol of our ancient race,
 Enwrapp'd in venerable gloom it lies,
 And mocks all sight but of a mason's eyes ;
 Like the fam'd stream enriching *Egypt's* shore,
 All feel its use — but few its source explore.

All

All ages still must owe, and every land
 Their pride and safety to the masons hand.
 Whether for gorgeous domes renown'd afar,
 Or ramparts strong to stem the rage of war ;
 All we behold in earth or circling air,
 Proclaims the power of compass's and square.
 The heaven-taught science queen of arts appears,
 Eludes the rust of time, and waste of years.
 Thro' form and matter are her laws display'd,
 Her rule's the same by which the world was made.
 Whatever virtue grace the social name,
 Those we profess, on those we found our fame ;
 Wisely the lodge looks down on tinsel state,
 Where only to be good, is to be great.
 Such souls by instinct to each other turn,
 Demand alliance, and in friendship burn ;
 No shallow schemes, no stratagems nor arts,
 Can break the cement that unites their hearts.
 Then let pale envy, rage, and every name
 Of fools mistaking infamy for fame ;
 Such have all countries and all ages borne,
 And such all countries and all ages scorn ;
 Glorious the temple of the sylvan queen,
 Pride of the world at *Ephesus* was seen
 A witless wretch the *Prichard* of those days,
 Stranger to virtue and unknown to praise,
 Crooked of soul and fond of any name,
 Consign'd the noble monument to flame,
 Vain madman ! if so thinking to destroy
 The Art which cannot but with nature die.

Stil

Still with the craft, still shall his name survive,
 And in our glory his disgrace shall live ;
 While his cowans no more admittance gain
 Than *Epheraimites* at *Jordan's* passage slain.

A P R O L O G U E.

You've seen me oft in gold and Ermin drest,
 And wearing short liv'd honours on my breast ;
 But now the honourable badge I wear
 Gives an indelible high character :
 And thus by our grand master am I sent
 To tell you what by masonry is meant.
 If all the social virtues of the mind ;
 If an extensive love to all mankind ;
 If hospitable welcome to a guest,
 And speedy charity to the distress'd ;
 If due regard to liberty and laws,
 Zeal for our king and for our country's cause ;
 If these are principles deserving fame,
 Let MASONs then enjoy the praise they claim :
 Nay more, though war destroys what masons build,
 E'er to a peace inglorious we would yield ;
 Our squares and trowels into swords we'll turn,
 And make our foes the wars they menace mourn ;
 For their contempt we'll no vain boaster spare,
 Unless by chance we meet a MASON there.

Spoken

Spoken by a BROTHER.

While others sing of wars and martial feats,
 Of bloody battles and of fam'd retreats ;
 A more noble subject shall my fancy raise,
 And MASONRY alone shall claim my praise :
 Hail ! Masonry, thou royal art divine ;
 Blameless may I approach thy sacred shrine ;
 Thy radiant beauties let me there admire,
 And warm my heart with thy celestial fire :
 Ye wilful blind, seek not your own disgrace,
 Be sure you come not near the hallowed place,
 For fear too late your rashness you deplore,
 And terrors feel by you unthought before.
 With joy my faithful brethren here I see
 Joining their hearts in love and unity ;
 Still striving each other to excel
 In social virtues and in doing well :
 No party jars, no politic debate,
 Which often wrath excites, and feuds create ;
 No impious talk, no sneering jests nor brawls,
 Was ever heard within our peaceful walls,
 Here in harmonious concert friendly join
 The Prince, the Soldier, Tradesman, and Divine,
 And to each other mutual help afford ;
 The honest farmer, and the noble lord.
 Freedom and mirth attend the cheerful bowl,
 Refresh the spirits, and enlarge the soul ;
 The cordial we with moderation use,
 For temperance admits of no abuse ;

Pru-

Prudence we praise and fortitude commend,
 To justice always and her friends a friend :
 The scoffing tribe the shame of *Adam's* race,
 Deride those mysteries which they cannot trace ;
 Profane solemnities they never saw,
 And lying libels to them are a law ;
 The book of masonry they may in vain explore,
 And turn mysterious pages o'er and o'er ;
 Hoping the great Arcanum to attain,
 But endless their toil, and fruitless all their pain :
 They may as well for heat to *Greenland* go,
 Or in the torrid regions seek for snow ;
 The royal craft the scoffing tribe despise,
 And veils their secrets from unlawful eyes.



An EPILOGUE.

Spoken by Mrs. *Thurmond*, a Mason's Wife.

