



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600013197R



AHIMAN REZON:
OR,
A HELP TO A BROTHER.

A NEW EDITION.

Addressed to the
BELFAST ORANGE LODGE,
No. 257,
BY A BROTHER.

To this Edition are added,

A PROLOGUE

And several

MASONS SONGS, &c.

NEVER BEFORE PUBLISHED.

Together with

A LIST OF THE MEMBERS OF
LODGE, No. 257.

Also,

A LIST OF THE LODGES IN
BELFAST.



83

Ahiman Rezon:

OR, A HELP TO A BROTHER.

SHEWING

The Excellency of Secrecy, and the first Cause of the Institution of FREE-MASONRY; the Principles of the CRAFT, and the Benefits arising from a strict Observance thereof; the Sort of Men that ought to be Initiated into the MYSTERY, and the Kind of MASONs that are fit to govern Lodges, with their proper Behaviour in and out of the LODGE.

The ancient manner of Constituting New
LODGES, with all the CHARGES, &c.

Likewise,

The Prayers used in Jewish and Christian Lodges.

Also,

The Old and New REGULATIONS,

The manner of Choosing and Installing
GRAND-MASTER AND OFFICERS, &c.

To which is added,

A large collection of Masons Songs, entertaining
Prologues and Epilogues,

And

SOLOMON'S TEMPLE;

An Oratorio.

BY BROTHER LAURENCE DERMOTT, SEC.

THE SEVENTH EDITION, WITH ADDITIONS.

BELFAST:

PRINTED BY W. MAGEE, M,DCCC,III.

223. h. 143

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX AND TILDEN FOUNDATIONS
155 E. 42ND ST. N.Y.C. 17
NEW YORK

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX AND TILDEN FOUNDATIONS
155 E. 42ND ST. N.Y.C. 17
NEW YORK

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX AND TILDEN FOUNDATIONS
155 E. 42ND ST. N.Y.C. 17
NEW YORK

TO THE RIGHT HONOURABLE

WILLIAM,

Earl of Blessington.

MY LORD,

AT the Request of several Worthy Free-Masons, I undertook to publish the following Sheets, wherein I have endeavoured to let the young Brethren know how they ought to conduct their Actions, with Uprightness, Integrity, Morality, and Brotherly-Love, still keeping the ancient Land-Marks in view.

On the perusal, your Lordship will find, that the Whole is designed not only for the good of the Fraternity, but also to shew the mistaken part of the World, that the true Principles of Free-Masonry are to love Mercy, do Justice, and walk humbly before GOD.

A 3

My

My Lord, to speak of your Lordship's Zeal for the Craft, or to tell the Brethren that your Lordship has been as a Father to the Fraternity, &c. would be making a Repetition of what is well known already.

Nor are the rest of Mankind less acquainted with your Lordship's Affability, Generosity, Benevolence and Charity.

The Year 1740 has recorded so much of your Lordship's Goodness and extensive Love to Mankind, that there is no Room left to say more, than that I know nothing to recommend this Work so much, as prefixing your Lordship's Name.

I am, my Lord,

With all due Respect,

Your Lordship's

Most obliged,

Most humble, and

Most obedient Servant

And faithful——

LAU. DERMOTT.

TO THE RIGHT WORSHIPFUL
PAST MASTER,† MASTER,*
WARDENS AND BRETHREN
OF THE
ORANGE LODGE OF BELFAST.

No. 257.

Sirs and Brethren,

TO whom could I possibly (with greater Propriety) dedicate this Edition of **AHIMAN REZON** with Additions, than to you who have confessedly constituted and established one of the first Lodges of Free and Accepted Masons in the three Kingdoms; a Lodge, that (since September, 1780, "when it was last revived") has been productive of the most munificent Acts of Charity and Benevolence.

You have, Gentlemen, 'released the Prisoner, comforted the Weary, and given Food and Raiment to the Hungry and the
A 4. Naked.'

† Amyas Griffith, Esq.

* John Brown, Esq. Major of the Belfast Battalion.

Naked. Your Lodge has been the happy Asylum to Strangers, "friendless! till their propitious Stars directed them to you." You pay no particular attention to Country, Religion, or to Station, but are happy in diffusing Bliss indiscriminately to all the Honest and Worthy of every Denomination, of every Country, of every Persuasion, and of every Rank.

And you have not only established one of the most respectable and numerous Lodges in the World, in Belfast, but you have been the glorious Means of reviving the Royal Craft all over this Province; and Lodges which have long lain dormant and neglected, are now forming and reconstituting with redoubled Ardour; indeed, it is now not only honourable but fashionable to be a Free-Mason. Go on and prosper, and may your endeavours to illumine the hitherto unenlightened part of Mankind meet with that Success the generous Undertaking deserves:

*Which are the earnest Wishes and Prayers of,
Gentlemen and Brethren,*

Your affectionate Brother,

BELFAST, *And obedient humble Servant,*
May 25, 1782.

THE EDITOR.

THE EDITOR:

TO

THE READER.

IT has been the general 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 the Temples, Towers, Cities, Castles, Palaces, Theatres, Pyramids, Monuments, Bridges, Walls, Pillars, Courts, Halls, Fortifications, and Labyrinths, with the famous Light-house of Phæros 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.*

Having called to mind the old Proverb, *Better out of the World than out of the Fashion*, I was fully determined to publish a History of Masonry, whereby I did expect to give the World an uncommon Satisfaction;

* *Quere. Whether such Histories are of any Use in the secret Mysteries of the Craft.*

faction ; 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'Assigny and Mr. Smith on my Right-hand, Doctor Desagulier and Mr. Pennel on my Left-hand, and Mr. Scott and Lyon behind me. A Copy of (that often called) the Original Constitution, (said to be in 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.

Having tried my Pen, and wrote a Line, not unlike the Beginning of a Chapter in the Alcoran,* I began to flourish away in the most admirable Manner, and in a few Days wrote the first Volume of the History of Masonry, wherein was a full Account of

* Next after the Title at the Head of every Chapter (except the ninth) of Alcoran, is prefixed the following solemn Form :—In the name of the most merciful God.

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 will please to think on. And as I intended to give the World a History of Masonry for several Years before the Creation, I made no manner of doubt but my Work should live (at least) two thousand Years after the general Conflagration

Perhaps some of my Readers, (I mean those that are best acquainted with my Capacity,) will say, he has more Vanity than Wit; and as to Learning, it is as great a Stranger to him, as Free-Masonry is to Women; yet he has the Folly to think himself an Historian, and expects to become a great Man, &c.

Whether such an opinion be true or false, it matters nought to me; for the World must allow, that (though no man has yet found out the perpetual Motion) all men ever had, have now, and ever will have a perpetual Motion: And furthermore, we read that the following Persons, so much famed in History, were not only poor Men, but many of them of a very mean Extraction. The wise Philosopher Socrates, was the son of a poor Stone-carver; the tragic Poet Euripides, was the son of poor Parents; as was Demosthenes, the Honour of Greek Eloquence; Virgil the famous Latin Poet, was the son of a poor Mantuan labouring Potter; Horace, the incomparable Lyric, was the son of a Trumpeter in the Wars; Tarquinus Priscus, King of the Romans, was the son of a Merchant; and Servius Tullius, another King of the

* See *Paradise Lost*.

the Romans; was begotten on a Woman-slave; Septimus Severus, is said to come of a very base Degree; Agathocles King of Sicily, 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; Ptolemy, King of Egypt, was the son of a Squire in Alexander's Army; the Emperor Dioclesian, was the son of a Scrivener; the Emperor Valentian, was the son of a Rope-maker; the Emperor Probus, was the son of a Gardener; and the Parents of Aurelius, were so obscure, that Writers have not agreed who they were; Maximinius, was the son of a Smith, or as some say a Waggon-wright; Marcus Julius Lincinius, was the son of a Herdsman; Bonosus was the son of a poor stipendary School-master; Mauritius Justinus, predecessor to Justinian, and likewise Galerius, 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 low 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

Marshal and Consul of Rome, was the Son of a Muleteer; and Theophrastus, was the Son of a butcher; i. e. a mender of Garments, &c.

I have heard of many others of later Date (not so far distant as Pekin*) that have been preferred 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 deemed 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 methought 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

* Pekin is supposed to be 7272 miles E. of London.

† 1. Chron. ix. 17.

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 Fabric, and likewise of the ingenious Artists who performed it.

I was glad to meet with such Brethren, from whom I did expect a great deal of Knowledge ; which the many Ages they have 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 begged 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 saw it finished. But I can assure you that such Surveyors have never seen the Temple, they 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 Jery. 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.

* See *Solomon's Temple Spiritualized*, by Bunyan.

† *Jerusalem is supposed to be 2352 miles S. E. by London.*

‡ *Ezekiel.*

§ *Ezra.*

best upon that Subject, and yet all their Works together would not be sufficient for a Preface to the History of Masonry ; but for your further 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 Breastplate of Gold, set with twelve precious Stones, which formed an oblong Square ; I was informed that the Names of the Stones were Sardine, Emerald, Ligure, Beryl, Topaz, Sapphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper : Upon these Stones were engraved the Names of the twelve Tribes, viz. Rueben, Judah, Gad, Zebulen, Simeon, Dan, Asher, Joseph, Levi, Naphtali, Issacher, and Benjamin.

Upon his entrance, the four Sojourners did him the homage due to a Superior ; and, 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 begged his Advice for my further Proceedings : He kindly received it, and read it over, whilst I impatiently waited to hear his Opinion ; which at last, to my mortification, amounted to no more than an old Hebrew Proverb, (which Ahiman translated thus :—*Thou hast dived deep into the Waters and hast brought up*
a Pot-

a Postherd :) 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 lovest to hear thou shalt receive (Doctrine;) and if thou delightest 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.

Certainly 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 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.

* *Eccles.* vi. 33, 34.

† *People skilled in the Cabala, (i. e.) Tradition, their secret Science of expounding divine Mysteries, &c.*

&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 begged to be informed whether Songs were to be introduced? His answer was: * *If thou be the Master, list 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 mayest 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 binder not Music.

† *And at all Times let thy Garments be White.*

While he was yet speaking these last Words, I was awaked by a young Puppy that got into the Room while I slept, and seizing my Papers, eat a great part of them, and was then between my legs 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

* *Eccles. xxxii. 1, 2, 3.*

† *Eccles. ix. 8.*

the same Time he imagined I should be under more Obligations 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 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, because it will (in some measure) shew them their Folly in ridiculing a Society founded upon Religion, Morality, Brotherly-Love and Good-Fellowship; and to those of a more gentle and better polished Nature, give them an opportunity of examining themselves, and judging how much they are endued with the necessary Qualifications of a Free-Mason, before they apply to be made Members of the Society.

How far I may succeed in this Design, I know not; but as my intention is good, I hope my Brethren and others will accept the Will for the Deed, and receive this as the Widow's Mite was received; which will amply reward the Trouble taken by him who is,

With all due Respect,

The Reader's most obliged,

Humble Servant,

LAU. DERMOTT.

TOASTS,

T O A S T S,

Originally given in the *Orange Lodge* of Belfast. No 257.

1. MAY Wisdom, Strength and beauty be ever the Supporters of Masonry.

2. May every Mason who stands in Need of Friendship, be able to say ΕΥΡΗΚΑ——— *I have found it.*

3. May the *Tuscan* Order support us; the *Ionic* guide us, and the *Corinthian* reward us.

4. May Virtue be the Abutment, and Wisdom the Key-Stone of this Lodge.

5. May each Mason revere
The Book, Compass and Square.

6. May the disinterested Friendship shewn by FREE-MASONS to each other, be universally diffused.

7. May Beauty and Merit be the Reward of Virtue and Secrecy.

8. The Memory of old CYMON.———

9. The Royal Arch———that———

10. To everyauteous, charming She,
Who loves the Craft and Masonry.

11. May she who'd Masonry revile,
Ne'er meet a Mason's gracious Smile;
On Earth be a neglected Belle,
And when from this——lead Apes in Hell.

12. All Knights Templars round the Globe.

13. All Royal Arch Excellent Free-Masons.

14. May none ever be admitted Members of this Lodge, but such as shall be found worthy of the Mark.

15. All Mark MASONS round the Globe.

16. All Royal Masters who become Pillars to each other.

17. May the gallant Volunteers of Ireland invariably unite in Brotherly Ties, and be as faithful to each other as Free-Masons have ever been found to be.

18. The Memories of our first three Grand-Masters.

19. May

19. May we never be unmindful of JUDAS' Fate.
20. May the virtuous Resolutions of Ireland be initiated by Great-Britain; and may the two Nations ever go Hand in Hand, united in patriotic Pursuits and liberal Sentiments, to the Glory of our Brother the King, the Exaltation of our Country, and the certain Overthrow of our combined Foes.
21. The Memory of our Sister, AELWORTH, of New-Market.

THE REGULAR LODGES,

At present, in BELFAST.

I.

The Members of the Orange Lodge, No. 257,
 ASSEMBLE once a Fortnight, at the Donegall-Arms; the Lodge consists of about one hundred and twenty Members.

II.

The Members of the New Blues, No. 272,
 Assemble once a Month, at the Sailor, in Mill-Street; about thirty Members.

III.

The Members of No. 491,
 Assemble once a Month, in Hercules' Lane; upwards of forty Members.

IV.

The Members of Rodney's Lodge, No. 587,
 Assemble once a Month in Pottenger's-Entry; this Lodge consists of upwards of thirty Members.

V.

Also a Military Lodge, No. 354,
 Held at the Sailor, in Mill-Street.

CONTENTS.

CONTENTS.

THE Excellency and Necessity of SECRECY	P. 1
<i>Horace's</i> Character of a just and steadfast Man	7
Masons superior to all others in concealing Secrets	<i>ib.</i>
The Motive of the Institution of Free-Masonry	8
The Excellency of Masonry described	<i>ib.</i>
The Principles of the Craft	11
The Benefits arising from a strict Observance thereof	13
The Sort of Men that ought to be initiated	14
The kind of Masons that are fit to govern Lodges	16
Behaviour in and out of the Lodge	17
The Old Charges	19
A short Charge to a new admitted Brother	25
The manner of constituting a new Lodge	28
Prayers used in Lodges	30
Knights Templar's Prayer	163
General; or, Old and New Regulations	36
The Regulations for Charity	58
Regulations of 1768	33
Masons SONGS, <i>Viz.</i> the Master's	73
The Warden's	74
The Fellow-Craft's	<i>ib.</i>
The Enter'd Prentice's	76
The Deputy Grand-Master's	77
The Grand Warden's	78
The Treasurer's	79
The Secretary's	80
A. As I at Wheeler's Lodge one Night	83
<i>Adam</i> the first of all	154
A Mason's Daughter fair and young	87
A health to our Sisters let's drink	88
As Masons once on <i>Shinar's</i> Plain	113
Arise and sound thy Trumpet	145
Attend loving Brethren and to me give Ear	122
Attend, attend the Strains	124
B. By Mason's Art th' aspiring Domes	82
Bless'd be the Day that gave to me	126
C. Come are you prepared	90
Come, come, my Brethren dear	96
Come fellow, follow me	97
C. Come	

C.	Come, Boys, let's more Liquor get	Page 105
	Come fill up a Bumper and let it go round	130
	Come ye Elves that be	142
E.	Excuse my weak untutored Muse	144
F.	From the Depths let us raise	117
G.	Glorious Craft which fires the Mind	95
	Guardian Genius of our Art divine	106
	Genius of Masonry descend	107
	Grant us kind Heaven	162
H.	Hail sacred Art, by Heaven designed	89
	How blest are we from Ignorance freed	127
	Hail sacred Art, by Heaven designed	134
	Hail Masonry divine	ib.
	How happy a Mason whose Bosom still flows	137
I.	If Unity be good in every Degree	136
K.	King Solomon that wise Projector	100
	Knights Templars	149
L.	Let malicious People censure	95
	Let Masons be merry each Night, &c.	135
	Let worthy Brethren all combine	138
	Let Masonry from Pole to Pole	152
O.	On you who Masonry despise	81
	Of all Institutions to form well the Mind	101
	Once I was blind and could not see	120
	The same, a new Way	147
P.	Pray lend me your Ears, my dear, &c.	109
S.	Some Folks have with curious, &c.	83
	Sing to the Honour of those	88
	See in the East the Master plac'd	124
T.	The Curious Vulgar could never devise	81
	To the Science that Virtue and Art, &c.	102
	'Tis Masonry unites Mankind	119
	To Masonry your Voices raise	125
	Toasts	181
U.	Urania sing the Art divine	130
	Unite, unite your Voices	153
W.	We have no idle Prating	86
	We Brethren Free-Masons let's mark	92
	What though they call us Mason Fools	93
	With Plumb, Level and Square, to work, &c.	98
	When Earth's Foundation first was laid	104
	With Harmony and flowing Wine	115
	Wake the Lute and quivering Strings	133

CONTENTS.

xxiii

W. When Masonry by Heaven's Design	Page 137
With cordial Hearts let's drink a Health	139
Whoever wants Wisdom, must, &c.	141
When the Sun from the East	146
When a Lodge of Free-Masons	150
Y. You People who laugh at Masons, draw near	85
Ye ancient Sons of Tyre	115
PROLOGUES	from 164 to 169
EPILOGUES	from 169 to 174
Solomon's Temple	from 175 to 181

AN ADDITIONAL PROLOGUE,

AND A FEW

MASONS SONGS, &c.

NEVER BEFORE PUBLISHED

FOR THE NEW EDITION OF AHIMAN REZON.

A. PROLOGUE spoken before a Play, &c.	Page 182
A. Free-Mason Anthem	191
G. God caus'd great Lights to shine	190
H. Hence sorrow aunts, you have no Business here	184
How <i>Bennett</i> was made (a Pedlar to Trade)	186
Hail, immortal glorious Science	191
I. In the social Amusements of Life let us live	188
L. <i>Lesbia</i> despairing of Success	190
List of Lodge No. 257.	24
R. Regular Lodges in BELFAST	6
T. There is a Lodge in <i>Skibbereen</i>	185
Toasts	19
Y. Ye Sons of fair Science, impatient to learn	189

A LIST OF LODGE No. 257;

AS TAKEN FROM THE GRAND LODGE'S BOOKS,

20th March, 1782.

AMVAS GRIFFITH, Esq. Past-	James Grant, Esq.
Master and Captain-General	Thos. Woods, Esq.
Mr. James Stewart	Bart. Fuller, Esq.
Mr. Richard Wright	Mr. M. Bolton
Mr. Ben. Edwards	M. Wm. Seeds, Junior Deacon
Capt. Walter Walsh	Mr. Jas. Fulton
Mr. Rich. Simpson, Sec.	Mr. Thos. Sinclair
Wm. Kelly, Esq. High Priest	A. C. Maitland, Esq.
Mr. James Park	Wm. Roberts, Esq.
Ensign Thomas Moffat	Wm. Rought, Esq.
John Brown, Esq. Master	Wm. Brown, Esq.
Mr. Christopher Salmon	Joseph Wrigglesworth, Esq.
Mr. Matt. Garnet	Thos. Banks, Esq.
Capt. David Dunn	Mr. Wm. Stewart
Lt. R. Bradshaw, Junior Ward	Mr. Alex. Montgomery
Capt. John M'Kibbin	Thos. Phelps, Esq.
Mr. Thos. Nicholson	Mr. Wm. Blizzard
Mr. Shem. Thompson	John Sackville Higgins, Esq.
Mr. Ja. Thoburn, Sen. Deacon	Mr. John Hastings
Mr. Robt. Jameson	Samuel Scott, Esq.
Capt. Wm. Ferguson	Mr. James Dinwiddie
Capt. Sam. Piper	Capt. Charles M'Kenzie
Capt. Thos. M'Clellming	Francis Shaw, Esq.
Mr. Val. Joice	Mr. Wm. Lyons
Mr. Allen Staflon	Richard Ford, Esq.
Capt. Wm. Harris	Rev. Jas. Brydon
Mr. Robt. Carlson	T. Lyons, Esq. Senior Warden
Quartermaster, Jrs. M'Cain	Mr. Wm. Magee
Rev. Matt. Garnet, Chaplain	Jas. Lewis, Esq.
Stephen Rice, Esq.	Thos. Sinclair, Senior, Esq.
John Goddard, Esq.	Le. Thos. Andrews
Joseph Wallace, Esq.	Mr. Jas. Bowler
John Wallace, Esq.	Mr. Hugh Hyndman
John Lee, Esq.	John Thompson, Esq.
S. G. Bristow, Esq.	Mr. Geo. Joy
Andrew M'Nevin, Esq.	Jas. Bristow, Esq.
Mr. Michael Thompson	Henry Benion, Esq.
Mr. Sam. Woolley	Mr. Jas. Hyndman
Wm. Jones, Esq.	Wm. Todd Jones, Esq.
John Moore, Esq.	Mr. John Kinlay
Hill Wilson, Esq.	Mr. John Boyle
James Wilson, Esq.	Capt. Thos. Griffith
Robt. Rowan, Esq.	Capt. John Fitzpatrick
Mr. Sam. Ferguson	Charles Crymble, Esq.
John Nixon, Esq.	Arthur Meridith White, Esq.

