

THE
CONSTITUTIONS
OF THE
FREE-MASONS.

CONTAINING THE
History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful FRATERNITY.

For the Use of the LODGES.



LONDON Printed; *Anno* 5723.
Re-printed in *Philadelphia* by special Order, for the Use
of the Brethren in *NORTH-AMERICA*.
In the Year of Masonry 5734, *Anno Domini* 1734.

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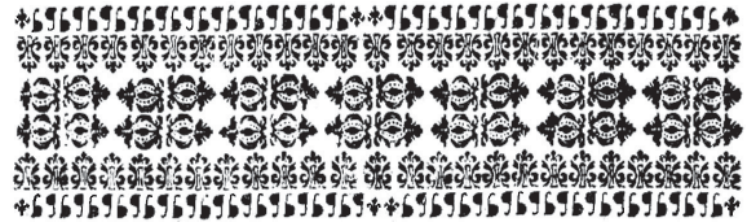
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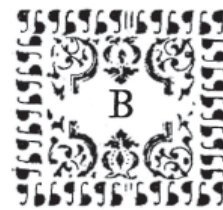
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T O

His GRACE the DUKE of
MONTAGU.

My Lord,



Y Order of his *Grace* the
DUKE of WHARTON,
the present Right Wor-
shipful GRAND-MASTER
of the *Free-Masons*; and, as his *Dep-
uty*, I humbly dedicate this Book of
the *Constitutions* of our ancient *Fra-
ternity* to your *Grace*, in Testimony
of your honourable, prudent, and

D E D I C A T I O N .

vigilant Discharge of the Office of our GRAND-MASTER last Year.

I need not tell your Grace what Pains our learned *Author* has taken in compiling and digesting this Book from the old *Records*, and how accurately he has compar'd and made every thing agreeable to *History* and *Chronology*, so as to render these NEW CONSTITUTIONS a just and exact Account of *Masonry* from the Beginning of the World to your *Grace's* *Mastership*, still preserving all that was truly ancient and authentick in the old ones : For every Brother will be pleas'd with the Performance, that knows it had your Grace's Perusal and Approbation, and that it is now printed for the Use of the *Lodges*, after it was

D E D I C A T I O N .

approv'd by the *Grand Lodge*, when your Grace was GRAND-MASTER. All the *Brother-hood* will ever remember the Honour your Grace has done them, and your Care for their Peace, Harmony, and lasting Friendship: Which none is more duly sensible of than,

My LORD,

Your GRACE's

most oblig'd, and

most obedient Servant,

and Faithful Brother,

J. T. DESAGULIERS,
Deputy Grand-Master.



T H E
C O N S T I T U T I O N ,
H i s t o r y , L a w s , C h a r g e s , O r d e r s ,
R e g u l a t i o n s , a n d U s a g e s ,
O F T H E
R i g h t W o r s h i p f u l F R A T E R N I T Y
O F A C C E P T E D
F r e e - M a s o n s ;

C o l l e c t e d f r o m t h e i r g e n e r a l R E C O R D S , a n d
t h e i r f a i t h f u l T R A D I T I O N S o f m a n y
A g e s .

T O B E R E A D

*At the Admission of a NEW BROTHER, when
the Master or Warden shall begin, or order some other
Brother to read as follows :*



DAM, our first Parent, created after the
Image of God, *the great Architect of the Uni-*
verse, must have had the Liberal Sciences,
particularly *Geometry*, written on his Heart;
for even since the Fall, we find the Principles
of it in the Hearts of his Offspring, and which, in process
of time, have been drawn forth into a convenient Method
of *Propositions*, by observing the Laws of *Proportion* taken

Year of
the *World*
1.
4,003 be-
fore *Christ*

from *Mechanism*: So that as the *Mechanical Arts* gave Occasion to the Learned to reduce the Elements of *Geometry* into Method, this noble Science thus reduc'd, is the Foundation of all those Arts, (particularly of *Masonry* and *Architecture*) and the Rule by which they are conducted and perform'd.