With what malicious joy, e'er I knew better,
 Have I been wont the masons to be-spatter ;
 How greedily have I believ'd each lie
 Contriv'd against that fam'd society ;
 With many more complain'd—'twas very hard,
 Women should from their secrets be debar'd,

E e

When

When kings and statesmen to our sex reveal
 Important business which they should conceal,
 That beautiful ladies by their sparks ador'd
 Never cou'd wheedle out the mason's word ;
 And oft their favours have bestow'd in vain,
 Nor cou'd one secret for another gain :
 I thought unable to explain the matter,
 Each mason sure must be a woman hater :
 With sudden fear and dismal horror struck,
 I heard my spouse was to subscribe the book.
 By all our loves I beg'd he would forbear ;
 Upon my knees I wept and tore my hair :
 But when I found him fixt, how I behav'd,
 I thought him lost, and like a fury rav'd,
 Believ'd he would for ever be undone
 By some strange operation undergone.
 When he came back I found a change 'tis true,
 But such a change as did his youth renew :
 With rosy cheeks and smiling grace he came,
 And sparkling eyes that spoke a bridegroom's flame.
 Ye married ladies 'tis a happy life,
 Believe me, that of a freemason's wife.
 Tho' they conceal the secrets of their friends,
 In love and truth they make us full amends.

An

AN EPILOGUE.

Spoken by Mrs. BELLAM Y.

Well, here I'm come to let you know my thoughts ;
 Nay, ben't alarm'd, I'll not attack your faults ;
 Alike be safe, the cuckold and the wit,
 The cuckold-maker and the solemn cit.
 I'm in good humour and am come to prattle,
 Han't I a head well turn'd, d'ye think, to rattle,
 But to clear up the point and to be free,
 What think you is my subject, MASONRY :
 Tho' I'm afraid as Lawyers cases clear
 My learn'd debate will leave you as you were ;
 But I'm a woman—and when I say that,
 You know we'll talk—altho' we know not what ;
 What think you ladies e'nt it very hard,
 That we should from this secret be debar'd.
 How comes it that the softer hour of love,
 To wheedle out this secret fruitless prove ;
 For we can wheedle when we hope to move. }
 What can it mean, why all this mighty pother,
 These mystic signs and solemn calling, brother ;
 That we are qualify'd in signs are known,
 We can keep secrets too, but they're our own.
 When my good man went first to be a mason,
 Tho' I resolv'd to put the smoother face on ;
 Yet to speak truly, I began to fear
 He must some dreadful operation bear ;
 But he return'd, to satisfy each doubt,
 And brought home ev'ry thing he carried out :

E c 2

Nay

Nay, came improv'd, for on his face appear'd
 A pleasing smile that ev'ry scruple clear'd.
 Such added complaisance, so much good-nature,
 So much, so strangely alter'd for the better ;
 That to increase the mutual dear delight !
 Wou'd he were made a mason ev'ry night.

EPILOGUE.

Spoken by Mrs. HORTON.

Where are these Hydra's, let me vent my spleen ;
 Are these free-masons ? Bless me ! these are men !
 And young and brisk too : I expected monsters,
 Brutes more prodigious than *Italian* songsters.
 Lord, how report will lie, how vain's this pother ;
 These look like sparks who only love each other. [*Ironically*
 Let easy faiths on such gross tales rely,
 'Tis false by rules of physiognomy, }
 I'll ne'er believe it, poz, unless I try.
 In proper time and place, there's little doubt.
 But one might find their wond'rous secrets out ;
 I shrewdly guess, egad, for all their shyness,
 They'd render signs and tokens too of kindness ;
 If any truth in what I here observe is,
 They'll quit ten brothers for one sister's service :
 But hold with fancy, whether hast thou stray'd ?
 Where man's concern'd, alas, how frail's a maid :

I'm

I'm come to storm, to scold, to rail, to rate,
 And see the accuser's turn'd the advocate.
 Say to what merits might I not pretend,
 Who, tho' no sifter, do yet prove your friend :
 Wou'd beauty thus but in your cause appear,
 'Twere something, Sirs, to be accepted there : [Shews the boxes
 Ladies, be gracious to the mystic arts,
 And kindly take the gen'rous mafons parts ;
 Let no loquacious fop your joys partake,
 He sues for telling, not for kissing sake :
 Firm to their trust, the faithful craft conceal ;
 They cry no roast-meat, fare they ne'er so well ;
 No tell-tale sneer shall raise the conscions blush,
 The loyal brother's word is always——hush.
 What tho' they quote old *Solomon's* decree,
 And vainly boast that thro' the world they're free ;
 With ease you'll humble the presumptuous braves,
 One kind regard makes all these freemen slaves.