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 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 even from God himself. Who so especially preserves his own Secrets to himself, never letting any Man know what should happen on the Morrow; nor could the wise Men in Ages past, divine what should befall us in this Age; whereby we may readily discern, that God himself is well pleased with Secrecy. And 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.

B

We

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 all or any one 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 Ephestion and himself, he drew forth his signet which sealed his most private Letters, and without speaking, set it upon Ephestion's Lips ; intimating thereby, that he in whose Bosom a Man buries his Secrets, should have his Lips locked up from revealing them.

Among the rest it may not be disagreeable to the Reader to peruse the following Story, as told by Aulus Gellius in his Attic Nights, and by Macrobius in his Saturnals.

The Senators of Rome, at their usual sitting in the Senate-House, had constituted a Custom among themselves, that each Brother Senator who had a Son, should be admitted with his Father to abide in the Senate-House during their sitting, or depart if Occasion required ; nor was this Favour general, but extended only to Noble-men'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 on 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 meantime. Among the other Nobleman's Sons who had been at this weighty Business,

Business, was that faithful Youth the Son of the grave Papirius, 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) entreated 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 Hour? The virtuous and noble Youth courteously told her that it was a Business not in his Power to reveal, he being in a solemn Manner, commanded to Silence; upon hearing this Answer, her Desires became more earnest in stricter Inquiries into the Case, and nothing but Intelligence thereof could any way content her; so that first by fair Speeches and Intreaties, and with liberal Promises, she endeavoured to break open this poor little Casket of Secrecy; but finding those 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 the stripes more bitter than any Thing beside; comparing his Love to her as his Mother, with the Duty he owed to his Father; the one mighty, but the other impulsive; he lays her and her fond Conceits 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 casting in Question a Case so impertinent; for except the Wives of

the Senators be admitted to consult thereon, there can be no Hope of a Conclusion : I speak this but out of my young Apprehension, for I know their Gravity may easily confound me, and yet, whether Nature or Duty so instruct me, I cannot tell ; but to them it seems necessary, for the Increase of People, and for the Public good, that every Senator should be allowed two Wives, or otherwise, their Wives two Husbands ; I shall hardly under one Roof call two Men by the Name of Father ; I had rather call two Women by the Name of Mother. This is the Question, Mother ; and to-morrow it must have Determination.

The Mother hearing this, and his seeming Unwillingness to reveal it, took it for infallible truth ; her Blood was 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 requires : 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 assenbled ; and though (some falsely say) that a Parliament of Women are very seldom governed by one Speaker, yet this Affair being so urgent, the Haste, as pertinent, and the Case (on their Behalf) merely indulgent, the revealing Woman must prolocute for herself and the rest. And the next Morning such a Din was at the Senate-Door, for Admission to sit with their Husbands in this wondrous Consultation, as if all Rome had been in an Up-roar. Their minds must not be known before they have Audience ;

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 thenceforward they should bring their Sons no more into the Senate ; only young Papirius, who was freely accepted, and his Secrecy and discreet Policy not only applauded, but himself with Titles of Honour, dignified and rewarded.

Nor should we forget the faithful Anaxarchus (as related by Pliny, in his seventh Book and twenty-third Chapter) who was taken in order to force his Secrets from him, bit his Tongue in the midst between his Teeth, and afterwards threw it in the Tyrant's Face.

The Athenians had a Statue of Brass, which they bowed to ; the Figure was made without a Tongue, to declare Secrecy thereby.

Likewise the Egyptians worshipped Harpocrates, the God of silence ; for which reason he is always pictured holding his Finger on his Mouth.

The Romans had a Goddess of silence named Angerona, who 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 entrusted 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 conformation thereof, he says, that King Darius being vanquished by Alexander, had made his Escape so far as to hide himself where he thought he might rest secure ; no Tortures whatsoever, or liberal Promises of Recompence, could prevail with the faithful Brethren that knew it, or compel them to disclose it to any Person ; and furthermore says, that no man ought to commit any Matter of Consequence to him that cannot truly keep a Secret.

Horace, 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 ; he furthermore says, that he who discovers Secrets is a Traitor, and

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, have 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 Pierceness 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 ;
 Nor the red Arm of angry Jove,
 That flings the Thunder from the Sky,
 And gives it Rage to roar, and Strength to fly.
 Should the whole Frame of nature round him break,
 In ruin and Confusion hurl'd ;
 He unconcern'd would hear the mighty Crack,
 And stand secure amidst a falling World.

Therefore I am of Opinion, that if Secrecy and Silence be duly considered, they will be found most necessary to qualify a Man for any Business of Importance ; if this be granted, I am confident that no Man will dare to dispute that Free-Masons are superior to all other Men, in concealing their Secrets, from Times immemorable ; 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 present Bounds of true Religion, Morality and Virtue; for such are the Precepts of this Royal Art, that if those who have the Honour of being Members thereof would but live according to the true Principles of the Ancient Craft, every Man that is endowed with the least spark of Honour or Honesty, must of course approve their Actions, and consequently endeavour to follow their Steps. And although very few or none of the Brethren arrive to the Sublimity and beautiful Contrivance of *Hiram Abif*; yet the very Enemies of Free-Masonry must own, that it is the most renowned Society that ever was, is now, or (perhaps) ever will be upon earth. The following true Description of the Royal Art, will clearly shew its great Use to Mankind.

THE EXCELLENCY OF MASONRY DESCRIBED.

A frightful Desert still the World had been,
 And Views of Horror had disgrac'd the Scene;
 Inclement Seasons had destroy'd Mankind,
 With Dog-star's Heat and Winter's freezing Wind;
 The lawless Savage would despotic reign,
 And dye with Crimson Gore the verdant Plain,
 The World had yielded to successive Foes,
 Without those Arts which Masonry bestows.

'Twas Masonry that gave the Ark its Form,
 Which sav'd the Righteous from the gath'ring Storm.
 When

When Vice's Sons were plung'd beneath the Tide,
 The Mason's Ark triumphantly did ride
 O'er surging Waves; nor car'd they where it steer'd.
 Till Floods abated, and dry Land appear'd.
 On Mount Arrarat then the Ark did rest,
 Of only four most holy Men possess'd.
 The Masons there did of their own Accord,
 Erect an Altar to the Heav'nly Lord:
 Return'd their Thanks with offering Sacrifice,
 Which pleas'd the great JEHOVAH, who then cries;
 "Ne'er will I curse the fertile Ground again,
 "The foaming Billows raise, nor swell the Main.
 "But on Mankind this Blessing I'll bestow,
 "A proper Time when they their Seed may sow:
 "The Harvest to rejoice the lab'ring Swains,
 "And fruitful Crops to Recompence their Pains.
 "Nights, Days and Seasons, shall surround this Ball;
 "Nor shall they cease until the End of all.
 "This sacred Promise to confirm more clear,
 "My Rainbow in the Clouds shall now appear."

JEHOVAH spoke;—observant Atoms flow,
 And rush together to compose the Bow.
 Man saw the wond'rous Scene, and did rejoice,
 Firmly relying on his Maker's Voice.

Of all the Arts to benefit Mankind,
 T' improve the Judgment and exalt the Mind,
 What Art can with Free-Masonry contend,
 Religion's Advocate, and Virtue's Friend!
 No art was e'er so much by God approv'd,
 As Masonry in David whom he lov'd.
 When at Moriah, God appear'd to Man,
 And gave the Prince the sacred Templé's Plan;
 That Charge his Son * did afterwards fulfil,
 By Tyre's great Aid, and Hiram's wondrous Skill.

By

* *Solomon.*

By Mason's Art, aspiring Domes appear
 To strike the Eye and captivate the Ear.
 By Mason's Art, the injurious Tongue doth fall
 Before the Throne when awful Silence call,
 By Mason's Art, the fribbling, foppish Afs
 (Mankind's Disgrace, and Sport of every Laſs!)
 Soon quits his Folly, and much wiſer grown,
 Looks on himſelf as one before unknown.

Hail, noble Art ! thou precious boon of Heav'n !
 'To civilize Mankind, in Bounty giv'n.
 'Tis thine to raiſe the Genius, mend the Soul,
 And ſhew thy Pow'r, from Indus to the Pole.
 By thee inſtructed, Men obey the Laws,
 And nobly act in Honour's glorious Cauſe.
 Ev'n bright eyed Virtue marches in thy Train,
 Augments thy Joy, and mitigates thy Pain.
 Within thy Pale, the willing Muſes ſtray,
 Diſcloſe their Riches, and their Charms diſplay.
 Compaſſion too hath rear'd her ſocial Throne,
 Melts at each Woe, and ſighs at ev'ry Groan.
 Aſtraa now, from dire Contagion free,
 Hath left the Skies, and fix't her Throne with thee.
 By thee inſpir'd, Hibernia's Sons advance,
 Uprear the Sword, and point the glitt'ring Lance,
 Againſt the Foe with martial Ardour run,
 And take that Vengeance which they ſeek to ſhun.

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 mi-
 ſerable, others very great Knaves, and a Number of ig-
 norant, illiterate, ſtupid Fools of the Society ; or at leaſt
 would endeavour to make the World believe ſo. This
 ſhall be duly conſidered, and answered in its proper place
 hereafter.

hereafter. In the mean Time I am well assured, that none but Strangers to the Craft, and ungenerous Enemies to good Society, will doubt the Veracity of what is here inserted concerning Free-Masonry. And for further Satisfaction to my Female Readers, and such of the Male Sex as have not the Honour of being initiated into the Mystery, I here beg Leave to treat of the Principles of the Craft (so far as comes under the Limitation of my Pen) which I hope will meet with a just Admiration, because they are founded upon Religion, Morality, Brotherly-Love, and Good-Fellowship.

A Mason is obliged, by his Tenure to believe firmly in the true Worship of the Eternal God, as well as in all those sacred Records which the Dignitaries and Fathers of the Church have compiled and published for the 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 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 divest no Man of his Honour, yet does the Craft admit, that strictly to pursue the Paths of Virtue, whereby a clear Conscience may be preserved, is the only Method to make any Man noble.

A Mason is to be so far benevolent, as never to shut his Ear unkindly to the Complaints of wretched Poverty; but when a Brother is oppressed by Want, he is, in a peculiar Manner to listen to his Sufferings with Attention; in Consequence of which, Pity must flow from his Breast, and Relief without Prejudice, according to his Capacity.

A Mason

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 Ancient Mason: Which Qualifications I humbly hope they will possess to the End of Time; and I dare venture to say, that every true Brother will join with me in, *Amen*.

The Benefits arising from a strict Observance of the Principles of the Craft, are so apparent, that I must believe every good Man would be fond to profess and practise the same; because those Principles tend to promote the Happiness of Life, as they are founded on the Basis of Wisdom and Virtue.

In the first Place; our Privileges and Instructions, when rightly made Use of, are not only productive of our Welfare on this Side of the Grave, but even our eternal Happiness hereafter.

For the Craft is founded on so solid a Basis that it will never admit Blasphemy, Lewdness, Swearing, Evil-Plotting, or Controversy; and though they are not all of the same Opinion in Matters of Faith, yet they are ever in one Mind in Matters of Masonry; that is, to labour justly, not to eat any Man's Bread for Nought, but to the utmost of our Capacity, to love and serve each other, as 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 out Bread with the industrious Poor, and to put the misguided Traveller into his Way, are Qualifications inherent in the Craft, and suitable to its Dignity, and such as the worthy Members of that great Body have at all Times strove with indefatigable Pains to accomplish.

These and such like Benefits, arising from a strict observance of the Principles of the Craft, (as Numbers of Brethren have lately experienced) if duly considered, will be found not only to equal, but to exceed any Society in Being.

If so, the worthy Members of this great and most useful Society, can never be too careful in the Election of Members; I mean, a thorough Knowledge of the Character and Circumstances of a Candidate that begs to be initiated into the Mystery of Free-Masonry.

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 maintainance 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, (though perhaps of a good and moral Reputation) nor allowed to share the Benefits of our ancient and noble Institution, unless he was endued with such Skill in Masonry, as he might thereby be able to improve the Art, either in Plan or Workmanship; or
had

had such an Affluence of Fortune as should enable him to employ, honour, and protect the Craftsman.

I would not be understood, by this, to mean that no reputable Tradesman 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 Occupations and injure their poor Families, who imagine they have a just Cause to pour out all their Exclamation, and Invectives against the whole Body of Free-Masonry, without considering or knowing that our Constitutions and Principles are quite opposite to such base Proceedings.

Here I think it necessary to put in a Word of Advice to some who may have an Inclination to become Members of this ancient and honourable Society: First, they are to understand that no Man can be made a regular Free-

* That is, Men excluded from their Lodges for Mildemeanours, &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 Land-marks; therefore all Ventrallors, &c. ought to be very cautious of entertaining such, from whom neither benefit nor credit can be expected. See New Regulation VIII.

Free-Mason, but such as is free from Bondage, of mature Age, upright in Body and Limbs, and endued with the necessary Senses of a Man : This has been the general Custom of Masons in all Ages and Nations, throughout the known World.

To this I beg leave to add a Word or two : The Persons to whom I know speak, are men of some Education, and an honest Character ; but in low Circumstances ; I say, let them first consider their Income and Family, and know that Free-Masonry requires Ability, Attendance, and a good Appearance, to maintain and support its ancient and honourable Grandeur. I could say a great deal more on this Point, but I think the Regulations are sufficient, and therefore refer the Reader to the Perusal of them.

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, and, by their wise and ancient Dictates, may learn to despise the over-covetous,

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 have 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 to 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, or mention any Dispute or Controversy about Religion or Politics; nor force any Brother to eat, drink or stay against his Inclination; nor do nor say any Thing that may be offensive, or hinder a free and innocent Conversation; lest 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

plicity 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, 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 Masonry, and much to their own Honour: But for further Satisfaction to my Readers in general, I shall here insert the old Charges of Free and Accepted Masons.

THE OLD CHARGES OF THE FREE AND ACCEPTED MASONS.

CHARGE I.—CONCERNING GOD AND RELIGION.

A MASON is obliged, by his Tenure, to observe the moral Law as a true NOACHIDA*; and if he rightly understands

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

understands the Craft, he will never be a stupid Atheist, nor an irreligious Libertine, nor act against Conscience.

In ancient Times the Christian Masons were charged to comply with the Christian Usages of each Country where they travelled or worked ; being found in all Nations, even of divers Religions.

They are generally charged to adhere to that Religion in which all Men agree, (leaving each Brother 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 Centre of their Union, and the happy Means of conciliating Persons that otherwise must have remained at a perpetual Distance.

CHARGE 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, who ever 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 indefeafible.

CHARGE III.—CONCERNING A LODGE,

A LODGE is a Place where Masons meet to work in ; hence the Assembly, or organized Body of Free-Masons,

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 Bondman) of mature Age, and of good Report ; hale and sound, not deformed or dismembered, at the Time of their making ; but no Woman, no Eunuch.

When Men of Quality, Eminence, Wealth, and Learning, apply to be made, they are to be respectfully accepted after due Examination ; for such often prove good Lords (or Founders) of Work, and will not employ Cowans, when true Masons can be had ; they also make the best Officers of Lodges, and the best Designers, to the Honour and Strength of the Lodge ; nay, from among them the Fraternity can have a Noble GRAND-MASTER ; but those Brethren are equally subject to the Charges, and Regulations, except in what more immediately concerns Operative Masons.

CHARGE IV.—OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

ALL Preferment 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,

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 Warden's 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, though never Masters nor Wardens of Lodges before may be constituted Master and Wardens of that new Lodge.

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

CHARGE 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

The Master and the Masons shall faithfully finish the Lord's Work, whether Task or Journey; nor shall they take the Work at Task, which hath been accustomed to Journey.

None shall shew 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.

CHARGE VI.—CONCERNING MASON'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 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

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 Ahasuerus) nor hinder him from going Home when he pleases ; for though after Lodge-Hours you are like other Men, yet the Blame of your Excess may be thrown upon the Fraternity, though unjustly.

3. *Behaviour at Meeting without Strangers, 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 should become his Due afterwards ; nay, it rather adds to his Respect, teaching us to give Honour to whom it is due, especially

cially to a noble or eminent Brother, whom we should distinguish from all of his Rank and Station, and serve him readily, according to our Ability.

4. *Behaviour in the Presence of Strangers, not Masons.*

You must be cautious in your Words, Carriage, and Motions, so that the most penetrating Stranger may not be able to discover what is not proper to be intimated; and the impertinent or ensnaring Questions, or ignorant Discourse of Strangers, must be prudently managed by Free-Masons.

5. *Behaviour at Home, in your Neighbourhood.*

Masons ought to be moral Men, as above charged; consequently good Husbands, good Parents, good Sons, and good Neighbours; not staying too long from Home, and avoiding all Excess; yet wise Men too, for certain Reasons known to them.

6. *Behaviour towards a foreign Brother, or Stranger.*

You are cautiously to examine him, as Prudence shall direct you, that you may not be imposed on by a Pretender, whom you are to reject with Derision, and beware of giving him any Hints; but if you discover him to be true and faithful, you are to respect him as a Brother, and if in Want, you are to relieve him if you can, or else direct him how he may be relieved: You must employ him if you can, or else recommend him to be employed; but you are not charged to do beyond your Ability.

7. *Behaviour behind a Brother's back, as well as before his Face.*

Free and Accepted Masons have ever been charged to avoid all Manner of Slandering and backbiting of true and faithful Brethren, or talking disrespectfully of a Brother's Performance or Person, and all Malice or unjust Resentment; nay, you must not suffer any others to reproach an honest Brother, but defend his Character as far as is consistent with Honour, Safety, and Prudence; though no farther.

CHARGE

CHARGE VII.—CONCERNING LAW-SUITS.

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 Masters, 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 may it be.

All these Charges you are to observe, and also those that shall be communicated to you in a Way that cannot be written.

A SHORT CHARGE TO A NEW ADMITTED MASON.

BROTHER,

YOU are now admitted (by the unanimous Consent of our Lodge) a Fellow of our most ancient and honourable Society ; ancient, as having subsisted from Time immemorial ; and honourable, as tending in every

C

Particular

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, 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 Cement 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

some Reluctance, than to extort it : He is to be a Man of Benevolence and Charity, not sitting 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, lest 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, lest by his misconduct at any Time, the Lodge should pass under some evil Imputations.

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

C 2

THE

* 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 By-laws of his Lodge, which he is strictly and constantly to obey ; for the Attendance and Dues of one Lodge, can never prejudice either him or his Family.

THE ANCIENT MANNER OF CONSTITUTING
A LODGE.

A NEW Lodge, for avoiding many Irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or, in the Grand Master's Absence, the Deputy acts for his Worship, the Senior Grand Warden as Deputy, the junior Grand Warden as the Senior, and the present Master of a Lodge as the junior: Or if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to act as Grand Wardens, *pro tempore*.

The Lodge being opened and the Candidates, or new Master and Wardens, being yet among the Fellow-Crafts, the Grand Master shall ask his Deputy if he has examined them, and whether he finds the Master well skilled in the noble Science and the royal Art, and duly instructed in our Mysteries, &c. the Deputy answering in the affirmative, shall (by the Grand Master's Order) take the Candidate from among the 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

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) signifying 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 Manner and due Form, install him in his proper Place.

In like Manner the new Master shall call forth his junior Warden, who shall be a Master-Mason, and presented (as above) to the junior Grand Warden, or some other 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.

PRAYERS USED IN LODGES.

A PRAYER SAID AT THE OPENING OF THE LODGE, &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

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 wast pleased to save the Seed of thy Beloved ; number us not among those that know thy Statutes, nor the divine Mysteries of the secret Cabbala.

But grant we beseech thee, that the Ruler of this Lodge may be endued with Knowledge and Wisdom, to instruct us and explain his secret Mysteries, as our holy Brother 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 his holy mystery, pure and undefiled unto our Lives End. Amen, Lord.

C 4

A PRAYER

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

God not only delivered the law to Moses on mount Sinai, but the explanation of it likewise : When Moses came down from the mount and entered into his tent, Aaron went to visit him ; and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them ; after this Aaron placed himself at the right-hand of Moses, and Eleazar and Ithamar (the sons of Aaron) were admitted, to whom Moses repeated what he had just before told to Aaron ; these being seated, the one on the right-hand, the other on the left-hand of Moses ; the seventy Elders of Israel, who composed the Sanhedrim, came in ; and Moses again declared the same laws to them, with the 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 explanation of them ; these he thought it sufficient to trust to the memories of the above-mentioned 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 MASONS.