No doubt *Adam* taught his Sons *Geometry*, and the use of it, in the several *Arts* and *Crafts* convenient, at least for those early Times; for *CAIN*, we find, built a City, which he call'd *CONSECRATED*, or *DEDICATED*, after the Name of his eldest Son *ENOCH*; and becoming the Prince of the one Half of Mankind, his Posterity would imitate his royal Example in improving both the noble Science and the useful Art.*

Nor can we suppose that *SETH* was less instructed, who being the Prince of the other Half of Mankind, and also the prime Cultivator of *Astronomy*, would take equal care to teach *Geometry* and *Masonry* to his Offspring, who had also the mighty Advantage of *Adam's* living among them.†

But without regarding uncertain Accounts, we may safely conclude the *old World*, that lasted 1656 Years, could not be ignorant of *Masonry*; and that both the Families of *Seth* and *Cain* erected many curious Works, until at length *NOAH*,

* *As other Arts were also improved by them, viz. working in Metal by TUBAL CAIN, Music by JUBAL, Pastorage and Tent-Making by JABAL, which last is good Architecture.*

† *For by some Vestiges of Antiquity we find one of 'em, godly ENOCH (who dy'd not, but was translated alive to Heaven) prophecying of the final Conflagration at the Day of Judgment (as St. Jude tells us) and likewise of the General Deluge for the Punishment of the World: Upon which he erected his two large Pillars, (tho' some ascribe them to Seth) the one of Stone, and the other of Brick, whereon were engraven the Liberal Sciences, &c. And that the Stone Pillar remain'd in Syria until the Days of Vespasian the Emperor.*

the ninth from *Seth*, was commanded and directed of God to build the *great Ark*, which, tho' of Wood, was certainly fabricated by *Geometry*, and according to the Rules of *Masonry*.

NOAH, and his three Sons, *JAPHET*, *SHEM*, and *HAM*, all *Masons true*, brought with them over the *Flood* the Traditions and Arts of the *Ante-deluvians*, and amply communicated them to their growing Offspring; for about 101 Years after the *Flood* we find a vast Number of 'em, if not the whole Race of *Noah*, in the Vale of *Shinar*, employ'd in building a *City* and large *Tower*, in order to make to themselves a Name, and to prevent their Dispersion. And tho' they carry'd on the Work to a monstrous Height, and by their Vanity provok'd God to confound their Devices, by confounding their Speech, which occasion'd their Dispersion; yet their Skill in *Masonry* is not the less to be celebrated, having spent above 53 Years in that prodigious Work, and upon their Dispersion carry'd the mighty Knowledge with them into distant Parts, where they found the good Use of it in the Settlement of their *Kingdoms*, *Commonwealths*, and *Dynasties*. And tho' afterwards it was lost in most Parts of the Earth, it was especially preserv'd in *Shinar* and *Assyria*, where *NIMROD*,* the Founder of that Monarchy, after the Dispersion, built many splendid Cities, as *Ereck*, *Accad*, and *Calneh*, in *SHINAR*; from whence afterwards he went forth into *ASSYRIA*, and built *Nineveh*, *Reboboth*, *Caleb*, and *Rhesin*.

* *NIMROD, which signifies a Rebel, was the Name given him by the holy Family, and by Moses; but among his Friends in Chaldea, his proper Name was BELUS, which signifies LORD, and afterwards was worshipped as a God by many Nations, under the Name of Bel or Baal, and became the Bacchus of the Ancients, or Bar Chus, the Son of CHUS.*

Anno
Mundi
1757.
2247.
Ante Chr.

A. M.
1810.
2194.
Ante Chr.

In these Parts, upon the *Tygris* and *Euphrates*, afterwards flourish'd many learned *Priests* and *Mathematicians*, known by the Names of CHALDEES and MAGI, who preserv'd the good Science, *Geometry*, as the KINGS and *great Men* encourag'd the *Royal Art*. But it is not expedient to speak more plain of the Premises, except in a *formed Lodge*.

From hence, therefore, the *Science* and *Art* were both transmitted to latter Ages and distant Climes, notwithstanding the Confusion of Languages or Dialects, which tho' it might help to give Rise to the Masons Faculty and ancient universal Practice of conversing without speaking, and of knowing each other at a Distance, yet hinder'd not the Improvement of *Masonry* in each Colony and their *Communication* in their distinct National Dialect.