AN EPILOGUE.

Well, heavens be prais'd, the mighty secrets's out ;
 The secret that has made so strange a rout :
 This moment I was taught behind the scenes,
 That every word, and sign, and token means ;
 A charming secret, but I must conceal it
 If time, at nine months end, does not reveal it :
 What monstrous horrid lies do some folks tell us,
 Why mafons, ladies, are quite clever fellows ;

They're

They're lovers of our Sex, as I can witness,
 And ne'er act contrary to * mortal fitness :
 If any of ye doubt it, try the masons,
 They'll not deceive your largest expectations ;
 Let no misgrounded apprehensions seize ye,
 They won't do any thing that can displease ye ;
 They're able workmen, and compleatly skill'd in
 The truest arts and mysteries of building ;
 They'll build up families, and, as most fit is,
 Not only will erect, but people cities ;
 They'll fill as well as fabricate your houses,
 And propagate a race of strong-built spouses.
 If such their gifts ; such, ladies, is their merit,
 So great their skill, and strength, and life, and spirit ;
 What female heart can be so very hard,
 As to refuse them their deserv'd reward.
 Once on a time (as heathen story say)
 Two mason-gods to *Troy* town took their way :
 Arriv'd, and hir'd to work, to work they fell ;
 Hard was their task, but executed well :
 With more than human strength, these heav'nly powers,
 Rais'd the impregnable *Dardanian* towers ;
 Those towers which long secur'd the *Trojan* dames,
 From *Grecian* ravishers, and *Grecian* flames :
 Gratis they did it, whatsoe'r was done ;
 Wrong'd of their pay by king *Laomedon* :
 Base, fardid soul, of princes the disgrace ;
 But heav'n his guilt aveng'd upon his race :

* Alluding to CHUBB's Essay—so intituled.

Most justly did his *Troy* at length expire,
Reduc'd to ashes by vindictive fire.
Ladies, this story's written for your learning ;
Let *Troy's* example fright you all from burning ;
Let it, this truth in every breast inspire,
That every workman's worthy of his hire ;
But sure such virtue in the present age is,
None will defraud the brethren of their wages ;
None will transgress the laws of common sense,
Which give both sexes due benevolence :
A mason's full reward then do not grudge,
Since every mason is your humble drudge.



SOLOMON'S

SOLOMON'S TEMPLE,

A N

ORATORIO,

As it was performed for the Benefit of sick and distress'd

FREE-MASONS.

Dramatis Personæ.

Solomon, the Grand-Master,
High Priest.

Hiram, the Workman.

Uriel, Angel of the Sun.

Sheba, Queen of the South.

Chorus of Priests and Nobles.

S O L O M O N.

Recitative.

Conven'd we're met, — chief Oracle of heav'n,
To whom the sacred mysteries are given ;
We're met to bid a splendid fabric rise,
Worthy the mighty Ruler of the Skies.

High Priest.

And lo! where *Uriel*, angel of the sun
Arrives to see the mighty business done.

F f

Air.

Air.

Behold he comes upon the wings of light,
And with his sunny vestments clears the fight.

U R I E L.

Recitative.

The Lord supreme, grand-matter of the skies,
Who bid creation from a chaos rise;
The rules of architecture first engrav'd,
On *Adam's* heart.

Chorus of Priests and Nobles.

To heav'n's high architect, all praise,
All gratitude be given;
Who deign'd the human soul to raise,
By secrets sprung from heav'n.

S O L O M O N.

Recitative.

Adam, well vers'd in arts,
Gave to his sons the plum and line;
By masonry sage *Tubal Cain*,
To the deep organ tun'd the strain.

Air.

And while he swell'd the melting note,
On high the silver concord float.

High

Higb Priest.

Recitative accompanied.

Upon the surface of the waves,
(When God a mighty deluge pours)
Noah a chosen remnant saves,
And laid the ark's stupendous floors.

U R I E L.

Air.

Hark from on high, the mason-word!
 ' *David*, my servant, shall not build
 ' A lodge for heav'n's all-sov'reign Lord,
 ' Since blood and war have stain'd his shield;
 ' That for our deputy, his son
 ' We have reserv'd.—Prince *Solomon*. Da. capo

Chorus of Priests and Nobles.

Sound great JEHOVAH's praise!
Who bid young *Solomon* the temple raise.

S O L O M O N.

Recitative.

So grand a structure shall we raise,
That men shall wonder! Angels gaze!
By art divine it shall be rear'd,
Nor shall the hammer's noise be heard.

Chorus.

Sound great JEHOVAH's praise,
Who bid king *Solomon* the temple raise.