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 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 to be a true and faithful Brother among us: Endue him with 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.*

AHABATH

* AHABATH O'LAM;

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 Fathers Sake who trusted in thee, to whom thou didst teach the Statutes of Life, that they might do after the Statutes of thy good Pleasure with a perfect Heart; so be thou merciful unto us, O our Father; merciful Father, that sheweth mercy, have mercy upon us, we beseech thee, and put Understanding into our Hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the Words of the Doctrine of thy Law in Love, and enlighten our Eyes in thy Commandments, and cause our Hearts to cleave to thy Law, and unite them in the Love and Fear of thy Name; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in the Holy Ghost, 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 hast 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.

C 5.

Having

* See Doctor Wooten, on the Mishna.

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 Free-Masonry) I cannot forbear giving a Hint of a certain evil Designer, who has made a Trade thereof for some Time past, and has drawn in a Number of worthy honest Men, and made them believe that he and his Assistants truly taught them all and every Part of the above-named 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, Dr. Fifeild D'Assigny, printed in the Year 1744. "Some of the Fraternity" (says he) have expressed an Uneasiness at this Matter "being kept a Secret from them, (since they had already "passed through the usual Degrees of Probation) I cannot help being of Opinion, that they have no right "to any such Benefit until they make a proper Application, and are received with due Formality; "and as it is an organized Body of Men who have passed "the Chair, and given undeniable Proofs of their Skill "in Architecture, it cannot be treated with too much "Reverence; and more especially since the Characters "of the present Members of that particular Lodge are "untainted, and their Behaviour judicious and unexceptionable;

“ ceptionable ; so that there cannot be the least Hinge
 “ to hang a Doubt on, but that they are most excellent
 “ Masons.”

The Respect I have for the very Name of Free-Mason, is sufficient to make me conceal the Name of the Person here pointed at ; and instead of exposing him, or stigmatizing him with a Name he justly deserves, I earnestly wish that God may guide him back, out of his present Labyrinth of Darkness to the true Light of Masonry ; which is Truth, Charity, and Justice.

I make no Manner of Doubt, but that this will reach the Hands of the Person aimed at ; and as my Intention is rather to reform than offend, I hope he will answer my Expectation, in laying aside such Evils as may bring Dishonour to the Craft and himself ; and I assure him (upon the Honour of a Mason) I have no evil Design against him, no more than Hesiod had against his Brother Peres, when he wrote the following advice.

O Peres, foolish Peres, bow thine Ear
 To the good Counsels of a Soul sincere ;
 To Wickedness the Road is quickly found,
 Short in the Way, and on an easy Ground ;
 The Paths of Virtue must be reach'd by Toil,
 Arduous and long, and on a rugged Soil ;
 Thorny the Gate, but when the Top you gain,
 Fair is the future, and the Prospect plain :
 Far does the MAN all other MEN excel,
 Who from his Wisdom, thinks in all things well ;
 Wisely considering, to himself a Friend,
 All for the present best and for the End ;
 Nor is the MAN without his Share of Praise,
 Who well the dictates of the Wise obeys ;
 But he that is not wise himself, nor can
 Hearken to Wisdom, is a useless MAN.

THE GENERAL REGULATIONS

OF THE

FREE AND ACCEPTED MASONS.

Old Regulations.

New Regulations.

I.

THE 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 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.

I.

THAT is only when the Grand Wardens are absent, for the Grand Master cannot deprive them of their Office without 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 (to cure some Irregularities) 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 Neck, and white Leather Aprons with blue Silk, which Sort of Aprons may also be worn by former Grand-Officers.

* 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 some other Brother by Appointment of the Master, shall keep a Book containing their By-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,*

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.

III. If a particular Lodge remove to a new Place for their stated Meeting, the Officers will immediately signify the same to the Grand Secretary.

The Precedency of Lodges is grounded on the Seniority of their Constitution;

IV. No Brother shall belong to more than one Lodge within the Bills of mortality, (though he may

Old Regulations.

nor any Man under the Age of twenty-five Years, (who must also be his own Master) unless by a Dispensation from the Grand Master.

V. *No Man can be accepted a Member of a particular Lodge without previous Notice one Month before given to the Lodge, in Order to make due Inquiry into the Reputation and Capacity of the Candidate, unless by a*

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 Lodge are the best Judges of*

New Regulations.

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, 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 to, 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.

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.

New Regulations.

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. Every new Brother, at his Entry, is decently to clothe the Lodge, that is all the Brethren present, and to deposit 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 By-Laws of that particular Lodge, 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.

VII. See this explained 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. No Set or Number of Brethren shall withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted Members of, unless the Lodge become too numerous ; nor even then, without

VIII. Every Brother concerned in making Masons clandestinely, shall not be allowed to visit any Lodge till he has made due Submission even though the Brother so admitted, may be allowed.

Old Regulations.

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 obtain the Grand Master's Warrant to join in forming a new Lodge, to be regularly constituted in good Time.

If any Set or Number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren: duly formed, nor approve of their Acts and Deeds; but must treat them as Rebels, until they humble themselves as the Grand Master shall in his prudence direct, 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.

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 Brother form a Lodge without Leave, and shall irregularly make 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 successively, and not keep up to the Rules and Orders of the Grand Lodge, its Number and Place shall be erased or 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 Precedency, and submit to a new Constitution.

Seeing that some extraneous Brothers have been lately made in a clandestine Manner; that is in no regular Lodge, nor by any Authority or Dispensation from

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.

Old Regulations.

IX. *But if any Brother so far misbehave himself, as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in that Lodge formed ; and if he will not refrain his Imprudence, nor obediently submit to the Advice of his Brethren, he shall be dealt with according to the By-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 Regulations.

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 shall be ' removed without the Ma- ' ster's Knowledge, that no ' Motion be made for re- ' moving in the Master's ' Absence, and that if the ' Motion be seconded, or ' thirded, the Master shall ' order Summonses to every ' individual Member speci- ' fying the Business, and ap- ' pointing a Day for hear- ' ing 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 Minority con- ' sists of full two-thirds of the Members present.'

But if the Master refuse to direct such Summonses, either of the Wardens may do it ; and if the Master neglects to attend on the Day fixed, the Warden may preside

preside in determining the Affair, in the Manner prescribed; but they shall not, in the Master'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 Wardens, shall send Notice to the Secretary of the Grand Lodge, for the publishing the same at the next Grand Lodge.

Old Regulations.

X. *The Majority of every particular Lodge, when congregated (not else) shall have Privilege of giving Instructions to their Master and Wardens before the Meeting of the Grand Chapter, because the said Officers are their Representatives, and are supposed to speak the Sentiments of their Brethren at the said Grand Lodge.*

XI. *All particular Lodges are to observe the Usage 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*

XII. *The Grand Lodge consists of and is formed by the Master and Wardens of all the particular Lodges upon*

New Regulations.

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 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 re-

Old Regulations.

Record, with the Grand Master at their Head, the Deputy on his Left-hand, and the Grand Wardens in their Places.

They must have their quarterly Communications, or monthly Meetings and Adjournments, as often as Occasion requires, in some convenient Place, as the 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 Lodge have 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 their Fraternity in

New Regulations.

regularly constituted and registered.

All who have been or shall be Grand Masters, shall be Members of, and vote in all Grand Lodges.

All who have been or shall be Deputy Grand Masters, shall be Members of, and Vote in all Grand Lodges.

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 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 Jewels and Cloathing, to supply his Room and support the Honour of His Lodge.

XIII. What Business cannot be transacted at one Lodge may be referred to

Old Regulations.

general or particular Lodges, or single Brothers, are separately and maturely to be discoursed of.

1. *Apprentices must be admitted Fellow-Crafts and Masters only here, unless by a Dispensation from the Grand Master.*

2. *Here also all Differences that cannot be made up, or accomodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any Brother thinks himself aggrieved by the Decision, he may appeal to the Grand Lodge next ensuing, and leave his Appeal in Writing, with the Grand*

Master, the Deputy, or Grand Wardens.

New Regulations.

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 and Appeals shall be heard on the annual Grand Lodge or Festival Day; nor shall any Business be transacted that tends to interrupt the Harmony of the Assembly, but all shall be referred to the next Grand Lodge.

OLD REGULATIONS.

3. 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 Grand Lodge that are proper to be written.

5. The Grand Lodge shall consider of the most prudent and effectual Method of collecting, and disposing of

OLD REGULATIONS.

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, until it be agreed by all the Lodges (in a new Regulation*) to carry in the Charity collected by them to the Grand Lodge, at their quarterly or annual Communication, in Order to make a common Stock for the more handsome Relief of poor Brethren.

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 disburse 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, though 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 being allowed or commanded.

11. The

* See this explained in the Regulation of Charity.

OLD REGULATIONS.

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 those 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.

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 Free-Mason, shall take the Chair and preside as Grand Master, pro tempore, and shall be vested with all the Honour and Power for the Time being, provided there is no Brother present that has been Grand Master or Deputy formerly; for the last former Grand Master or Deputy in Company takes place of Right in the Absence of the Grand Master or Deputy.*

New Regulations.

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 had 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

Warden in Company ; and if no former Grand Officer be found, then the oldest Free-Mason who is now the Master of a Lodge.

But to avoid Disputes, the Grand Master usually gives a particular Commission under his Hand and Seal of Office, countersigned 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.

Old Regulations.

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-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 complete.*

New Regulations.

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 have ordered 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 as Grand Wardens, *pro tempore*.

Old Regulations.

New Regulations.

XVI. 1. *The Grand Wardens, or any others, are first to advise with the Deputy about the Affairs of the Lodges of private single Bro-*

thers, and are not to apply to the Grand Master without the Knowledge of the Deputy, unless he refuse his Concurrence.

2. *In which Case, or in Case of any Difference of Sentiment between the Deputy and Grand Wardens, or other Brothers, both Parties are to go to the Grand Master by Consent; who, by Virtue of his great Authority and Power, can easily decide the Controversy, and make up the Difference.*

3. *The Grand Master should not receive any private Intimations of Business concerning Masons and Masonry, but from his Deputy*

first, except in such Cases as his Worship can easily judge of; and if the Application to the Grand Master be irregular, his Worship can order the Grand Wardens, or any so applying, to wait upon the Deputy, who is speedily to prepare the Business, and lay it orderly before his Worship.

XVI. 1. This was intended for the Ease of the Grand Master, and for the Honour of the Deputy.

2. No such Case happened in our Time, and all Grand Masters have governed more by Love than Power.

3. No irregular Applications have been made (in our Time) to the Grand Master.

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*

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

Old Regulations.

Warden of a particular Lodge; but as soon as any of them has discharged his public Office, he returns to that Post or Station in his particular Lodge, from which he was called to officiate.

New Regulations.

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 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*

3. *For the Grand Master, if he is uneasy, may call a Grand Lodge, on Purpose to lay the Case before them for their Advice and Concurrence.*

And if the Members of the Grand Lodge cannot reconcile the Grand Master with his Deputy or Wardens, they are to allow the Grand Master to discharge his Deputy or Wardens, and to chuse another Deputy immediately, and the same Grand Lodge, in that Case, shall forthwith chuse other Grand Wardens, so that Harmony and Peace may be preserved.

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 Master 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.

Old Regulations.

New Regulations.

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.

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

XX. *The Grand Master, with his Deputy, Grand Wardens, and Secretary, shall at least once go round and visit all the Lodges about Town, during his Mastership.*

XX. Or else he shall send his Grand Officers to visit the Lodges: This old and laudable Practice often renders a Deputy necessary: When he visits them, the senior Grand Warden acts as Deputy, the junior as the senior, as above; or if both or any of them be 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 Places at too great a Distance from the Grand Lodge, and in such Case, some faithful Brother who has passed the Chair, &c. shall have a proper Deputation, &c. 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 Master-*

XXI. Upon such a Vacancy, if no former Grand

Old Regulations.

ship, or by Sicknefs, or by being beyond Sea, or any other Way be rendered incapable of difcharging 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 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 Master the present Master of a Lodge.

New Regulations.

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. *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 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.*

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 a Place of their own; but none but the Members of the Grand Lodge are admitted within the Doors during the Election of Grand Officers.

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.

Old Regulations.

XXII. *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 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

OF

MASONS!

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.

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 Evangelist's Day, in order to inquire 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.

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 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*

New Regulations.

XXIV. 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 Lord (as before) having constantly approved of the Grand Master's Choice; and my Reason for inserting it is, lest any Brother (acquainted with the old Constitutions) should think the omitting it a Defection.

XXV. 1. A Deputy was always needful when the Grand Master was nobly born, and this old Regulation has been always practised in our Time.

D 3

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

Master (either the last or a new one) who shall also be proclaimed, saluted, and congratulated in due Form.

Old Regulations.

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.*

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. *That if the Brother whom the present Grand Master shall nominate for his Successor (or whom the Grand Lodge shall chuse by Ballot, as above) be out of Town, and has returned his Answer, that he will accept of the Office of Grand Master, he shall be proclaimed, as before in old 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.*

XXVI. The Proxy must be either the last or former Grand Master (as the Duke of Richmond was for Lord Paisly) or else a very reputable Brother, as Lord Southwell was for the Earl of Strathmore.

But the Grand Installation is not performed until the real new Grand Master is present.

Nor is the new Deputy, nor the Grand Wardens, allowed Proxies when appointed.

XXVII. *Every Grand Lodge has an inherent Power*

XXVII. All the Alterations or new Regulations

Old Regulations.

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 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.

End of Old Regulations.

New Regulations.

above written, are only for mending 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 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.

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 Treafurer and Secretary, the Maſters and Wardens of all regular Lodges, except a Brother 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 Hammer (always to be repeated by the ſenior Grand Warden) there ſhall be a general ſilence, and that he

D 4

who

NEW REGULATIONS.

who breaks Silence, without leave from the Chair, shall be publicly reprimanded.

3. That under the same Penalty every Brother shall keep his Seat, and keep strict Silence whenever the Grand Master or Deputy shall think fit to rise from the Chair, and call *To Order*.

4. That in the Grand Lodge every Member shall keep in his Seat (according to the Number of his Lodge) and not move about from Place to Place during the Communication, except the Grand Wardens, as having more immediately the Care of the Grand Lodge.

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

6. Every one that speaks shall rise and keep standing, addressing himself (in proper Manner) to the Chair; nor shall any presume to interrupt him, under the aforesaid Penalty; unless the Grand Master find him wandering from the Point in Hand, shall think fit to reduce him to Order; for then the said Speaker shall sit down: But, after he has been set right, he may again proceed if he pleases.

7. If in the Grand Lodge, any Member is twice called to Order at any one Assembly, for transgressing these Rules, and is guilty of a third Offence of the same Nature, the Chair shall peremptorily order him to quit the Lodge Room for that Night.

8. That whoever shall be so rude as to hiss at any Brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a Member of any Grand Lodge for the future, till another Time he publicly owns his Fault, and his Grace be granted.

9 No

NEW REGULATIONS.

9. No Motion for a new Regulation, or for the Continuance and 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 publicly, 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 are so unequal as to render the counting them useless.

Nor should any other Kind of Division ever be admitted among Free-Masons.

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,

gulations, (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, when our Right Worshipful and Right Hon. Brother WILLIAM STEWART, Lord Viscount *Mountjoy* (now Earl of *Blessington*) was Grand Master.

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.

THE REGULATIONS FOR CHARITY, AS PRACTISED IN IRELAND, AND BY YORK MASONS IN ENGLAND.

Irish Regulations.

I.

THAT the Committee shall be, and consist of the Grand Master, the Deputy Grand Master, and Grand Wardens, and all former Grand Officers; the Treasurer and Secretary, with the Master of every regular Lodge in the City of Dublin for the Time being.

to be given to distressed Brethren, as their Necessity may appear, and prudence may direct.

York Regulations.

I.

ALL present and former Grand Officers, Treasurer, and Secretary, with the Masters of eight regular Lodges, who are summoned and obliged to attend in their Turns; the Method is four of the oldest, and four of the youngest Masters are summoned monthly to hear all the Petitions, &c. and to order such Relief

Irisb Regulations.

York Regulations.

II. That all Collections, Contributions, and other Charitable Sum or Sums of

II. *This is punctually practised here.*

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 Secretary; or the Grand Officer or Master then presiding in the Chair.

III. That neither the Treasurer or any other Person whatever, shall give or

III. *This is likewise practised here.*

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 whatsoever, be introduced or read in this Committee.

IV. *The same observed here.*

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

V. *Registered Masons; who have contributed for six Months, and a Member of a Regular Lodge during that Time, are heard and considered, &c and Sojourners, or travelling Masons are relieved by private Collections not out of the Fund.*

D. 6.

Irish Regulations.

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 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 Support, as they shall judge most necessary.

York Regulations.

All Petitions or Recommendations shall be signed by some Master or Warden of a particular Lodge, to whom the Petitioner is personally known, 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 Debates but the Grand Officers, Treasurer, and Secretary, and the eight 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.*

Irisb Regulations.

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 making, shall be qualified to receive any Assistance therefrom.

IX. That this Committee of Charity may resolve itself into a Committee of 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.

York Regulations.

VII. *This is left to the Discretion of the Steward's Lodge.*

VIII. *This Regulation is observed by the York Masons, and it is firmly hoped it will be always continued.*

IX. *The Steward's Lodge have full Power and Authority to hear and 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 Steward's Lodge shall be audibly read before all the Free-Masons then present.*

Irisb Regulations.

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 of the Grand Lodge, where all the preceding 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 him that shall then preside in the Chair, two Votes, if Occasion require.

End of the Irisb and York Masons Regulations.

York Regulations.

X. *The Steward's Lodge meet on the third Wednesday in each Kalendar Month, &c. or sooner, if the Grand Lodge give Orders for so doing.*

XI. *For the speedy Relief of distressed Brethren, &c. three of the eight 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.*

RULES

RULES, ORDERS,

AND

REGULATIONS,

For the Better Government of the most Ancient and Honourable Fraternity of Free and Accepted Masons of the Kingdom of Ireland; approved by the Grand Lodge in full Meeting, the third Day of November, 1768.

Right Hon. Earl of CAVAN, Grand Master,
 GEORGE HART, Esq. Deputy Grand Master,
 JOHN LATOUCHE, Esq. Senior Grand Warden,
 JOHN JONES, Esq. Junior Grand Warden,
 CHARLES VALENCY, Esq. Grand Secretary,
 HOLT WARING, Esq. Grand Treasurer.

I. THE Members of the Grand Master's Lodge, the Masters and Wardens of all the Lodges in Ireland, shall meet at the Grand Lodge the first Thursday of every Month, at seven o'Clock in the Evening, or as often and at all Times when summoned by Order of the Grand Master.

II. No Lodge shall be countenanced, or looked upon as a regular Lodge without having obtained a Warrant, and the Master and Wardens having become Members of the Grand Lodge; Masters and Wardens of Country Lodges, when not in Town, to be excused from attending.

III. If at a Meeting of the Grand Lodge, the Grand Master, his Deputy, the Grand Officers and all the Members of the Grand Master's Lodge be absent, then,
 the

the Chair shall be filled by the Majority of Voices of the Members then present, and the Wardens' Chairs shall be filled by two Masters in like Manner.

IV. Every Brother that shall curse, swear, or speak indecently or disrespectfully in the Grand Lodge, shall, for every such Offence, immediately pay Sixpence to the Poor-Box of the Grand Lodge.

V. All Dues, Forfeitures and Fines, shall be paid off the first Thursday in June and December.

VI. No Brother shall sit in the Grand Lodge, except the present and past Grand Officers, the Members of the Grand Master's Lodge, the Masters and Wardens of the regular Lodges in Ireland, and the Treasurer of the Charitable Loan for the Time being, without a Dispensation from the Chair for that Purpose; but if the Master and Wardens be sick, or in the Country, a Proxy, (provided he be a past Officer of the Station he represents) shall be admitted.

VII. The Master and Wardens of Country Lodges shall not take their Places in the Grand Lodge, if there be any Arrears due from their respective Lodges, until such Arrears be first paid off.

VIII. If a Country Lodge remove to the City of Dublin, their Seat in the Grand Lodge shall be according to Seniority; which Seniority is to take Place from the Date of their Warrant first obtained for the Country.

IX. Every Master and Warden at his first Entrance, shall stand such Examination as the Grand Master, or the Right Worshipful in the Chair, shall appoint; and if found incapable of his Office, shall not be received as a Member of the Grand Lodge.