F f 2

URIEL.

U R I E L.

Recitative.

To plan the mighty dome,
Hiram, the master-mason's come.

Air by Uriel.

We know thee by thy apron white,
 We know thee by thy trowel bright,
 Well skilled in masonry ;
 We know thee by thy jewel's blaze,
 Thy manly walk and air ;
 Instructed thou the lodge shalt raise,
 Let all for work prepare.

H I R A M.

Air.

Not like *Babel's* haughty building,
 Shall our greater lodge be fram'd ;
 That to hideous jargon yielding,
 Justly was a *Babel* nam'd :
 There Confusion all o'er-bearing,
 Neither sign nor word they knew ;
 We our work with order squaring,
 Each proportion shall be true.

S O L O M O N.

Recitative.

Cedars which since creation grew,
 Fall of themselves to grace the dome ;
 All *Lebanon*, as if she knew
 The great occasion, lo is come.

U R I E L.

U R I E L..

Air.

Behold, my Brethren of the sky,
The Work begins worthy an Angel's eye:

Chorus of Priests and Nobles.

Be present all ye heavenly Hosts ;
The work begins, the Lord defrays the cost.

A C T II.

MESSENGER.

Recitative.

Behold, attended by a num'rous train
Queen of the South, fair *Sheba* greets thy reign !
In admiration of thy wisdom, she
Comes to present the bended knee.

S O L O M O N to H I R A M.

Receive her with a fair salute,
Such as with Majesty may suit.

H I R A M.

Air.

When allegiance bids obey,
We with pleasure owe its sway.

Enter S H E B A attended.

Obedient to superior greatness, see
Our Scepter hails thy mightier Majesty.

S H E B A.

Air.

Thus *Phæbe*, queen of shade and night,
Owning the sun's superior rays ;
With feebler glory, lesser light,
Attends the triumph of his blaze :

Oh,

S O L O M O N'S T E M P L E.

Oh, all excelling Prince, receive,
 The tribute due to such a King ;
 Not the gift, but will, believe ;
 Take the heart, not what we bring.

[Da capo]

S O L O M O N.

Recitative.

Let measures softly sweet,
 Illustrious *Sheba's* presence greet.

S O L O M O N.

Air.

Tune the lute and string the lyre,
 Equal to the fair we sing :
 Who can see and not admire,
Sheba, consort for a king :
 Enliv'ning wit and beauty join,
 Melting sense and graceful air ;
 Here united powers combine,
 To make her brightest of the fair.

[Da capo.]

S O L O M O N.

Recitative.

Hiram, our brother and our friend,
 Do thou the Queen with me attend.

S C E N E II.

*A View of the T E M P L E.**Highb Priest.**Recitative.*

Sacred to heav'n, behold the dome appears ;
 Lo, what august solemnity it wears ;
 Angels themselves have deign'd to deck the frame,
 And beauteous *Sheba* shall report its fame.

Air

Air.

When the Queen of the South shall return
 To the climes which acknowledge her sway;
 Where the sun's warmer beams fiercely burn,
 The Princess with transport shall say:
 Well worthy my journey, I've seen
 A Monarch both graceful and wise,
 Deserving the love of a Queen,
 And a temple well worthy the skies.

[Da capo.

Chorus.

Open ye gates, receive the Queen who shares,
 With equal sense, your happiness and cares,

H I R A M.

Recitative.

Of riches much, but more of wisdom see;
 Proportion'd workmanship, and masonry.

H I R A M.

Air.

Oh, charming *Sheba*, there behold
 What massy stores of burnish'd gold,
 Yet richer is our art;
 Not all the orient gems that shine,
 Nor treasures of rich *Ophir's* mine,
 Excel the Mason's heart:
 True to the fair he honours, more
 Than glittering gems or brightest ore,
 The plighted pledge of love:
 To ev'ry tie of honour bound,
 In love and friendship constant found,
 And favour'd from above.

Solomon.

SOLOMON'S TEMPLE.

SOLOMON and SHEBA.

Duet.

Sheba. { One gem beyond the rest I see,
And charming *Solomon* is he.

Solomon. { One gem beyond the rest I see,
Fairest of fair ones, thou art she.

Sheba. Oh, thou surpassing all men wise.

Solomon. And thine excelling womens eyes.

H I R A M.

Recitative.

Wisdom and beauty doth combine ;
Our art to raise, our hearts to join.

Chorus.

Give to Masonry the prize,
Where the fairest chuse the wise ;
Beauty still shou'd wisdom love ;
Beauty and order reign above.

F I N I S.



0/7