X. A List of all the regular Lodges shall be kept by the Grand Secretary or his Deputy; and every Lodge having a Warrant granted by the Grand Master, shall

pay

pay one Guinea to the Fund for Charity, one Guinea to the Grand Secretary, three Shillings and four Pence to the Pursuivant, and one British Shilling to the Tyler. And every Member of such Lodges so received, shall pay one British Shilling each to the Grand Secretary, for being enrolled in the Grand Lodge-Books; and such Member or Members as shall be received in any Lodge from Time to Time, shall pay one British Shilling for Registry; and every old Member joining any other Lodge, must pay one British Sixpence to the Grand Secretary for transferring his Name from one Number to another; and each Brother obtaining a Certificate from the Grand Secretary with the Seal of the Grand Lodge prefixed thereto, shall pay one British Shilling for the same.

XI. The Pursuivant of the Grand Lodge shall receive for his Attendance on the Grand Lodge Committees, and Service of Summonses, a Salary of eight Pounds, *ster. per Ann.* payable half-yearly. The Tyler shall receive each Night of his Attendance, either on Grand Lodge Nights, or on Committees, one British Shilling.

XII. For every Play performed for the Benefit of the Craft, by Order of the Grand Master, &c. the Grand Secretary, for his Trouble, Care, and Service shall receive Ten Pounds Sterling, the Pursuivant one Guinea, and the Tyler two Guineas for their Attendance.

XIII. When any Lodge in the City of Dublin, has a Man or Men to be made, the Grand Secretary shall have four Days Notice thereof, in order to acquaint the Grand Officers, and inspecting Committee, that they, or any of them, may enquire of the Character and Occupation of the Person or Persons so proposed; and no Lodge shall hereafter enter a Person, a Member among them, who shall then be an Officer of Mace, Sheriff's Officer, Bailiff, Constable, Livery-Servant, or any Person
of

of such like Occupation, under Penalty, that the Officers present on such Occasion, shall never be permitted to sit as Officers in the Grand Lodge; and no Lodge shall, in Case any such Persons are now Members of any Lodge, elect any such Persons for their Officers.

XIV. The several Lodges in this City shall be visited by a select Committee of five or more Members appointed by the Grand Lodge, provided that the Grand Master, his Deputy, the Grand Wardens, Grand Treasurer, and Grand Secretary, decline the same; and each of the said Committee shall be furnished with a Copy of the Order of the Grand Lodge, empowering them so to do, sealed with the Grand Lodge Seal, and signed by the Grand Secretary or his Deputy; and the said Committee, or any two or more of them, shall be empowered to inspect the Books and By-Rules of each Lodge which they shall so visit, and also the Character and Conversation of the Members thereof; they are likewise to take Notice if the several Members thereof are registered, and have paid their Returns, and make their Report at the next Meeting of the Grand Lodge: And any Lodge refusing to admit such visiting Committee, or to lay before them their Books, By-Rules, and Regulations, or refusing to give a List of their Members, if demanded, shall be fined one Guinea; the visiting Committee, neglecting this essential Duty, or to make a Report of their Observations as above particularized, shall be subject to the Censure of the Grand Lodge, unless some sufficient Cause can be assigned for such Neglect.

XV. When any Brother has an Appeal to the Grand Lodge, his Appeal shall lie one Month before it be read, that the Pursuivant may give timely Notice thereof to his Lodge, and all concerned; except in Cases of Necessity, or when the Parties are both present.

XVI. Every

XVI. Every Lodge in the Kingdom of Ireland, shall pay ten Shillings and ten Pence annually, to the Grand Lodge for relief of sick and distressed Brethren, and for defraying other incidental Charges of said Grand Lodge, which Contribution shall be brought and paid to the Grand Lodge, or to the Grand Treasurer, by the City Lodges, on or before the first Thursday in August and February, for the half-year ensuing; and in Default of such Payment on the Days aforesaid, no Master or Warden shall be suffered to sit in the Grand Lodge until such Contribution be paid: This annual Payment to be in lieu of the one Shilling and one Penny formerly paid by each Member, and to commence from the twenty-seventh of December, 1768, the Country Lodges to be allowed to the twenty-fifth of March, on or before which Day they shall pay their year's Arrears. Every Lodge refusing or neglecting to pay such Contribution aforesaid, shall be excluded all Benefits of the Grand Lodge, and their Names shall be struck out of the Grand Lodge-Books; the Grand Master's Lodge to pay what they shall think proper.

XVII. No Petition for Charity shall be received in the Grand Lodge, unless delivered at the Grand Master's Chair by a Member of said Lodge, and before it be read, it must be recommended at least by three Members of the Grand Lodge.

XVIII. No Petition for Charity shall be received from those Lodges who do not pay their Contributions to the Grand Lodge; and any Brother who is not an immediate contributing Member, and has been so at least one Year, shall be entitled to any Relief from the Grand Lodge, except such Brethren as may come from foreign Countries, and can produce proper Certificates from the Lodges they belonged to abroad.

XIX. A

XIX. A Brother who has already, or shall hereafter receive Charity out of the Fund of the Grand Lodge, shall never be returned (or deemed to be qualified) to sit as a Member thereof on any Account whatsoever, except he repays to the Fund or the Treasurer thereof, the full Sum or Sums of Money that have been advanced to him. Nevertheless, such Brethren, if Health and Time permit, may continue Members of their private Lodges.

XX. All the Lodges in Dublin, shall, for the future, elect their Officers some Time in the Months of April and October, and return their Names, Occupations, and Places of Residence, to the Grand Secretary, who is to produce the same on the Grand Lodge Nights, in May and November, that their Characters may be inquired into, and reported to the Grand Lodge by the visiting Committee, at the Meeting preceding each St. John's Day, and the Country Lodges are to return the Names of their Officers, and a list of their Members, to the Grand Secretary, on or before St. John's Day, in June, every Year.

XXI. No Master or Warden shall be suffered to sit in the Grand Lodge without wearing their proper Jewels, and Aprons with white Ribbands bound or edged with Blue and no other Colour.

XXII. The Pursuivant shall be fined a British Half-Crown, for admitting into the Grand Lodge any Officer or Member of the Grand Lodge not decently and uniformly dressed, or according to the Instructions he shall receive from the Grand Lodge; and if the Pursuivant shall permit any Brother to go out of the Grand Lodge when sitting, or from any occasional Meeting or Committee, without leave of the Master in the Chair, he shall

shall be fined Sixpence for every Person he shall so permit to depart without such leave.

XXIII. That all the Lodges in and throughout Ireland, shall have a Seal with the Impression of a Hand and Trowel, encompassed round with the Name of the Town or City where such Lodge is held, and the original Number thereof, in Order to prevent counterfeit Certificates, which may be forged by itinerant Persons, who may take upon themselves the Name of Masons, in order to impose on the worthy Brethren of the Craft.

XXIV. The Grand Secretary shall not give a Certificate with the Seal of the Grand Lodge affixed to it, to any Brother or Person whatsoever, but to such as have been at least one whole Year a contributing Member to the Fund of the Grand Lodge, unless such Brother shall produce a Certificate from his own Lodge; or in Cases of Emergency, approved and ordered by the Grand Lodge.

XXV. Any Person who has been made a Mason in a clandestine Manner, contrary to the Rules of the Grand Lodge, shall not become a Member, or sit in any Regular Lodge, until such Lodge who is about to admit him so clandestinely made, shall have him first entered and passed through the usual Courses over again, as if the same had never been performed before; and any Lodge herein transgressing, shall be subject to a Fine of one Guinea, and not to be suffered to sit in the Grand Lodge till such Fine be paid; and no regular Brother shall be received into any other Lodge until he produces a proper Certificate from the former Lodge he belonged to: And when any Brother is excluded or Mal-practice, information thereof shall be sent to all the Lodges in the City, and as soon as convenient, to those in the Country.

XXVI. No Army Lodge on the Registry of this Kingdom, shall at any Time be charged with any Dues payable

payable to the Grand Lodge, as annual Contributions, except for the Time they remain on Dublin Duty.

XXVII. No Army Lodge shall for the future, make any Townsman a Mason, where there is a registered Lodge held in any Town where such Lodge do meet; and no Town Lodge shall make any Man in the Army a Mason, where there is a warranted Lodge held in the Regiment, Troop, or Company, or in the Quarters to which such Man belongs. And any Army or other Lodge making a Mason contrary to this Rule, to be fined one Guinea.

XXVIII. If any of the Lodges pay any contributions or Arrears, or any Part thereof, to the Pursuivant, Tyler, or any other Persons, without having the Grand Treasurer or his appointed Clerk's Receipt for the same, it shall be at their own Peril.

XXIX. Every Brother that shall not render himself amenable to the Rules, Orders, and Regulations of the Grand Lodge, shall be fined as the Grand Lodge shall think proper, and shall not be suffered to sit in the Grand or any other Lodge, until the Fine be paid, and such Submission made, as the Grand Lodge shall think fit to receive.

END OF THE REGULATIONS FOR 1768.

A CHOICE
COLLECTION
OF
MASONS SONGS.

WITH SEVERAL INGENIOUS
PROLOGUES AND EPILOGUES.
TO WHICH IS ADDED
SOLOMON'S TEMPLE,
AN
ORATORIO;

[As it was Performed at the
PHILHARMONIC-ROOM,
IN FISHamble-STREET,
DUBLIN,

For the BENEFIT of Sick and Distressed
FREE-MASONS.

A CHOICE
COLLECTION
OF
MASONS SONGS.

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 sung more than the following Verse and Chorus.

I.—THE MASTER'S SONG.

THUS mighty Eastern Kings, and some
Of Abra'm'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 ev'ry Brother jointly sings.

CHORUS.

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.

E

In

In the old Book this Song was thought too long, therefore the
[following last Verse and Chorus is thought sufficient.

II.—THE WARDEN'S SONG.

FROM henceforth ever sing
The Craftsman and the King ;
With Poetry and Music sweet,
Resound their Harmony complete ;
And with Geometry in skilful Hand,
Due Homage pay,
Without Delay,
To the King, and to our Master grand ;
He rules the free-born Sons of Art,
By Love and Friendship, Hand and Hear.,

CHORUS.

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,
Resolv'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
propogated 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.

Chor. Thy praises due ~~who~~ can rehearse,
In nervous Prose or flowing Verse?

II.

As Men from Brutes distinguish'd are,
A Mason other Men excels ;
For what's in Knowledge choice and rare,
Within his Breast securely dwells.

Chor. His silent Breast and Faithful Heart,
Preserve the Secrets of the Art.

III.

From scorching Heat and piercing Cold,
From Beasts whose Roar the Forest rends ;
From the assaults of Warriors bold,
The 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. Ennobled by the Name they bear,
Distinguished by the Badge they wear.

V.

Sweet Fellowship from Envy free,
Friendly converse of Brotherhood ;
The Lodges 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 ENTER'D PRENTICE'S 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.

III.

'Tis This and 'tis That,
 They cannot tell What,
 Why so many great Men of the Nation,
 Shou'd 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.

We're

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 DEPUTY GRAND MASTER'S SONG.

[The two last Lines of each Verse is the Chorus.]

I.

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

II.

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

III.

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

IV.

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

V.

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

VI.

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

VII.

Again, my lov'd Brethren, again let it pass,
Our ancient firm Union cements with a 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.—THE 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 resound,
In lasting Happiness abound,
And with sweet Union all your noble Deeds be crown'd.

Repeat this last Line.

CHORUS.

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

Let

II.

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

Chor.—Sing then, my Muse, &c.

III.

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

Chor.—Sing then, my Muse, &c.

IV.

My Brethren thus all Cures resign,
 Your Hearts let glow with thoughts divine,
 And Veneration shew 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.

Chor. 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 ;
 Where Freedom and sweet Innocence,
 Enlarge the Mind and cheers the Sense.

E 4

Where

II.

Where Scepter'd Reason from her Throne,
 Surveys the Lodge that 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 ;
 While 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 ancient Craft,
 Ye fav'rite Sons of Fame ;
 Let Bumpers chearfully be quaff'd,
 To each good Mason's Name ;
 Happy, long happy may he be,
 Who loves and honours Masonry ;
 With a fa, la, la, &c.

In

II.

In vain wou'd *D'Anvers* with his Wit *,
 Our slow resentment raise ;
 What he and all Mankind have writ,
 But celebrates our Praise ;
 His Wit this only Truth imparts,
 That Masons have firm faithful Hearts ;
 With a fa, la, la, &c.

III.

Ye *British* fair, for Beauty fam'd,
 Your slaves we wish to be ;
 Let none for Charms like yours be nam'd,
 That loves not Masonry ;
 This maxim *D'Anvers* proves full well,
 That Masons never kiss and tell ;
 With a fa, la, la, &c.

IV.

Free-Masons! no offences give,
 Let Fame your Worth declare ;
 Within your Compass wisely live,
 And act upon the Square ;
 May Peace and Friendship e'er abound,
 And every Masons Health go round ;
 With a fa, la, la, &c.

To the Deputy Grand Master.

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 :

E 5

Yourselfes

* Those who hanged Captain Porteous at Edinburgh, were Free-Masons, because they kept their own Secrets. See the Craftsman, Number 653.

Yourselfes 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 we will impart,
 But must conceal the rest ;
 They're safely Lodg'd in Masons Hearts,
 Within each honest Breast :
 We love our Country and our King,
 We toast the Ladies, laugh and sing ;
 With a fa, la, la, &c.

To the Worshipful Grand Wardens.

 X.—SONG.

I.

BY Masons 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.

Great,

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 enrol,
 While Love and Friendship charm the Soul.

To the perpetual Honour of Free-Masons.

 XI.—SONG.

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 complete,
 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.—SONG.

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 act as they shou'd,
In all this the Free-Mason's Health's understood.

Which Nobody can deny, &c.

To all true and faithful Brethren, &c.

XIII.—SONG.

XIII.—SONG.

Tune, Ob Pally, you might have toy'd and kiss'd.

I.

YOU People who laugh at Masons, draw near,
Give ear to my Song without any Sneer ;
And if you'll have Patience you soon shall see,
What a noble Art is Masonry.

II.

There's none but an Athieft 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 of 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 's Love to Masonry,

V.

The Principal Law our Lodge does approve,
Is that we should live in Brotherly-Love ;
Thus *Cain* was banish'd by Heav'n's decree,
For breaking the Rules of Masonry.

VI.

The Temple that wise King *Solomon* rais'd,
For Beauty, for Order, for Elegance prais'd ;
To what did it owe its Elegancy ?
To the just form'd Rules of Masonry.

VII.

But should I pretend in this humble Verse,
The merits of Free-Masons Arts to rehearse ;

Years

Years yet to come too little would be,
To sing the praises of Masonry.

VIII.

Then hoping I've not detain'd you too long,
I here shall take leave to finish my Song ;
With a Health to the Master and those that are free,
That live to the Rules of Masonry.

To all the Free-born Sons of the Ancient and Hon. Craft.

XIV.—SONG.

I.

WE have no iddle prating,
Of either Whig or Tory ;
But each agrees,
To live at Ease,
And sing or tell or a Story.

CHORUS.

Fill to him,
To the Brim,
Let it round the Table roll ;
The Divine,
Tells you Wine,
Cheers the Body and the Soul.

II.

We're always Men of pleasure,
Despising Pride and Party ;
While Knaves and Fools
Prescribe us Rules,
We are sincere and hearty.
Chor. Fill to him, &c.

III.

If an Accepted Mason
Should talk of high or low Church ;
We'll set him down
A shallow Crown,
And understand him no Church.
Chor. Fill to him, &c.

The

IV.

The World is all in Darkness,
 About us they conjecture ;
 But little think,
 A Song and Drink,
 Succeed the Masons Lecture.

Chor. Fill to him, &c.

V.

The Landlord bring a Hoghead,
 And in the Corner place it ;
 Till it rebound,
 With hollow found,
 Each Mason here will face it.

Chor. Fill to him, &c.

To the Memory of him that first planted a Vine.

 XV.—SONG.

Tune, Young Damon once the happy Swain.

I.

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.

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 would sell ;

The

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 those that lie in Masons Arms.*

XVI.—SONG.

I.

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

II.

'Tis they give the chieftest delight ;
Tho' Wine cheers the mind,
And Masonry's kind,
These keep us in transport all Night;
These keep us in transport all Night.
To all the Female Friends of Free-Masons.

XVII.—SONG.

Tune, The merry ton'd Horn.

I:

SING to the Honour of those,
Who baseness and Error oppose,
Who from Sages and Magi of old,
Have got secrets which none can unfold ;
Whilst thro' Life's swift Career,
With mirth and good Cheer,

We're

We're revealing,
 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:
 The wisest of Kings pav'd the way.

II.

And his precepts we keep to this Day;
 The most glorious of Temples gave Name
 To Free-Masons, who still keep the same;
 Tho' no Prince did arise,
 So great and so wise;
 Yet in falling,
 Our calling,
 Still bore high Applause,
 And tho' Darkness o'er run
 The face of the Sun,
 We, Diamond-like, blaz'd to illumine the Cause.

To him that first the Work began, &c.

 XVIII.—SONG.

I.

HA I L secret Art! by Heav'n design'd
 To cultivate and cheer the mind;
 Thy Secrets are to all unknown,
 But Masons just and true alone,
 But Masons just and true alone.

CHORUS.

Then let us all their praises sing,
 Fellows to Peasant, Prince, or King,
 Fellows to Peasant, Prince or King.

II.

From east to west we take our way,
 To meet the bright approaching day,

That

That we to work may go in Time,
And up the secret Ladder climb,
And up, &c.

Chor. Then let us all, &c.

III.

Bright rays of Glory did inspire,
Our Master great who came from Tyre ;
Still sacred History keeps his Name,
Who did the glorious Temple frame,
Who did, &c.

Chor. Then let us all, &c.

IV.

The noble Art divinely rear'd,
Uprightly built upon the Square ;
Encompas'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 ;
Inspired by each heavenly spark,
Whilst Cowans labour in the dark,

Chor. Then let us all, &c.

To the Memory of the Tyrian Artist, &c.

 XIX.—SONG.

Tune, The Enter'd 'Prentice.

I.

COME, are you prepar'd,
Your Scaffold well rear'd ?
Bring Morter 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 and 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 tuck,
 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.—SONG.

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 action of Fools.

II.

Sublime are our Maxims, our Plan from above,
 Old as the Creation, cemented with Love;
 To promote all the Virtues adorning Man's Life,
 Subduing our Passions, preventing all Strife.

Puru

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's Son's mem'ry, that mighty great
Sage,
Who skilfully handled Plumb, Level and Guage,

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 *Vandels*, our Arts to deface ;
Learn, learn to grow loyal, our King to defend,
And live like Free-Masons, your Lives to amend.

To the Ancient Sons of Peace.

 XXI.—SONG.

To the foregoing Tune.

I.

WE Brethren Free-Masons, let's mark the great Name,
Most ancient and loyal, recorded by Fame ;
In Unity met, let us merrily sing ;
The Life of a Mason's like that of a King.

No

II.

No Discord, no Envy, amongst us shall be,
 No Confusion of Tongues, but let's all agree ;
 Not like building of *Babel*, confound one another,
 But fill up your Glasses and drink to each other.

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 Myſ'try to all but those that are free.

IV.

Let the Strength of our Reason keep the 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 Heaven to climb,
 And give *Peter* the Pass-word, the Token, and Sign.

VI.

Saint *Peter* he opens, and so we pass in,
 To a Place that's prepar'd for all those free from Sin ;
 To that heav'nly Lodge which is ty'd most secure,
 A Place that's prepar'd for all Masons who're pure.

To all pure and Upright Masons.

 XXII.—SONG.

Tune, *What though they call me Country Lads.*

1.

WHAT tho' they call us Masons, Fools,
 We prove, by Geometry, our Rules
 Surpass the Arts they teach in Schools,
 They charge us falsely then :

We

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 hatch no Plots against the State,
Nor 'gainst great Men in power 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 despise the Art,
Live in a Cave or some Desert,
To herd with Beasts, from Men apart,
For their stupidity.

IV.

But view those savage Nations where
Free-Masonry did ne'er appear,
What strange unpolish'd Brutes they are !
Then think on Masonry :
It makes us courteous Men alway,
Gen'rous, hospitable and gay,
What other Art the like can say ?
Then a health to Masons Free.

Prosperity to the most ancients and most honourable Craft.

 XXIII.—SONG.

I.

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

II.

Pleasures always on thee wait,
 Thou reformatest *Adam's* Race ;
 Strength and Beauty in thee meet,
 Wisdom's Radiant in thy Face.

III.

Arts and Virtue now combine,
 Friendship raises cheerful mirth ;
 All united to refine
 Men from's grosser Parts 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.

 XXIV.—SONG.

LET malicious People censure,
 They're not worth a Mason's Answer ;
 While we drink and sing,
 With no Conscience to sting,
 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

The dark night to banish,
 Thus we will replenish
 Nature, whilst that the Glas
 Does with the Bottle pass :
 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.—SONG.

I.

COME, come, my Brethren dear,
 Now we're assembled here,
 Exalt your Voices clear,
 With Harmony ;
 Here none shall be admitted in,
 Were he a Lord, a Duke, or King,
 He's counted but an empty Thing,
 Except he's free.

CHORUS.

Let every man take Glas in Hand,
 Drink Bumpers to our Master Grand,
 As long as he can sit or stand
 With Decency.

II.

By our Arts we prove
 Emblems of Truth and Love,
 Types given from above,
 To those that are free ;
 There's ne'er a King that fills a Throne,
 Will ever be ashamed to own,
 Those Secrets to the world unknown,
 But such as we,
Chor. Let every man, &c.

Now

III.

Now Ladies try your Arts,
 To gain us Men of Parts,
 Who best can please 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 every Man, &c.

GRAND CHORUS.

God bless King GEORGE, long may he reign
 To curb the Pride of Foes who're vain,
 And with his conquering 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.—SONG.

Tune, Fairy Elves:

I.

COME follow, follow me,
 Ye jovial Masons free ;
 Come follow all the Rules,
 By Solomon, that Mason King,
 Who Honour to the Craft did bring.

II.

He's justly called the wise,
 His fame doth reach the Skies ;
 He stood upon the Square,
 And did the Temple rear ;
 With true Level, Plumb and Guage,
 He prov'd the Wonder of the Age.

F

The

III.

The Mighty Mason Lords,
 Stood firmly to their Words ;
 They had it in Esteem,
 For which they're wise men deem'd ;
 Why should not their Example prove,
 Our present Craft to live in Love.

IV.

The Royal Art and Word,
 Are kept upon Record ;
 In upright Hearts and pure,
 While sun and moon endure ;
 Not written, but indented on
 The heart of every Arch-Mason.

V.

And as for Hiram's Art,
 We need not to impart ;
 The Scripture plainly shews,
 From whence his Knowledge flows ;
 His Genius was so much refin'd,
 His Peer he has not left behind.

VI.

Then let not any one
 Forget the Widow's Son ;
 But toast his memory ;
 In Glasses charg'd full high ;
 And when our proper Time is come,
 Like Brethren part, and so go home.
To him that did the Temple rear, &c.

 XXVII.—SONG.

I.

WITH Plumb, Level and Square, to work let's
 prepare,
 And join in 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.

Then

CHORUS.

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 cloth'd, the Master disclos'd ,
 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.

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, may 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 for all those, &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.—SONG.

Tune, Jerry Fitzgerald.

I.

KING Solomon, that wise Projector,
 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 move ;
 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 ;
 For e're since the glorious Creation,
 These brave Men were held in Renown.

When

When *Adam* was King of all Nations,
 He formed 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 who're well recommended,
 And we find them honest and true ;
 When our Lodge is well ty'd, we'll prepare 'em,
 And like *Masons* our work we'll pursue.

Fa, la, la, &c.

V.

There are some foolish people reject us,
 For which they are 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.

XXIX.—SONG.

Tune, *By Jove I'll be free.*

II.

OF all Institutions to form well the Mind,
 And make us to every Virtue inclin'd ;
 None can with the Craft of Free-Masons compare,
 Nor teach us so truly our Actions to square ;
 For it was ordain'd by our Founder's Decree,
 That we should be loyal, be loving and free,

Be loving and free, &c.

F 3

We

II.

We in Harmony, Friendship, and Unity meet,
 And every Brother most lovingly greet;
 And, when we see one in Distress, still impart
 Some Comfort to cheer and enliven his Heart;
 Thus we always live and for ever agree,
 Resolv'd to be loyal, most loving and free,
 Most loving and free, &c.

III.

By Points of good Fellowship we still do accord,
 Observing each Brother's true Sign, Grip, and Word;
 Which from our great Architect was handed down,
 And ne'er will to any but Masons be known;
 Then here's to our Brethren of every Degree,
 Who always are loyal, are loving and free,
 Are loving and free, &c.

IV.

Thus we interchangeably hold one another,
 To let mankind see how we're link'd to each brother;
 No Monarch that secret Not e'er can untie,
 Nor can prying Mortals the Reason know why;
 For our Hearts, like our Hands, united shall be,
 Still secret, still loyal, still loving and free,
 Still loving and free, &c.

To all Free Social Masons, &c.

 XXX.—SONG.

To the foregoing Tune.

Magna est Veritas et prevalebit.

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.
 Their

II.

Their Origin they with great honour can trace,
 From the sons of Religion and singular Grace ;
 Great *Hiram* and *Solomon*, Virtue to prove,
 Made this the grand Secret of Friendship and Love ;
 Each Profession and Class of Mankind must agree,
 That Masons, of all Men, are certainly free,
 Are certainly free, &c.

III.

The Smart and the Beau, the Coquette and the Prude,
 The dull and the comic, the heavy and rude,
 In vain may enquire ; then fret and despise
 An Art that's still secret, 'gainst all they devise ;
 Each Profession and Class of Mankind must agree,
 That Masons, tho' secret, are loyal and free,
 Are loyal and free, &c.

IV.

Commit it to thousands of different Mind,
 And this golden precept you'll certainly find,
 Nor Int'rest, nor terror can make them reveal,
 Without just Admittance, what they should conceal ;
 Each Profession and Class of Mankind must agree,
 That Masons alone are both secret and free,
 Both secret and free, &c.

V.

Fair Virtue and Friendship, Religion and Love,
 The Cement of this noble Science still prove ;
 'Tis the Lock and the Key of the most godly Rules,
 And not to be trusted to Knaves or to Fools ;
 Each Profession and Class of Mankind must agree,
 That ancient Free-Masons are steady and free,
 Are steady and free, &c.

VI.

Th' Israelites distinguished their Friends from their
 Foes,
 By Signs and by Characters ; then why should those
 Of Vice and unbelief, be permitted to pry
 Into Secrets that Masons alone should descry ?

Each Profession and Class of Mankind must agree,
That Masons, of all Men, are secret and free,
Are secret and free, &c.

VII.

The Dunce he 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, and let it circling pass,
Let each chosen Brother lay hold on a Glass,
And drink to the Heart that will always conceal,
And the Tongue that our Secrets will never reveal;
Each Profession and Class of Mankind must agree,
That the Sons of old *Hiram* are certainly free,
Are certainly free, &c.

To the innocent and faithful Crafts.

 XXXI.—SONG.

Tune, Rule Britannia.

I.

WHEN Earth's Foundation first was laid,
By the Almighty Artist's Hand;
'Twas then our perfect, our perfect Laws were made,
Established by his strict Command.
Hail! mysterious, hail glorious Masonry,
That makes us ever great and free.

II.

As Man throughout for Shelter sought,
In vain from Place to Place did roam;
Until from Heaven, from Heaven he was taught,
To plan, to build, and fix his Home.
Hail! mysterious, &c.

Hence

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! Myfterious, &c.

IV.

Nor we less fam'd for ev'ry Tye,
 By which the human Thought is bound;
 Love, Truth and Friendship, and Friendship socially,
 Unite our Hearts and Hands around.
 Hail! myfterious, &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! myfterious, &c.

*To all true Masons and upright;
 Who saw the East where rose the Light.*

 XXXII.—SONG.

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,
 Instructs us Masons how to tread,
 Instructs us, &c.

The Paths we ought to go;

F. S.

By

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 takes his Glas with Heart,
Each Brother, &c.

And toasts 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 summon'd to my Grave,
Adieu my Lodge and She.

*To each charming Fair and faithful She,
That loves the Craft of Masonry.*

XXXIII.—SONG.

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.

The

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.

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 surmise.

V.

Nor are we only to these Arts confin'd,
Nor we the Paths of Virtue trace;
By us Man's rugged Nature is refin'd
And polish'd into Love and Peace.
*To the Increase of perpetual Friendship, and Peace
amongst the Ancient Craft.*

XXXIV.—AN ODE ON MASONRY.

I.

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 ev'ry Will.

II.

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.

III.

Behold the Lodge rise into View,
The Work of Industry and Art;
'Tis grand, and regular, and true,
For so is each good Masons Heart;

F 6

Friendship

Friendship cements it from the Ground,
And secrecy shall fence it round.

IV.

A stately Dome o'erlooks our East,
Like orient *Phæbus* in the Morn ;
And two tall Pillars in the West,
At once support us and adorn ;
Upholden thus the Structure stands,
Untouch'd by sacrilegious Hands.

V.

By 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.

VI.

As when *Amphion* tun'd his Song,
Even 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.

VII.

Then may our Vows to Virtue move,
To Virtue own'd in all her Parts ;
Come, Candour, Innocence, and Love,
Come and possess our faithful Hearts ;
Mercy, who feeds the hungry Poor,
And Silence, Guardian of the Door.

VIII.

As thou *Astrea*, tho' from Earth,
When Men on Men began to prey ;
Thou fledst to claim celestial Birth,
Down from Olympus wing'd thy Way ;
And mindful of thy ancient Seat,
Be present still where Masons meet.

Immortal

IX.

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 Geometry with Rule and Square.

X.

In *Egypt's* Fabric Learning dwelt,
 And *Roman* Breasts could Virtue hide ;
 But *Vulcan's* Rage the Building felt,
 And *Brutus*, last of *Romans* died ;
 Since when, dispers'd the Sisters rove,
 Or fill paternal Thrones above.

XI.

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.

XII.

United thus, and for these Ends,
 Let scorn deride and envy rail ;
 From Age to Age the Craft descends,
 And what we build shall never fail ;
 Nor shall the World our Works survey,
 But every Brother keeps the Key.

*To each faithful Brother, both ancient and young ;
 That governs his Passions, and bridles his Tongue.*

XXXV.—THE PROGRESS OF MASONRY.

I.

PRAY lend me your ears my dear Brethren a while,
 Full sober my Sense, tho' joking my Stile ;
 I sing of such Wonders unknown to all those,
 Who flutter in Verse, or who hobble in Prose.
 Derry down, down, down derry down.

As

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 Throes,
 By which this great Lodge of the World then arose.

Derry, down, &c.

IV.

Then Earth and the Heav'ns with Jubilee rung,
 And all the Creation of Masonry sung ;
 When lo, to complete and adorn the gay Ball,
 Old *Adam* was made the Grand Master of all.

Derry down, &c.

V.

But *Satan* met *Eve* as she was a gadding,
 And set her (as since, all her Daughters) a madding ;
 To find out the Secrets of Free Masonry,
 She eat of the Fruit, of the forbidden Tree.

Derry down, &c.

VI.

Then as she was filled with high flowing Fancies,
 As e're was fond Girl who deals in Romances ;
 She thought her with Knowledge sufficiently cramm'd.
 And said to her Spouse, *My dear eat and be d—d.*

Derry down, &c.

VII.

But *Adam* astonish'd like one struck with Thunder,
 Beheld her from Head to Foot over with Wonder ;
Now you have done this Thing, Madam, said he,
For your sake no Women Free-Masons shall be.

Derry down, &c.

Now

VIII.

Now as she bewail'd her in sorrowful Ditty,
The good Man beheld her, and on her took Pity;
Free-Masons are tender, so for the sad Dame,
He made her an Apron to cover her shame.

Derry down, &c.

IX.

Then did they solace in mutual Joys,
Till in Process of Time they had two chopping Boys;
The Priest of the Parish, as Gossips devis'd,
By Names *Cain* and *Abel*, the Youths circumcis'd.

Derry down, &c.

X.

Old Father *Seth* next mounts on the Stage,
In Manners severe, but in Masonry sage;
He built up two Pillars that were tall and thick,
One was made of Stone, and the other of Brick.

Derry down, &c.

XI.

On them he engrav'd, with wonderful Skill,
Each liberal 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 would 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 was 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 Greybeard 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 Cobler next mingled to View,
 And spendthrift young Heirs there were not a few;
 A Whale and a Dutchman came down with the Tide,
 And 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 formed a Lodge, aye, and gave his Lodge Wine.

Derry down, &c.

XIX.

Let Statesmen tofs, tumble, and jumble the Ball,
 We sit safe in our Lodge and we laugh at them all;
 Let Bishop's wear Lawn-Sleeves, and Kings have their
 Ointment,
 Free-Masonry sure is by Heaven's Appointment.

Derry down, &c.

Now

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 great King.
 So God bless great George let each Brother sing.

Derry down, &c.

To the King and the Craft (as the Master's Song.)

XXXVI.—SONG.

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 meet in Britain's Isle,
 And make the royal Craft to smile,
 In ancient Masonry,
 In ancient, &c.

II.

The Masons in this happy Land,
 Have now reviv'd the ancient Grand,
 And the strong *Tuscan* laid,
 And the, &c.
 Each faithful Brother by a Sign,
 Like *Salem's* Sons each other join,
 And soon each other 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 they're kind,
 As we to beggars, when we find
 Them skill'd in Masonry,
 Them skill'd, &c.

How

IV.

How happy are the ancient Brave,
 Who no false Cowan can deceive,
 And may they so remain,
 And may, &c.
 No modern Craftsmen e'er did know
 What signs our Master to us shew,
 Tho' long they strove in vain,
 Tho' long, &c.

V.

The horned Buck and Gallican *,
 As th' Monkey imitates the Man,
 Their Clubs do Lodges call,
 Their Clubs, &c.
 While ancient Masons know full well,
 No fools like those, amongst them dwell,
 No, no, nor never shall,
 No, no, &c.

VI.

My Brethren all take Glass in Hand,
 And toast our noble Master Grand,
 And in full Chorus sing,
 And in, &c.
 A health to ancient Masons free,
 Throughout the Globe where'er they be,
 And so God save the King,
 And so God save the King.

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

XXXVII.—SONG.

* A certain Club who call themselves Antigallic Masons, are here meant, and not the laudable association of Antigallicans, whom I esteem as an honourable and useful Society, and worthy of Imitation.

 XXXVII.—SONG.

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 Warder'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.

V.

Let Envy hide her shameful Face ;
Before us Ancient Sons of Peace ;
Whose golden Precepts still remain,
Free from Envy, Pride or Stain.

To Salem's Sons, &c.

 XXXVIII.—SONG.

Tune, *Ye Mortals that love Drinking.*

I.

YE ancient Sons of Tyre,
In Chorus join with me ;

And

And imitate your Sire,
 Who was fam'd for Masonry ;
 His ancient Dictates follow,
 And from them never part ;
 Let each sing like *Apollo*,
 And praise the royal Art.

II.

Like *Salem's* second Story,
 We raise the Craft again ;
 Which still retains its Glory,
 The Secret here remains :
 Amongst true Ancient Masons,
 Who always did disdain
 These new invented Fashions,
 Which we know all are vain.

III.

Our Temple now rebuilding,
 You see Grand Columns * rise ;
 The M A G I then resembling,
 They are both good and wise :
 Each seem as firm as *Atlas*,
 Who on his Shoulders bore
 The starry Frames of Heaven ;
 What Mortals can do more ?

IV.

Come now, my loving Brethren,
 In Chorus join all round ;
 With flowing Wine, full Bumpers,
 Let Masons Healths be crown'd ;
 And let each envious Cowan,
 By our good Actions see,
 That we're made free and loving
 By Art of Masonry.

To the Memory of P. H. Z. L. and J. A.

XXXIX.—SONG.

* Grand Officers.

XXXIX.—SONG.

Tune, *The Enter'd 'Prentice.*

I.

FROM the Depths let us raise
 Our Voices and praise
 The Works of the glorious Creation ;
 And extol the great Fame
 Of our Maker's great Name,
 And his Love to an Accepted Mason.

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 Accepted Mason.

III.

There were Architects four,
 Where Billows did roar,
 Were sav'd from that great Inundation ;
 Whose Father from on high,
 Taught Geometry,
 That honour'd Science of a Mason.

IV.

In an Ark that was good,
 Made of *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 Heaven a Station ;

But

But Tongues of all Kind,
Prevented his Mind,
For he was no excellent Mason.

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 learn'd wife Mason.

VII.

Then thro' the Red Sea,
Heaven guided their Way,
By two Pillars of divine Ordination ;
And *Pbaraob's* great Train
Were lost in the Main,
For pursuing an Army of Masons.

VIII.

When *Amalek'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 Pavilion fair,
The Beauty of all the Creation ;
Each Part in its Square,
Which none could compare,
Save a Free and an Accepted Mason.

X.

King *Solomon* he,
Was known to be free,
Built a holy Grand Lodge for his Nation ;
Each beautiful Part
Was due to the Art
Of *Hiram*, the great learned Mason.

They

XI.

They to *Jordan* did go,
 And met their proud *Foe*,
 And fought the great *Canaanite* Nation;
 Whose gigantic Strain,
 Could never sustain
 The force of an Army of *Masons*.

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 an 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 curst gain,
 Shou'd be slain by the Hand of a *Mason*.

To all just and faithful Masons.

 XL.—SONG.

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'er aspiring Domes arise,
 Wherever sacred Altars stands;
 Those Altars blaze unto the Skies,
 Those Domes proclaim the *Mason's* Hand.

As

III.

As Passions rough the Soul disguise,
 Till Science cultivates the Mind ;
 So the rude Stone unshapen lies,
 Till by the Mason's Art refin'd.

IV.

Tho' still our chief Concern and Care,
 Be to deserve a Brother's Name ;
 Yet ever mindful of the Fair,
 Their kindest Influence we claim.

V.

Let Wretches at our Manhood rail ;
 But they who once our Order prove,
 Will own that we who build so well,
 With equal Energy can love.

VI.

Sing Brethren then the Craft divine,
 (Blest Band of social Joy and Mirth)
 With choral sound and cheerful Wine,
 Proclaim its Virtues o'er the Earth.

 XLI.—SONG.

I.

ONCE I was blind and could 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 ;
 When there we both Admittance found,
 To mystic Paths on hallow'd Ground.

Tho'

III.

o' haughty in my 'bold Attempt,
 Blest Thoughts did me alarm ;
 Which hinted I was not exempt
 If rash) from double Harm ;
 Which quickly stopt my rising Pride,
 And made me trust more to my Guide.

IV.

solemn Pace I was led up,
 And pass'd thro' the bright Dome ;
 And soon I was obliged to stop,
 Till I myself made known ;
 When round in ancient Form was brought,
 And 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 drest ;
 And, that I need to fear no Harm,
 If faithful was my Breast ;
 And tho' to Rogues he was severe,
 No harm an honest man need fear.

VII.

Light Wisdom, from his awful Throne,
 Bid Darkness to withdraw ;
 And sooner said but it was done,
 And then——great Things I saw ;
 And what were they?——I now won't tell,
 But safely in my Breast shall dwell.

G

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.—SONG.

I.

ATTEND, loving Brethren, and to me give ear,
 Our Work being ended, let's 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 here 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 stupendous Structure began for to frame,
 In the Month call'd *Ziff*, and fourth Year of his Reign,
 In the, &c.

IV.

With Level and Square the Foundation begun,
 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

To build the Sanctorum by Masonry-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 Scripture records,
And Masters, &c.

VII.

Who formed 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 rul'd Realms that were 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.

IX.

Let Moderns and Critics with impious Rage,
Amuse the vain Town and against us engage;
Let *Prichard* and's Followers, Apostates profane,
With false Tenets puzzle each lethargic Brain,
With false, &c.

X.

All Health to our Brethren of ev'ry Degree,
Dispers'd round the Globe, or by Land or by Sea;
Preserve them, ye Pow'rs, their Virtues improve,
When we part on the Level we may meet all above,
When we, &c.

 XLIII.—SONG.

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'er he list, his Deacons straightway run,
 To see the Lodge well ty'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, Plumb and Level, we do all maintain,
 Emblems of Justice are, and shall remain.

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;
 The Mem'ry of these three shall never die;
 We'll toast their Names in Glasses charg'd full high.

 XLIV.—SONG.

Tune, *Rule Britannia*.

I.

ATTEND, attend to the Strains,
 Ye Masons Free, whilst I,
 To celebrate your Fame,
 Your Virtues sound on high;
 Accepted Masons free and bold,
 Will never live the Dupes of Gold.

II.

Great *Solomon* the King,
 Great Architect of Fame;

Of

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,
 Pursu'd the Art sublime ;
 Inspir'd by Heav'n, just and free,
 Have honour'd much our Masonry.

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.—SONG.
 Tune, *Bonny Broom.*

I.

TO Masonry your Voices raise,
 Ye Brethren of the Craft ;
 To that and your great Master's Praise,
 Let Bumpers now be quaff'd :
 True Friendship, Love and Concord join,
 Possess a Mason's Heart :
 Those Virtues Beautify the Mind,
 And still adorn the Art.

CHORUS.

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 ;
 Inspir'd by the Grace divine,
 And no base Ends in View :

G 3

We

We friendly meet, ourselves employ,
 T'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
 Refuse, as is the great Behest,
 To every Man that's free.

Chor. Hail, all hail, &c.

IV.

Thus blest'd and blessing well we know,
 Our Joys can never end;
 For long as vital Spirits flow,
 A Mason finds a Friend:
 Then join your Hearts and Tongues with mine,
 Our glorious Arts to praise;
 Discreetly take the generous Wine,
 Let Reason rule your Ways.

Chor. Hail, all hail, &c.

 XLVI.—AN ODE.

RECITATIVE.

BLESS'D be the Day that gave to me
 The Secrets of Free-Masonry;
 In that my sole 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.

AIR.

'Tho' Envious Mortals vainly try
 On us to cast Absurdity,
 We laugh at all their Spleen;

The

The levell'd Man, the upright Heart,
 Shall still adorn the glorious Art,
 Nor mind their vile Chagrin:
 The ermin'd Robe, and Reverend Crozier too,
 Have prov'd us noble, honest, just and true.

CHORUS.

In vain then let prejudic'd Mortals declare
 Their hate of us Masons, we're truly sincere;
 If for that they despise us, their Folly they prove,
 For a Mason's grand maxim is brotherly-love;
 But yet, after all, if they'd fain be thought wise,
 Let 'em enter the Lodge, and we'll open their eyes.

XLVII.—SONG.

I.

HOW blest are we from Ignorance freed,
 And the base Notions of Mankind,
 Here every virtuous moral Deed,
 Instructs and fortifies the Mind!
 Hail! ancient, 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 the 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 sacred Plan and Work explain:
 No busy Eye nor Cowan Ear,
 Can our Grand Myst'ry see or hear.

IV.

Our Table deck'd with shining Truth,
 Sweet Emblems that elate the Heart ;
 While each attentive list'ning Youth,
 Burns to perform his worthy Part ;
 Resolving with religious Care,
 To live by Compass, Rule and Square.

V.

Our Master watching in the East,
 The golden Streaks of rising Sun,
 To see his Men at labour plac'd,
 Who all like willing Crafts do 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 cheerful Voice our Spirits renew,
 And each his Labour doth lay by :
 His kind refreshing Office still,
 Inspires each Craft in Mason's Skill.

VII.

See in the West our Oblong's Length,
 The brave Corinthian Pillar stands,
 The Lodge's Friend, and greatest Strength,
 Rewarding Crafts with liberal Hands :
 Sure this our Lodge must lasting be,
 Supported by these Columns three.

VIII.

As Bees from Flowers, Honey bring,
 Sweet Treasure to their muster Stores ;
 So Masons do each sacred Thing,
 And Wonders from the distant Shores :
 To enrich the Lodge with Wisdom's Light,
 Where babbling Folly's lost in Night.

Each

IX.

Each *Roman* Chief did proudly view
 That Temple's 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 sing to distant Lands:
 Th' adorning World that did them see,
 Forgot th' enshrined 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,
 Mason's rever'd from Age to Age.

CHORUS.

Then to each Brother in Distress,
 Throughout the Nations, Parts or Climes;
 Charge Brethren to his quick Redress,
 As *Masons* did in ancient Times;
 From Want and Hardships, set them free,
 Bless'd with Health and Masonry.

Nor once forget the lovely Fair,
 Divinely made of *Adam's* Bone;
 Whose Heav'nly Looks can banish Care,
 And ease the sighing Lover's Moan;
 To them whose soft Enjoyment brings
 Us Heroes, Architects and Kings.

* The Temple of *Diana*, at *Ephesus*.

 XLVIII.—SONG.

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 Souls to be jovial and free.

II.

Our Lodge now compos'd of honest free Hearts,
 Our Master most freely his Secrets imparts ;
 And so we improve,
 In knowledge and Love,
 By help from our mighty Grand Master above.

III.

Let Honour and Friendship eternally reign,
 Let each Brother Mason the Truth so maintain ;
 That all may agree,
 That Free-Masonry,
 Doth teach honest Souls 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.—SONG.

Tune, *Rule Britannia.*

I.

URANIA 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 Ubiquarians from this your Pedigree,
 But we from *Jove* take Masonry.

When

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-house, and Heaven 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 Surprise.

IV.

By Masonry, this stupendous Ball,
 He pois'd in Geometry, and measur'd all
 With Line East and West ; also from North to South :
 This spacious Lodge he measur'd out ;
 And adorn'd with precious Jewels three,
 As useful Light to Masonry.

V.

To rule the Day the Almighty made the Sun,
 To rule Night he also made the Moon ;
 And Godlike *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 *Ham* as Tyler, was order'd to secure,
 From all their Wives, the secret Door *.

G 6

When

* 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.—See Caten. Arab. C. xxv. Fol. B.

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 wondrous Mystery,
 From *Pharaoh's* Yoke he set them free.

VIII.

On *Horeb's* Mount great *Moses* did stand,
 With Wardens twain, and Rod of GOD in Hand ;
 Devoutly pray'd by Word and Sign to Heav'n,
 Whilst to his Deputy, Conquest was giv'n ;
 When on Mount *Nebo*, he saw the Land and died,
Jehovah did his Time provide.

IX.

The World's great Wonders, Mankind agree,
 Their Beauties owe to the Art of Masonry ;
Ephesus Temple, the Walls of *Babylon*,
 And Labyrinth's wond'rous Works unknown ;
 The Pyramids, Mausoleum, and fam'd *Colossus* High,
 And *Olympus* greeting the azure Sky.

X.

By GOD's Command and Free-Masonry,
 The Temple had most exact Symmetry ;
 In Order 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 skill'd in Masonry ;
 Likewise the King, long happy may he reign,
 Old *England's* Glory to maintain ;
 In Order stand, you know the ancient Charge,
 Pay due Respect to mighty GEORGE.

L.—AN

L.—AN ODE.

I.

WAKE the lute and quiv'ring Strings,
 Mystic Truths *Urania* brings ;
 Friendly Visitant, to thee,
 We owe the Depths of Masonry ;
 Fairest of the Virgin Choir,
 Warbling to the golden Lyre ;
 Welcome here, thy Art prevail,
 Hail, divine *Urania*, hail.

II.

Here, in Friendship's sacred Bower,
 Thy downy wing'd and smiling Hour,
 Mirth invites, and social Song,
 Nameless Mysteries among :
 Crown the Bowl, and fill the Glass
 To ev'ry Virtue, ev'ry Grace ;
 To the Brotherhood resound
 Health, and let it twice go round.

III.

We restore the Times of old,
 The blooming glorious Age of Gold ;
 As the new Creation free,
 Blest with gay *Euphrosyne* :
 We with godlike Science talk,
 And with fair *Astrea* walk ;
 Innocence adorn 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.—SONG.

 LI.—SONG.

I.

HAIL! sacred Art, by Heav'n design'd:
 A gracious Blessing for 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 still we hold,
 More precious than rich *Ophir'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
 It's Dwelling in a Mason's Mind;
 A Mason who is true and wise,
 It's glittering Pomp always despise.

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.—SONG.

Tune, *God save the King.*

I.

HAIL! Masonry divine,
 Glory of Ages shine,

Long

Long may'st thou hold ;
Where'er thy Lodges stand,
May they have great Command,
And always grace the Land,
Thou art divine.

II.

Great Fabrics still arise,
And touch the azure skies,
Great are thy Schemes ;
Thy noble Orders are
Matchless beyond compare,
No Art with thee can share,
Thou art divine.

III.

Hiram the Architect,
Did all the Craft direct,
How they should build ;
Solomon great *Israel's* King,
Did mighty Blessings bring,
And left us room to sing,
Hail ! Royal Art.

LIII.—SONG.

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 things that are pure.

Their

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 wife.

IV.

The Sanctum Sanctorum by Masons is 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 all along;
And the Number of Masons that round it did move,
By him were directed, inspir'd from above.

LIV.—SONG:

I.

IF Unity be good in every Degree,
What can be compar'd to that of Masonry?
In Unity we meet, in Unity we part;
Let every Mason chorus, Hail! mighty Art,
Let every, &c.

II.

The Vulgar often murmur 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.—SONG.

 LV.—SONG.

Tune, *The Miller of Mansfield.*

I.

HOW happy a Mason whose Bosom still flows
 With Friendship, and ever most cheerfully goes,
 The Effects of the Mysteries lodg'd in his Breast,
 Mysteries rever'd and by Princes possess'd!
 Our Friends and our Bottle we best can enjoy,
 No rancour or Envy our Quiet annoy,
 Our Plumb, Line and Compass, our Square and our
 Tools,
 Direct all our Actions in Virtue's fair Rules.

II.

To *Mars* and *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.—SONG.

Tune, *Rule Britannia.*

I.

WHEN Masonry, by Heaven's Design,
 Did enter first great *Hiram's* Brain,
 A Choir of Angels did rejoice,
 And this Chorus sung with united Voice,

CHORUS.

Hail! you happy, happy Sons that be
 Brothers of Free-Masonry.

Great

II.

Great *Hiram* he did then repair,
And went to work with Rule and Square,
With Plumb and Level to his eternal Fame :
He did the glorious Temple frame,
Hail! you happy, &c.

III.

When *Solomon* beheld the fame,
He then set forth great *Hiram's* Fame ;
Oh! excellent Mason! he in Surprise 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 cheerfully,
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! you happy, &c.

 LVII.—SONG.

Tune, *Hail! Masonry, &c.*

I.

LET worthy Brethren all combine
For to adorn our mystic Art,
So as the Craft may ever shine,
And cheer each faithful Brother's Heart :

CHORUS.

Then Brethren all in Chorus sing,
Prosper the Craft and bless the King.

We

II.

We levell'd, plumm'd and squar'd aright,
 The five noble Orders upright stand,
 Wisdom and Strength with beauty's Height,
 The wonder of the World command :
 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 Master's Health go round,
 And let each Heart o'erflow with Joy,
 And Love and Unity abound :
 Then Brethren all, &c.

 LVIII.—SONG.

Tune, *The First of August.*

I.

WITH cordial Hearts let's drink a Health
 To every faithful Brother ;
 Whose candid Hearts, secure while Breath,
 Are faithful to each other :
 Whose precious Jewels are so rare,
 Likewise their Hearts so framed are,
 And levell'd with the truest Square,
 That Nature can discover.

As

II.

As great a Man as in this Land,
 Or any other Nation ;
 Would 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 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 chieftest White,
 In which Free-Masons take Delight,
 They never can obtain the Light,
 Tho' they spend their Lives in wonder.

IV.

King *Solomon* the great and wise,
 He was a faithful Brother ;
 Free-Masonry would 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 Foundation that's most sound,
 That no Arts-Man can discover ;
 Nor ever shall revealed be,
 But to bright Men in Masonry,
 Here is to them where'er they be,
 I am their faithful Brother.

Come

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 o'er his Enemies, give the Sway,
 May he for ever win the Day,
 And crown his Years with Honour.

 LIX.—SONG.

I.

WHOEVER wants Wisdom, must with some Delight,
 Read, ponder and pore, Noon, Morning and Night ;
 Must turn over Volumes of gigantic Size,
 Enlighten his Mind tho' he puts out his Eyes.
 Derry down, &c.

II.

If a General would know how to muster his Men,
 By thousands, by hundreds, by fifties, by Ten ;
 Or level his Seige 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',
 Ere he get's Credentials or Business to do.
 Derry down, &c.

IV.

But these are all Folies, Free-Masons can prove,
 In the Lodge they find knowledge, fair virtue, and
 love ;
 Without deaf'ning their Ears, without binding their
 Eyes,
 They find the compendious Way to be wise.
 Derry down, &c.

LX.—SONG.

 LX.—SONG.

I.

COME, 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.

II.

Guides, too, that Fairies are,
 Come five by five prepare;
 Come bring fresh Oil with speed,
 Your dying Lamps to feed:
 All trimm'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 of 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 the 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 Maçons 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 see us whilst we nimbly pass
 Thrice round the rim of every 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.

LXI.—SONG.

LXI.—SONG.

I.

EXCUSE my weak untutor'd Muse, who thus pre-
 sumes to climb;
 For who to sing, could ever refuse, of Masonry sublime;
 Sure Errors gross or Danger flows could never taint
 a Brother;
 Free to the solemn old new Laws of loving one ano-
 ther. Lol de rol, &c.

II.

Such godlike Reason still at Hand, no Clouds o'er us
 are seen;
 By moral Rectitude we stand, we work, we act like
 Men:
 How oft by our august Retreat are bounteous Suc-
 cours given!
 O this is Mercy's darling Seat, the Attributes of
 Heaven, &c.

III.

Astræa, as the Poets feign, on Earth can never rest;
 They lie, for o'er our Lodge she reigns, and in each
 Mason's Breast;
 Where Truth and Peace sits on each Face, and Friend-
 ship smiles around;
 No biting Envy e'er takes Place, but social Joy a-
 bounds, &c.

IV.

So let our Union e'er subsist, and never know Decay;
 For since the Creation it did exist, and will till its
 final Day:
 We'll fill the sparkling flowing Bowl, and toast his
 Memory,
 Who lived with a firm unshaken Soul, and died for
 Masonry, &c.

LXII.—SONG.

LXII.—SONG.

Tune, *Attic Fire*.

I.

ARISE and sound thy Trumpet Fame,
 Free-Masonry aloud proclaim,
 To Realms, and Worlds unknown,
 To Realms, &c.
 Tell them 'twas this great *David's* Son,
 The wise, the matchless *Solomon*,
 Priz'd far above his Throne,
 Priz'd far, &c.

II.

The solemn Temple's Cloud-capt Tow'rs,
 And Stately Domes are Works of ours,
 By us those Piles were rais'd ;
 Then bid Mankind with Songs advance,
 And thro' th' Etherial vast Expanse,
 Let Masonry be prais'd.

III.

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

} Chorus
 three
 Times.

IV.

Thy Trumpet, Fame, yet louder blow,
 And let the distant Regions know,
 Free-Masonry is this ;
 Almighty Wisdom gave it Birth,
 While Heaven fix'd it here on Earth,
 A Type of future Bliss.

H

LXIII.—SONG.

 LXIII.—SONG.

THE HOD-CARRIER'S.

Tune, *Ballance a Straw.*

I.

WHEN the Sun from the East, first salutes Mortal
 Eyes,
 And the Sky-Lark melodiously bids us arise;
 With our Hearts full of Joy we the Summons obey,
 Straight repair to our Work, and to moisten our Clay.

II.

On the Traffel our Master draws Angles and Lines,
 There with Freedom and Fervency forms his Designs;
 Not a Picture on Earth is so lively to view,
 All his Lines are so perfect, his Angles so true.

III.

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

IV.

In the Lodge, Sloth and Dulness we always avoid,
 Fellow-Crafts and Apprentices all are employ'd;
 Perfect Ashlers some finish, some make the rough Plain,
 All are pleased with their Work, and are pleased with
 their Gain.

V.

When my Master I've serv'd seven Years, perhaps more,
 Some Secrets he'll tell me I ne'er knew before;
 In my Bosom I'll keep them as long as I live,
 And pursue the Directions his Wisdom shall give.

Pll

VI.

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

 LXIV.—SONG.

I.

ONCE I was blind and could not see,
 For all was dark around ;
 But providence did pity me,
 As I a friend soon found ;
 Through hidden paths he hath me led,
 Such Paths as Babblers ne'er shou'd tread.
 With a fa, la, la, &c.

II.

All stumbling Blocks he took away,
 That I might walk secure ;
 And brought me e'er the break of Day,
 To Sol's great Temple Door ;
 Where there we both admittance found,
 Without Help of Magic spell or Sound.
 With a fa, la, la, &c.

III.

But the Curber of my bold Attempt,
 Did soon my Breast alarm,
 By hinting I was not exempt
 (If rash) from future Harm ;
 Which put a stop to rising Pride.
 And made me trust more to my Guide,
 With a fa, la, la, &c.

IV.

Round and round I then was brought,
 To mighty Sol's great Throne,

H 2

Where

Where I was oblig'd to stop
 Till I myself made known :
 Then with great Noise I round was brought
 For to obtain——that which I fought.

With a fa, la, la, &c.

v.

In humble posture and due Form,
 I listen'd with good-will ;
 Instead of any Noise or Storm,
 All was quite hush'd and still :
 Such charming Sounds I then did hear,
 As quite dispell'd all doubt and Fear.

With a fa, la, la, &c.

vi.

The mighty Monarch from his Throne,
 Bid Darkness to withdraw ;
 No sooner said than it was done,
 And I three great Things saw :
 But what they were I will not tell,
 Yet such they are they here shall dwell.

With a fa, la, la, &c.

vii.

Then round and round me, he did tie
 A noble ancient Charm ;
 All future Darkness to defy,
 And guard from CowAN's Harm ;
 Then sent me back from whence I came,
 Not what I was but what I am.

With a fa, la, la, &c.

viii.

And now I'm made an *upright* Man,
 And *levell'd* with the best ;
 I'll *square* my Acts the best I can,
 Within an honest Breast ;
 I'll toast my Friend both Day and Night,
 And those blest Hands brought me to Light.

With a fa, la, la, &c.

KNIGHTS

LXV.—SONG.

*KNIGHTS TEMPLARS.*Tune, *God save great George.*

I.

GOD bless the royal Band
 Who grace this happy Land
 With valiant Knights :
 May the United Three
 Of the blest Trinity
 Cement the Unity
 Of all great Light.

II.

Twelve once were highly lov'd,
 But one a *Judas* prov'd,
 Put out his Fire :
 May *Simon* haunt all Fools
 Who vary from our Rules,
 May the Heads of such Tools
 Rest high on Spires.

III.

'Gainst *Turks* and *Jews* we fight,
 And in Religion's Right
 We'll breathe our last ;
 Poor Pilgrims begging we
 Will our *Jerusalem*-fee,
 All Steps, Sir Knights, have ye,
 Gloriously pass'd.

IV.

Enter'd, Past, Rais'd and Arch'd,
 And then like Princes march'd
 Through rugged Ways ;

H 3

At

At length great Lights we saw,
And poor old *Simon* too,
Also the Word and Law,
Glory and Praise.

v.

God in his Rainbow gave
Colours which now we have,
Black, Red and Blue;
These Colours Emblems are
Of royal Love most rare,
We are in Soul sincere,
Just, Good and True.

vi.

Sir Knights clasp Hand in Hand,
None but Knights Templars stand
In Circle round;
May we all live in Love,
And ev'ry Comfort prove,
May Manna from above
Fall on this Ground.

LXVI.—SONG.

i.

WHEN a Lodge of Free-Masons are cloth'd in
their Aprons,
In order to make a new Brother;
With firm Hearts and clean Hands, they repair to
their Stands.
And justly support one another.

ii.

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

The

III.

The Master stands due, and his Officers too,
 While the Craftsmen are plying their Station ;
 The Apprentices 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 authentic Oration,
 That leads to the Way, and proves the first Ray
 Of the Light of an Accepted Mason.

V.

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

VI.

Hieroglyphics shine bright; and here Light reverts
 Light,
 On the Rules and the Tools of Vocation ;
 We work and we sing the Craft and the King,
 'Tis both Duty and choice in a Mason.

VII.

What is said or is done, is here truly laid down,
 In this Form of our high Installation ;
 Yet I challenge all Men to know what I mean,
 Unless he's an Accepted Mason.

VIII.

The Ladies claim Right to come into our Light,
 Since the Apron, they say, is their Bearing ;
 Can they subject their will? Can they keep their
 Tongues still?
 And let talking be chang'd into hearing?

IX.

This difficult Task is the least we can ask,
 To secure us on sundry Occasions;
 When with this they comply, our utmost we'll try
 To raise Lodges for Lady Free-Masons.

X.

Till this can be done, must each Brother be mum,
 Tho' the fair one should wheedle or teaze on;
 Be just, true and kind, but still bear in Mind,
 At all Times that you are a Free-Mason.

 LXVII.—SONG.

Tune, In Infancy, &c.

I:

LET Masonry from Pole to Pole,
 Her sacred Laws expand,
 Far as the mighty Waters roll,
 To wash remotest Land:
 That Virtue has not left Mankind,
 Her social Maxims prove,
 For stamp'd upon the Mason's Mind,
 Are Unity and Love.

II:

Ascending to her native Sky,
 Let Masonry increase;
 A glorious Pillar rais'd on high,
 Integrity its Base:
 Peace adds to Olive Boughs entwin'd,
 An emblematic Dove,
 As stamp'd upon the Mason's,
 Are Unity and Love.

LXVIII.—SONG.

 LXVIII.—SONG.

Tune, *He comes, &c.*

I.

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

II.

Behold; behold, the upright Band,
 In Virtue's Paths go Hand and Hand;
 They shun each ill, they do no Wrong,
 Strict Honour does to them belong.

III.

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

IV.

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

V.

Begone! begone! fly Discord hence,
 With Party-age and Insolence:
 Sweet Peace shall bless this happy Band,
 And Freedom smile throughout the Land.

H 5

LXIX.—SONG.

 LXIX.—SONG.

THE HISTORY OF MASONRY, BY

DR. ANDERSON.

Part I.

I.

ADAM, the first of all human Kind,
 Created with Geometry,
 Imprinted on his royal Mind,
 Instructed soon his Progeny ;
Cain and *Seth*, who then improv'd
 The lib'ral Science, in the Art
 Of Architecture which they lov'd
 And to their Offspring did impart.

II.

Cain, a City fair and strong,
 First built, and call'd it *Consecrate*,
 From *Enoch's* Name, his eldest Son,
 Which all his race did imitate ;
 But godly *Enoch*, of *Seth's* Loins,
 Two Columbs rais'd with mighty Skill ;
 And all his Family enjoins,
 True colonading to fulfil.

III.

Our Father *Noah* next appear'd,
 A Mason too divinely taught ;
 And by divine Command uprear'd
 The Ark, that held a goodly Fraught,
 'Twas built by true Geometry,
 A Piece of Architecture fine ;
 Helpt by his Sons in Number three,
 Concurring in the grand design.

IV.

So from the gen'ral Deluge none
 Were sav'd but Masons and their Wives,
 And all Mankind from them alone
 Descending, Architecture thrives ;

For

For they, when multiply'd amain,
 Fit to disperse and fill the Earth,
 In *Shinar's* large and lovely Plain,
 To Masonry gave second Birth.

v.

For most of Mankind were employ'd
 To build the City and the Tow'r ;
 The General Lodge was overjoy'd,
 In such effects of Mason's Pow'r ;
 Till vain Ambition did provoke
 Their Maker to confound their Plot ;
 Yet tho' with Tongues confus'd they spoke,
 The learn'd Art they ne'er forgot.

CHORUS.

Who can unfold the Royal Art,
 Or sing its Secrets in a Song?
 They're safely kept in Mason's Heart,
 And to the ancient Lodge belong.

PART. II.

I.

THUS when from *Babel* they disperse
 In Colonies, to distant Climes,
 All Masons true, who could rehearse
 Their Works to those of after Times ;
 King *Nimrod* fortify'd his Realm,
 By Castles, Tow'rs, and Cities fair :
Mits'ram, who rul'd at *Egypt's* Helm,
 Built Pyramids stupendous there.

II.

Not *Japhet*, and his gallant Breed,
 Did less in Masonry prevail ;
 Nor *Shem*, and those that did succeed
 To promis'd Blessings by entail ;
 For Father *Abr'am* brought from *Ur*,
 Geometry, the Science good ;
 Which he reveal'd, without Demur,
 To all descending from his Blood.

H 6

Nay,

III.

Nay, *Jacob's* Race at length were taught,
 To lay aside the shepherd's Crook,
 To use Geometry were brought,
 Whilst under *Pharaoh's* cruel Yoke ;
 Till *Moses* Master-Mason rose,
 And led the Holy Lodge, from thence
 All Masons train'd, to whom he chose
 His curious Learning to dispense.

IV.

Aboliah and *Bezaleel*,
 Inspir'd Men, the Tent uprear'd ;
 Where the *Schechinah* chose to dwell,
 And Geometric Skill appear'd :
 And when these valiant Masons fill'd
Canaan, the learn'd *Phanicians* knew
 The Tribes of *Isra'el* better skill'd
 In Architecture firm and true.

V.

For *Dagon's* House in *Gaza* Town,
 Artfully propt by Columbs two ;
 By *Sampson's* mighty Arms pull'd down
 On Lords *Philistian*, whom it slew ;
 Tho' 'twas the finest Fabric rais'd
 By *Canaan's* Sons, could not compare
 With the Creator's Temple prais'd
 For glorious Strength and Structure fair.

VI.

But here we stop a while to toast
 Our Master's Health, and Wardens both,
 And warn you all to shun the Coast
 Of *Sampson's* shipwreck'd Fame and Troth ;
 His Secrets once to Wife disclos'd,
 His Strength was fled, his Courage tam'd ;
 To cruel Foes he was expos'd,
 And never was a Mason nam'd.

CHORUS:

CHORUS.

Who can unfold the Royal Art,
 Or sing its Secrets in a Song?
 They're safely kept in Mason's Heart,
 And to the ancient Lodge belong.

PART III.

I.

WE sing of Masons' ancient Fame,
 When fourscore thousand Craftsmen stood,
 Under the Masters of great Name,
 Three thousand and six hundred good,
 Employ'd by *Solomon* the Sire,
 And Gen'ral Master-Mason too;
 As *Hiram* was in stately *Tyre*,
 Like *Salem* built by Mason's true:

II.

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

III.

At length the Grecians came to know
 Geometry, and learnt the Art,
 Which great *Pythagoras* did shew,
 And glorious *Euclid* did impart;
 Th' amazing *Archimedes* too,
 And many other Scholars good;
 Till ancient *Romans* did review
 The Art and Science understood.

But

IV.

But when proud *Asia* they had quell'd,
 And *Greece* and *Egypt* overcome,
 In Architecture they excell'd,
 And brought the learning all to *Rome*;
 Where wise *Vertruvius*, Master Prime,
 Of Architects, the Art improv'd,
 In great *Augustus*' peaceful Time,
 When Arts and Artists were belov'd.

V.

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

VI.

Thus mighty Eastern Kings and some
 Of *Abra'm'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 every Brother jointly sings.

CHORUS:

Who can unfold the Royal Art,
 Or sing its Secrets in a Song?
 They're safely lodg'd in Mason's Heart,
 And to the ancient Lodge belong.

PART

PART IV.

I.

OH! glorious Days for *Masons* wise,
 O'er all the Roman Empire, when
 Their Fame resounding to the Skies,
 Proclaim'd them good and useful Men ;
 For many Ages thus employ'd,
 Until the *Goths* with warlike rage,
 And brutal Ignorance, destroy'd
 The Toil of many a learned Age.

II.

But when the conqu'ring *Goths* were brought
 To embrace the Christian Faith, they found
 The Folly that their Fathers wrought,
 In Loss of Architecture found :
 At length their zeal for stately Fanes,
 And wealthy Grandeur, when at Peace,
 Made them exert their utmost Pains,
 Their Gothic Buildings to upraise.

III.

Thus many a sumptuous lofty Pile
 Was rais'd in every Christian Land,
 Tho' not conform to Roman Style,
 Yet which did Reverence command ;
 The King and Craft agreeing still,
 In well form'd Lodges, to supply
 The mournful Want of Roman Skill
 With their new Sort of Masonry.

IV.

For many Ages this prevails,
 Their Work is Architecture deem'd ;
 In England, Scotland, Ireland, Wales,
 The Craftsmen highly are esteem'd ;
 By Kings, as Master of the Lodge,
 By many a wealthy noble Peer,
 By Lord and Laird, by Priest and Judge,
 By all the People every where.

So

V.

So Masons, ancient Records tell,
 King *Athelstan*, of Saxton Blood,
 Gave them a Charter free to dwell
 In lofty Lodge, with Orders good,
 Drawn from old Writings by his Son.
 Prince *Edwin*, General-Master bright,
 Who met at York the Brethren soon,
 And to that Lodge did all recite.

VI.

Thence were their Laws and Charges fine,
 In ev'ry Reign observ'd with Care;
 Of Saxon, Danish, Norman Line,
 Till British Crowns united were:
 The Monarch first of this whole Isle,
 Was learned *James*, a Mason King,
 Who first of Kings reviv'd the Style
 Of great *Augustus*: Therefore sing.

CHORUS.

Who can unfold the Royal Art,
 Or sing its Secrets in a Song?
 They're safely kept in Mason's Heart;
 And to the ancient Lodge belong.

PART V.

I.

THUS though in *Italy* the Art,
 From Gothic Rubbish first was rais'd;
 And great *Palladio* did impart
 A Stile, by Masons justly prais'd;
 Yet here his mighty rival *Jones*,
 Of British Architects the Prime,
 Did build such glorious Heaps of Stones,
 As ne'er were match'd since *Cæsar's* time.

II.

King *Charles* the first, a Mason too,
 With several Peers and wealthy Men,
 Employ'd him and his Craftsmen true,
 Till wretched civil Wars began:

But

But after Peace and Crown restor'd,
 Tho' London was in Ashes laid,
 By Masons Art and good Accord,
 A finer London rear'd its Head.

III.

King *Charles* the Second rais'd then
 The finest Column upon Earth,
 Founded St. *Paul's*, that stately Fane,
 And Royal Change, with Joy and Mirth ;
 But afterwards the Lodges fail'd,
 Till great *Nassau* the Taste reviv'd,
 Whose bright Example so prevail'd,
 That ever since the Art has thriv'd.

IV.

Let other Nations boast at Will,
 Great Britain now will yield to none,
 For true Geometry and Skill,
 In building Timber, Brick and Stone ;
 For Architecture of each Sort,
 For curious Lodges, where we find.
 The noble and the Wise resort,
 And drink with Craftsmen true and kind.

V.

Then let good Brethren all rejoice,
 And fill their Glafs with cheerful Heart ;
 Let them express with grateful Voice
 The Praises of the wond'rous Art ;
 Let ev'ry Brother's Health go round,
 Who proves a Mason just and wise ;
 And let our Master's Fame resound,
 The noble ANTRIM to the Skies.

CHORUS.

Who can unfold the Royal Art,
 Or sing its Secrets in a Song ?
 They're safely kept in Mason's Heart,
 And to the ancient Lodge belong.

ANTHEM

ANTHEM.

I.

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

II.

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

III.

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.

IV.

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

A PRAYER,

A PRAYER,

USED IN THE

HIGH KNIGHTS TEMPLARS LODGE,

DUBLIN.

OH! Blessed and glorious——, who has made the Cross the Banner and Badge of thy Disciples, enable this our approved Brother, and now to be admitted Knight of the Temple, cheerfully to embrace this Divine Order; and if it be his Lot to suffer as a Christian, let him not be ashamed, but rejoice that he is counted worthy to suffer for thy Name;—thou, who for our Sakes endurest the Cross, and despisest the shame: Let the Example of that Love and Patience prevail against all the Tremblings of his corrupt Heart, That no Terrors may ever be able to shake his Constancy, but that he may always use the Sword of Justice, which shall be put into his Hands, to the Confusion of all the Persecutors of the Christian Religion. And, Oh! Lord, grant that he may never profane any holy Thing, or sacrilegiously invade what thou hast set apart for thyself; endue him with a stedfast Mind and good Courage, and make him a true and faithful Soldier of JESUS CHRIST, unto his Life's End. This we beg in the Name, and for the Sake of JESUS CHRIST, [the true——. *Amen.*

PROLOGUES

PROLOGUES AND EPILOGUES.

I.—PROLOGUE.

IF to delight to 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 glitter in the Skies;
The wond'rous Whole by Heavenly Art is crown'd,
And Order in diversity is found;
Thro' such a Length of Ages, still how fair,
How bright, how blooming, do thy Looks appear?
And 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'dst 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.

II.—PROLOGUE.

 II.—PROLOGUE.

AS a wild Rake that courts a Virgin fair,
 And tries in vain her Virtue to ensnare ;
 Tho' what he calls his Heaven 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 Centry with the flaming Sword,
 That keeps Eve-droppers from the Masons 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 all must blame us for when done :
 And when they find their teasing will not do,
 Blinded with Anger, Height of Folly shew,
 By railing at the Thing they do not know. }
 Not so th' 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 nae mare than this, (they both reply'd)
Do what we've done and ye'll be satisfy'd.

 III.—PROLOGUE.

AS some crack'd Chemist of projecting Brain,
 Much for Discovery, but much 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 evaporates in Smoke.

So

So some presumptuous still attempt to trace
 The guarded Symbol of our ancient Race.
 Enrapt in venerable Gloom it lies,
 And mocks all sight but of a Mason's Eyes ;
 Like the fam'd stream enriching *Egypt's* Shore,
 All feel its Use—but few its Source explore.
 All ages still must owe, and every Land,
 Their Pride and Safety to the Mason's Hand.
 Whether for gorgeous Domes renown'd afar,
 Or Ramparts strong to stem the Rage of War ;
 All we behold in Earth or circling Air,
 Proclaims the Power of Compass and of 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 Rules 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,
 When only to be good is to be great.
 Such Souls by Instinct to each other turn,
 Demand Alliance, and in Friendship burn ;
 No shallow Schemes, no Stratagems nor Arts
 Can break the Cement that unites their Hearts.
 Then let pale Envy rage, and every Name
 Of Fools mistaking Infamy for Fame ;
 Such have all Countries and all Ages borne,
 And such all Countries and all Ages scorn ;
 Glorious the Temple of the Sylvan Queen,
 Pride of the World at *Ephesus* was seen.
 A witless * Wretch the *Prichard* of those Days,
 Stranger to Virtue and unknown to Praise,
 Crooked of Soul and fond of any Name,
 Consign'd the noble Monument to Flame.
 Vain Madman ! if so thinking to destroy
 The Art which cannot but with Nature die.
 Still with the Craft, still shall his Name survive,
 And in our Glory his Disgrace shall live ;
 While his Cowans no more admittance gain
 Than *Ephraimites* at *Jordan's* Passage slain.

IV.—PROLOGUE.

* *Erostratus.*

 IV.—PROLOGUE.

YOU'VE seen me oft in Gold and Ermine dress,
 And wearing short-liv'd Honours on my Breast ;
 But now the honourable Badge I wear
 Gives an indelible high Character ;
 And thus by our Grand Master am I sent
 To tell you what by Masonry is meant.
 If all the social Virtues of the Mind ;
 If an extensive Love to all Mankind ;
 If hospitable Welcome to a Guest,
 And speedy Charity to the Distress'd ;
 If due Regard to Liberty and Laws,
 Zeal for our King and for our Country's Cause :
 If these are Principles deserving Fame,
 Let MASONS then enjoy the Praise they claim.
 Nay more, tho' War destroys what Masons build,
 E'er to a Peace inglorious we would yield ;
 Our Squares and Trowels into Swords we'll turn,
 And make our Foes, the Wars they menace mourn ;
 For their Contempt we'll no vain Boaster spare,
 Unless by chance we meet a MASON there.

 SPOKEN BY A BROTHER.

WHILE others sing of Wars and martial Feats
 Of bloody Battles and of fam'd Retreats ;
 A nobler 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 hallow'd Place,
 For fear too late, your rashness you deplore,
 And Terrors feel by you unthought before.

With

With Joy my faithful Brethren here I see
Joining their Hearts in Love and Unity;
Endeav'ring still each other to excel,
In social Virtues and in doing well ;
No Party-jars, no politic Debate,
Which often Wrath excite and Feuds create !
No impious Talk, no sneering Jests nor Brawls
Were ever heard within our peaceful Walls.
Here in harmonious Concert friendly join
The Prince, the Soldier, Tradesmen 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 ;
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 Myst'ries which they cannot trace ;
Profane solemnities they never saw,
And lying Libels are to them a Law ;
The Masons Books they may in vain explore,
And turn mysterious Pages o'er and o'er ;
Hoping the great Arcanum to attain,
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 veil their Secrets from unlawful Eyes.

END OF THE PROLOGUES.

I.—EPILOGUE.

I.—EPILOGUE.

WITH what malicious Joy, e'er I knew better,
 Have I been wont the Maçons to bespatter ?
 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 debarr'd.
 When Kings and Statesmen to our Sex reveal,
 Important business which they should conceal,
 That beauteous Ladies by their Sparks ador'd,
 Never could wheedle out the Maçons Word ;
 And oft their favours have bestow'd in vain,
 Nor could one Secret for another gain :
 I thought, unable to explain the Matter,
 Each Maçon 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 lives I begg'd he would forbear ;
 Upon my knees I wept and tore my Hair ;
 But when I found him fix'd, how I behav'd,
 I thought him lost, and like a fury rav'd,
 Believ'd he would for ever be undone
 By some strange Operation undergōne.
 When he came back I found a Change, 'tis true,
 But such a Change as did his youth renew :
 With rosy Cheeks and smiling Grace he came,
 And sparkling Eyes that spoke a Bridegroom's Flame.
 Ye married Ladies, 'tis a happy Life,
 Believe me, that of a Free-Maçon's Wife.
 Tho' they conceal the Secrets of their Friends,
 In Love and Truth they make us full amends.

II.—EPILOGUE.

WELL, here I'm come to let you know my Thoughts ;
 Nay, ben't alarm'd, I'll not attack your Faults ;

I

Alike

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,
 Ha'nt 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 Laywers Cases clear,
 My leard'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, an't 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 qualified 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 every thing he carried out:
 Nay, came improv'd, for on his Face appear'd
 A pleasing Smile that every 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,
 Would he were made a Mason ev'ry Night.

III.—EPILOGUE.

WHERE are these Hydras, let me vent my spleen,
 Are these Free-Masons? blest me! these are Men!
 And young and brisk too: I expected Monsters,
 Brutes more prodigious than Italian Songsters.

Lord!

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, wild Fancy, whether hast thou stray'd ?
Where Man's concern'd, alas! how frail's a Maid :
I'm come to storm, to scold, to rail, to rate,
And see the accuser's turn'd the advocate.
Say to what Merits might I not pretend,
Who, tho' no Sister, do yet prove your Friend :
Would Beauty thus but in your cause appear,
'Twere something, Sirs, to be accepted there ;

Shows the Bones.

Ladies, be gracious to the mystic Arts,
And kindly take the generous Masons' Parts ;
Let no loquacious Fop your Joys partake,
He sues for telling, not for kissing sake :
Firm to their trust, the faithful Craft conceal ;
They cry no roast-meat, fare they ne'er so well ;
No tell-tale sneer shall raise the conscious blush,
The loyal Brother's Word is always — Hush !
What tho' they quote old Solomon's Decree,
And vainly boast, that thro' the World they're free ;
With ease you'll humble the presumptuous Braves,
One kind regard makes all these Free-men slaves.

IV.—EPILOGUE.

WELL, Heaven's be prais'd, the mighty Secret's out ;
The Secret that has made so strange a Rout :

This Moment I was taught behind the Scenes,
 What every Word, and Sign, and Token means ;
 A charming Secret, but I must conceal it,
 If time at nine Months end, does not reveal it.
 What monstrous horrid lies do some Folks tell us ?
 Why Masons, Ladies, are quite clever fellows ;
 They're lovers of our Sex, as I can witness,
 And ne'er contrary act to * moral Fitness ;
 If any of ye doubt it, try the Masons,
 They'll not deceive your largest expectations ;
 Let no misgrounded Apprehensions seize ye ;
 They won't do any thing that can displease ye ;
 They're able workmen, and completely 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 heavenly powers
 Rais'd the impregnable *Dardanian* towers ;
 Those towers which long secur'd the *Trojan* Dames,
 From *Grecian* Ravishers and *Grecian* Flames :
 Gratis they did it, whatsoe'er was done ;
 Wrong'd of their pay by King *Lao-medon* :
 Base sordid Soul, of Princes the Disgrace ;
 But heav'n his Guilt aveng'd upon his Race :
 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

* Alluding to Chubb's Essay——so entitled.

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.

V.—EPILOGUE.

ADDRESS'D TO THE FRIENDLY BROTHERS OF
 ST. PATRICK, BY MR. BROOKE.

How happy once, on Heaven's primæval plan,
 Liv'd the resembling Brotherhood of Man ;
 When, ev'n on Earth, as in the Realm's above,
 All was Good-will, and Unity, and Love,
 When social hearts, with feelings unconfin'd,
 Heav'd for the Weal and woe of human kind.
 'Till *Passion* came, attended by *Debate*,
Dissention follow'd, and then enter'd *Hate*.
 Contracting Bosoms, poorly beat for Pelf,
 And, like dark Lanterns, form'd new Bounds for self.
 Man, lastly, loos'd on Man (tremendous Trade)
 Destroy'd the Being he was born to aid.

As, when alarm'd, the Blood from every Part
 Recedes, to warm and fortify the heart ;
 Humanity disclaim'd the barb'rous Crew,
 And to *Hibernia's* fost'ring Clime withdrew.

Hail, *Ireland* ! highly favour'd from above,
 Of learning, once, and still the land of love ;
 Hail ! thou prolific Parent of the Bless'd,
 Old Isle of Saints, *old home of the Distress'd*.
 While guardian Elements around thee wait,
 And chace all Poisons from thy sacred Seat :
 Whose social Coasts, with ardour comprehend
 The public Patriot, and the private friend.

Hail ! I repeat, thou Parent of the Bless'd,
 Old Isle of Saints, *old home of the Distress'd*,
Who tak'st the Way worn Stranger to thy Breast, }

Yes—to *this Truth*, the circling World must sign,
The Rights of Hospitality are thine.

O! may thy Sons, who late, on Nature's Plan,
Form'd the new league and *Brotherhood of Man*,
May they stand forth the joint and worthy Heir
Of that heroic Saint, whose Name they bear.

In them, may our reviving voices hail
The Patriot Pillars of their Country's Weal.

In them, may all the Charities conspire,
The Widow's husband, and the Orphans fire.

May their choice Union solely comprehend
What merits that Supreme of Titles—FRIEND;
And, in one hollow'd Circle, hold, combin'd
The Graces, Gifts, and worth of human Kind.

SOLOMON's

SOLOMON'S TEMPLE:

AN

ORATORIO.

THE WORDS BY

MR. JAMES EYRE WEEKS.

THE MUSIC COMPOSED BY MR. RICHARD
BROADWAY, ORGANIST OF ST. PATRICK'S CATHEDRAL, DUBLIN.

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.

SOLOMON'S TEMPLE.

RECITATIVE.

Sol. **C**ONVEN'd, we're met—chief Oracle of
Heaven,

To whom the sacred Mysteries are given ;
We're met to bid a splendid Fabric rise,
Worthy the mighty Ruler of the skies.

H. Pr. And lo! where Uriel, Angel of the Sun,
Arrives to see the mighty Business done.

AIR.

Behold he comes upon the wings of Light,
And with his sunny Vestments clears the sight,

RECITATIVE.

Ur. The Lord supreme, Grand Master of the skies,
Who bid Creation from a Chaos rise ;
The Rules of Architecture first engrav'd
On Adam's Heart.

Chorus of Priests and Nobles.

To Heav'n's high Architect, all praise,
All gratitude be given ;
Who deign'd the human Soul to raise,
By secrets sprung from Heaven.

RECITATIVE.

Sol. Adam, well vers'd in Arts,
Gave to his sons the Plumb and Line ;
By Masonry sage Tubal Cain,
To the deep Organ tun'd the strain.

AIR.

And while he swell'd the melting Note,
On high the silver Concords float.

RECITATIVE ACCOMPANIED.

H. Pr. Upon the surface of the Waves,
(When God a mighty Deluge pours)
Noah a chosen Remnant saves,
And laid the Ark's stupendous Floors.

AIR.

AIR.

Ur. Hark! from on high, the Mason Word!
 ' David, my *servaat*, shall not build
 ' A Lodge for Heaven's all sovereign Lord,
 ' Since blood and war have stain'd his shield;
 That for our Deputy his Son
 We have reserv'd—Prince Solomon.—[*Da. Ca.*
Echorus of Priests and Nobles.
 Sound great JEHOVAH's Praise!
 Who bid young Solomon the Temple raise.

RECITATIVE.

Sol. 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.

RECITATIVE.

Ur. To plan the mighty Dome,
 Hiram, the Master Mason's come.

AIR.

Ur. We know thee by the Apron white,
 We know thee by the Trowel bright,
 Well skill'd in Masonry;
 We know thee by thy Jewels Blaze,
 Thy manly walk and air:
 Instructed thou the Lodge shalt raise,
 Let all for work prepare.

AIR.

Hir. 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.

RECITATIVE.

Sol. Cedars which since Creation grew,
 Fall of themselves to grace the Dome;
 All Lebanon, as if she knew
 The great occasion, lo! is come.

AIR.

Ur. Behold, my Brethren of the sky,
 The work begins worthy an Angel's Eye.
Chorus of Priests and Nobles.
 Be present all ye Heavenly host;
 The work begins, the Lord defrays the Cost.

ACT II.

RECITATIVE.

Messenger. 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.

Sol. [*To Hir.*] Receive her with a fair salute,
 Such as with Majesty may suit.

AIR.

Hir. When Allegiance bids obey,
 We with Pleasure own its sway.

Enter Sheba attended.

RECITATIVE.

Sheb. Obedient to superior greatness, see
 Our sceptre hails thy mighty Majesty.

AIR.

Sheb. Thus Phœbe, Queen of shade and night,
 Owning the Sun's superior Rays;
 With feeblér Glory, lesser Light,
 Attends the triumph of his Blaze:
 Oh, all excelling Prince, receive
 The tribute due to such a King;
 Not the gift, but will, believe;
 Take the Heart, not what we bring.—[*Da. Ca.*

RECITATIVE.

RECITATIVE.

Sol. Let Measures softly sweet,
Illustrious Sheba's Presence greet.

AIR.

Sol. Tune the lute and string the lyre,
Equal to the fair we sing;
Who can see and not admire
Sheba, Confort for a King;
Enliv'ning wit and beauty join,
Melting sense and graceful air;
Here united Powers combine,
To make her brightest of the fair.—[*Da. Ca.*

RECITATIVE.

Sol. Hiram, our brother and our friend,
Do thou the Queen with me attend.

SCENE II.—*A View of the Temple.*

RECITATIVE.

H. Pr. 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.

When the Queen of the South shall return
To the climes which acknowledge her sway;
Where the Sun's warmer beams fiercely burn,
'The Princes with transport shall say;
Well worthy my journey, I've seen
A Monarch both graceful and wise,
Deserving the love of a Queen;
And temple well worthy the skies.—[*Da. Ca.*

CHORUS.

Open ye gates, receive a Queen who shares,
With equal sense, your happiness and cares.

RECITATIVE.

Hir. Of Riches much, but more of Wisdom see;
Proportion'd Workmanship, and Masonry.

AIR.

Hir. 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 glitt'ring gems or brightest Ore,
 The plighted pledge of Love;
 To every tie of Honour bound,
 In love and Friendship constant found,
 And favour'd from above.

DUET.

Sheb. One gem beyond the rest I see,
 And charming Solomon is he.
Sol. One gem beyond the rest I see,
 Fairest of fair ones, thou art she.
Sheb. Oh, thou surpassing all Men wise!
Sol. And thine excelling Women's Eyes.

RECITATIVE.

Hir. Wisdom and beauty do combine,
 Our Art to raise, our Hearts to join.

CHORUS.

Give to Masonry the Prize,
 Where the fairest chuse the Wife;
 Beauty still shou'd Wisdom love,
 Beauty and Order reign above.

Some

Some **TOASTS** used in **LODGES**, in Addition to those interspersed among the **SONGS**.

The Master of the Lodge,

Increase, Love and Unanimity to the Lodge.

Our absent Brethren.

All honest Masons wherever dispersed or distressed throughout the Globe.

All Masons who honour the Order, by conforming to its Rules.

The Heart that conceals, and the Tongue that never reveals the Secrets of Masonry.

All Masons both ancient and young, who govern the Passions and bridle the Tongue.

The Memory of old——,

May the Propriety of our Conduct render us accepted every where.

May the Principles of the Craft ever govern our Actions.

May we use, but not abuse our Talents.

May Masonry flourish all over the Globe.

May the cardinal Virtues, as they are the Pillars that support the Lodge, be the inviolable Rule of our Actions.

AN

AN ADDITIONAL
P R O L O G U E,
AND A FEW
M A S O N S S O N G S,
(NEVER BEFORE PUBLISHED)
FOR THE NEW AHIMAN REZON.

*A Prologue spoken before a Play which had
been commanded by an Encampment of*

KNIGHTS TEMPLARS.

WRITTEN BY A BROTHER.

SEE—here are Men, who are bound by Ties to tread
In honour's paths ;—by Obligations led
To serve the Fair ; to dry the Orphan's Tears,
The Widow's pleas ;—and dissipate their Fears ;
To wield our swords in Christian's sacred Cause ;
To vanquish Turks, and trample on their Laws ;
To pass our Lives in Righteousness and Truth,
To serve our Brethren, and instruct our Youth.

Poor

POOR CYMON too, we awfully revere,—
 Are strangers to servility and fear ;
 Knights of an ancient Order !—doom'd to trace
 The sacred Rules of all Emanuels Race ;
 A Judas ne'er encouragement can find
 Among a band, where three in one must bind,
 Who're ever mindful of that dreadful Day,
 When fleeting Souls resume their prestine Clay :
Memento Mori—Cloud-cap'd towers fall,
 And universal Chaos buries all.
 This Institution—ancient in its kind,
 I * *Fethard* first was polish'd and refin'd ;
 Why not ?—When beauties such as ye inspire
 Our gallant Knights, and set their souls on fire ;
 In lovely Order—see the polish'd rows,
 Their Friendship for the Royal Craft disclose ;
 The secret faithful Craft—who Joys can feel,
 Nor cry they roast meat—fare they e'er so well.
 May such for ever be the Ladies choice,
 Free from deceit—and free from every vice ;
 And more (ye Fair) than all your Slave has said,
 You're sure that Men will grace your nuptial Bed ;
 No wan *Italians*—no pale fribbles we,
 But Flesh and Blood, brave, honest, frank and free.

* Fethard, in the County Tipperary, was the first Town in
 Ireland, where Knights Templars were made.

NEW

NEW SONGS.

I.—SONG.

A NEW SONG FOR ST. JOHN'S DAY.

I.

HENCE, Sorrow awaunt! you have no Business
here,
'To cull-thinking Mortals—go furrow'd-fac'd Care;
You've nothing to do with the free and sincere;
Which Nobody can deny,
Which Nobody can deny.

II.

No ill-natur'd Babbler with us e'er shall join,
Our Free-Mason Art, I'll prove it divine,
What you've (if I want it) shall also be mine;
Which Nobody, &c.

III.

Fair Ladies with Fribbles your Joys never share,
They sue but for telling:—while Masons who bear
Undivulg'd their own secrets,—to you'll be sincere;
Which Nobody, &c.

IV.

We're true to our King, to our Country our Lord;
For just Cause a Mason will unsheath his Sword,
A Mason's no Courtier, he ne'er breaks his Word;
Which Nobody, &c.

V.

The mightiest Monarch who rules on a Throne,
A Brother (tho' begging) can never disown,
In this Kind of Friendship we're really alone;
Which Nobody, &c.
Our

VI.

Our light among Men, who're enlighten'd shall blaze,
 While those who're in Darkness shall stand in amaze,
 Like thunder-struck Asses shall stupidly gaze;
 Which Nobody, &c.

VII.

Come here's to all Free-Masons under the Sun,
 Who e'er yet assembled to honour St. JOHN,
 May Health, Joy, and Glory attend every one;
 Say every true Brother *Amen, Amen,*
 Say every true Brother *Amen.*

II.—SONG.

COMPOSED FOR THE CARBERRY LODGE, NO. 504

Air,—Nancy Dawson.

I.

There is a Lodge in Skibbereen
 As truly good as e'er was seen;
 Compos'd of upright honest Men,
 Men who are fit for Masons:
 No Coxcombs pert shall ever join,
 Nor bloated swabs replete with Wine,
 Our Secrets truly are divine,
 We're the enlighten'd Masons.

II.

Knights Templars all of worth immense,
 Of wit, of humour and of sense,
 Without a tinge of impudence,
 An health to all such Masons:
 The poor ne'er feel from us neglect,
 But always meet with due respect,
 The needy Brother we'll protect,
 And prove ourselves good Masons.

III.

Our Tyler's good as any Lord,
 If to our Tenets he'll accord,
 And firmly mind the secret Word
 Unknown to all but Masons:

Nor

Nor is there one amongst us all,
Who on a Summons or a Call,
Wou'd not with resolution fall,
Defending a Free-Mason.

IV.

From this our Lodge we'll never stray,
'Tis here that Sol's diffusive ray
Has beam'd from high perpetual Day,
On us true constant Masons :
A solemn tie to never part,
Imprinted on each Templars Heart,
Without equivocating Art,
But like staunch honest Masons.

V.

Our sweet * High Priest we will revere,
And † Governor, who fills the Chair
Both ever gay and debonaire,
The Men to rule o'er Masons ;
Two thousand chosen Men upright,
Have been by them restor'd to light,
And usher'd into glorious Light,
Let's toast ‡ Cymonic Masons.

An humorous account of a Pedlar, who apply'd to a most respectable Lodge to be initiated into the Secrets of Free-Masonry; the Members of which were so highly incensed, that they serv'd him in the following ludicrous Manner.

III.—SONG.

Tune, *Come let us prepare, &c.*

Ridertem dicere Verum——quid vetat ?

I.

HOW Bennett was made (a Pedlar to Trade)
A Mason of whimsical Order ;

We

* The presiding Officer in a Royal Arch excellent and Knights Templars Encampment.

† The Master of that Lodge, who really presided at the making of some thousands of Free and Accepted Masons in different Parts of this Kingdom.

‡ See the Knights Templars Song.

We stript 'Am quite bare, depriv'd him of hair,
And painted his skin like a border.

II.

With candle in Breech, at the hour of * Tom Creech,
And prominent belly all painted ;
He gain'd the grand Art, which he swore ne'er to part
Were you by, you'd (with laughing have fainted.

III.

† Tantrobobus was giv'n to shun the old Leaven,
With Tokens and signs in great plenty ;
Hictius, Doctius and Stoke were the cream of the joke,
Then slaps on his ribs he got twenty.

IV.

With looks quite austere, and like my Lord Mayor,
AMYAS, he gave a deep Lecture
'Bout the Man in the Moon, and old Pantaloon,
With a treatise upon Architecture.

V.

O'Callaghan, Grand Master, apply'd healing plaister,
To cure the ripe wounds of the poker ;
For his buttocks were scar'd, and clipt was his beard,
Whilst || Collins was fin'd as a Joker.

VI.

Little *Jerry* stood snug, like a bug and a rug,
But thought the promotion too high Sir ;
For a man in one night, to take such a flight,
And like Icharus, soar to the sky, Sir.

VII.

Ned Townsend and Carthy, they both were right hearty,
And enjoy'd the delights of the ‡ Season ;
Whilst § Maunsell, all gravity, preach'd with much brevity,
Nothing but Scripture and Reason.

O'Discoll,

* The Inn-Keeper.

† One of the Words they gave the poor unfortunate Pedlar.

|| A Gentleman who could not refrain from immoderate laughter, at the foregoing queer Ceremony, on which Account he was fin'd for attempting to jest upon so awful an occasion.

‡ 'Twas in Christmas time.

§ The Reverend George Maunsell, the principal Witness against Kennedy who was condemned last Assizes.

VI II.

* O'Discoll, the haughty, that Giant so Daughty,
 Stood Tyler, like Gabriel of old, Sir ;
 Whilst feathers and tar, in lieu of the hair,
 Supply'd Bennett, lest he'd take cold, Sir.

IV.—SONG.—THE FREE-MASON'S WISH.

*Composed and set to Music, by a Brother, for the Orange
 Lodge of Belfast, No. 257. The Music published in
 Walker's Magazine for February, 1782.*

I.

IN the social amusements of life let us live,
 Prove every delight love and friendship can give,
 Where easy good-nature gives converse a Zeit,
 And Sense in the bright robe of Humour is dress'd ;
 Where wisdom and strength and sweet beauty combine
 Our Souls to improve and our Tempers refine,
 Where Arts of past ages by compacts and rule,
 Are taught in our Lodge, as of science the School.

II.

At festival Board where fair *Phæbe* may share
 The jest, which her pureness unsullied might hear,
 Unblushing enjoy, or reproving approve,
 While Masons trust freely to friendship and Love,
 Where wisdom, &c.

III.

Time was made a blessing, not dealt as a curse,
 The troubles of life are by pining made worse ;
 The sullen recluse may disrelish our plan,
 But we'll live, and we'll love, and we'll laugh while we can,
 Where wisdom, &c.

V.—SONG.

* An huge enormous Melesian, upwards of seven feet eight inches high, who was plac'd at the Door as a Tyler, in order to preserve every appearance, and the better to deceive Bennett, who really imagined himself (for many months after) an excellent Free-Mason.

V.—SONG.—THE PORTRAIT OF A MASON.

Tune, *The Mulberry Tree.*

I.

YE Sons of fair science, impatient to learn
 What's meant by a Mason ; now pritheo discern :
 He strengthens the weak, he gives light to the blind,
 The naked he clothes—he's a friend to Mankind :

All shall yield to Masonry,
 Bend to thee blest Masonry ;
 Matchless was he who founded thee,
 And thou like him, immortal shall be.

II.

He walks on the level of honour and truth,
 And spurns the trite passions of folly and youth ;
 The Compass and Square all his frailties remove,
 And his ultimate object is Brotherly Love.

All shall, &c.

III.

With fortitude blest, he's a stranger to fears,
 And govern'd by prudence, he cautiously steers ;
 Till Temperance shews him the port of Content,
 And Justice unmask'd gives a sign of Consent.

All shall, &c.

IV.

Inspir'd by his feelings, he'll bounty impart,
 For Charity ranges at large in his heart ;
 And an indigent Brother reliev'd from his woes,
 Feels a pleasure inferior to him who bestows.

All shall, &c.

V.

Thus a Mason I've drawn, and expos'd to your view,
 And truth must acknowledge the portrait is true ;
 Then Members become, let's be Brothers and friends
 There's a Secret remaining will make you amends.

All shall, &c.

VI.—SONG.

VI.—SONG.

On a Lady's declaring that a Lodge of Free-Masons in grand Procession, appeared like a parcel of Mummers on a St. Stephen's Day.—N. B. The Lady was rather ugly and ancient.

I.

LESBIA despairing of Success,
In winning Hearts—for Reasons,
(The World may Miss's Meaning guess)
Makes Mummers of Free-Masons.

II.

Lesbia, we know the Grapes are four,
Not destin'd for your feeding ;
Which is the Cause you every hour,
Must shew your pretty Breeding.

ROYAL ARCH SONG.

I.

GOD caus'd great Lights to shine,
Moving in Orbs divine,
Which ever shall
Banish all Darkness quite,
With such refulgent Light,
And from eternal Night,
Save Royals All.

II.

SANCTUM, SANCTORUM,
Triangles—no more of 'em,
Wisdom's reveal'd ;
Sublimest Arts refin'd,
Excellent Arches bind !
No flaw in heart or mind,
Shall be conceal'd.

Few

III.

Few in our Numbers are,
 Therefore in Royal Chair
 Honours abound;
 We will join hearts and hand,
 Whilst Truths in Gospel stand,
 None but the Royal Band
 Shall circle round.
 We will, &c.

VIII.—SONG.

THE EXCELLENCE OF FREE-MASONRY.

*Adapted to the Music of the favourite Glee of Viva
 Tutti, for the Orange Lodge of Belfast, No. 257.*

HAIL! immortal—glorious Science,
 Hail! immortal glorious Science,
 Which to discord bids defiance;
 Harmony alone reigns here,
 Harmony alone reigns here.
 Then let's sing to him who rais'd us,
 From the rugged paths that maz'd us,
 To the Light that we'll revere,
 To the Light that we'll revere.
 Then let's sing, &c.

A FREE-MASON ANTHEM.

Metre, *The 100 Psalm.*

I:

WITH friendly Aid let us unite
 Our Souls, and give our Maker Praise,
 Who gave us this superior Light,
 Let us to him our Voices raise.

The

II.

The great JEHOVAH! GOD! and LORD!
 Divine IMMANUEL! send us down
 Thy chiefest blessings to accord
 And worship THEE—and THEE alone.

III.

Let all thy Servants here on Earth,
 In Love and Friendship ever dwell;
 Thou King of Worlds, great Source of Birth!
 Can finite Man thy Bounties tell?

IV.

Thou Architect of Worlds unknown,
 Great Builder of ten thousand Orbs,
 Who with a Fiat made the Sun,
 And with a Nod the Ocean curbs.

V.

Thy Blessings sure on us will wait,
 Who live like Brethren—free and good;
 True social Harmony's a State
 By few but Masons understood.

VI.

Unself we love our Brethren—LORD!
 Whom we converse with—know and see;
 Can we (frail Creatures) Love afford,
 Or worship—or give praise to thee?

VII.

All Hallelujahs to thy Name,
 (While on Earth) we'll raise on high;
 And then that heav'nly Lodge we'll claim,
 Far—far remov'd beyond the Sky.

VIII.

To thee, the true and living LORD!
 Whom Heaven and every World adore;
 All hail! ye Brethren—and accord
 In praising him for evermore.

THE END.