And, no doubt, the Royal Art was brought down to *Egypt* by MITZRAIM, the second Son of *Ham*, about six Years after the Confusion at *Babel*, and after the *Flood* 160 Years, when he led thither his Colony; (for *Egypt* is *Mitzraim* in *Hebrew*) because we find the River *Nile*'s overflowing its Banks, soon caus'd an Improvement in *Geometry*, which consequently brought *Masonry* much in request: For the ancient noble Cities, with the other magnificent Edifices of that Country, and particularly the *famous* PYRAMIDS, demonstrate the early Taste and Genius of that ancient Kingdom. Nay, one of those *Egyptian* PYRAMIDS* is reckon'd

A. M.
1816.
2188.
Ante Chr.

* *The Marble Stones, brought a vast way from the Quarries of Arabia, were most of 'em 30 Foot long; and its Foundation cover'd the Ground 700 Foot on each Side, or 2800 Foot in Compass, and 481 in perpendicular Height. And in perfecting it were employed every Day, for 20 whole Years, 360,000 Men, by some ancient Egyptian King long before the Israelites were a People, for the Honour of his Empire, and at last to become his Tomb.*

the *First* of the *Seven Wonders* of the World, the Account of which, by Historians and Travellers, is almost incredible.

The Sacred Records inform us well that the eleven *great Sons* of CANAAN (the youngest Son of *Ham*) soon fortified themselves in strong Holds, and stately walled Cities, and erected most beautiful Temples and Mansions; for when the *Israelites*, under the great *Joshua*, invaded their Country, they found it so regularly fenc'd, that without the immediate Intervention of God in behalf of his peculiar People, the *Canaanites* were impregnable and invincible. Nor can we suppose less of the other Sons of *Ham*, viz. *Cush*, his eldest, in *South Arabia*, and *Phut*, or *Phuts*, (now called *Fez*) in *West Africa*.

And surely the fair and gallant Posterity of JAPHET, (the eldest Son of *Noah*) even such as travell'd into the Isles of the *Gentiles*, must have been equally skill'd in *Geometry* and *Masonry*; tho' we know little of their Transactions and mighty Works, until their original Knowledge was almost lost by the Havock of War, and by not maintaining a due Correspondence with the polite and learned Nations; for when that Correspondence was open'd in After-Ages, we find they began to be most curious Architects.

The Posterity of SHEM had also equal Opportunities of cultivating the useful *Art*, even those of 'em that planted their Colonies in the South and East of *Asia*; much more those of 'em, that in the great *Assyrian* Empire, liv'd in a separate State, or were blended with other Families: Nay, that *holy Branch* of SHEM (of whom, as concerning the Flesh, CHRIST came) could not be unskilful in the learned Arts of *Assyria*; for ABRAM, after the Confusion at *Babel* about 268 Years, was called out of *Ur* of the *Chaldees*, where he learned *Geometry*, and the *Arts* that are perform'd by it, which he would carefully transmit to *Ishmael*, to *Isaac*, and

A. M.
2078.
1926.
Ante Chr.

to his Sons by *Keturah*; and by *Isaac*, to *Esau*, and *Jacob*, and the twelve *Patriarchs*: Nay, the *Jews* believe that *ABRAM* also instructed the *Egyptians* in the *Assyrian* Learning.

Indeed, the select Family long used *Military Architecture* only, as they were Sojourners among Strangers; but before the 430 Years of their *Peregrination* were expired, even about 86 Years before their *Exodus*, the Kings of *Egypt* forc'd most of them to lay down their Sheperds Instruments, and Warlike Accoutrements, and train'd them to another sort of Architecture in *Stone* and *Brick*, as holy Writ, and other Histories, acquaint us; which God did wisely over-rule, in order to make them good *Masons* before they possess'd the promis'd Land, then famous for most curious *Masonry*.

And while marching to *Canaan* thro' *Arabia*, under *Moses*, God was pleased to inspire *BEZALEEL*, of the Tribe of *Judab*, and *AHOLIAB*, of the Tribe of *Dan*, with Wisdom of Heart for erecting that most glorious Tent, or *Tabernacle*, wherein the *SHECHINAH* resided; which, tho' not of Stone or Brick, was framed, by *Geometry*, a most beautiful Piece of Architecture, (and prov'd afterwards the Model of *Solomon's* Temple) according to the Pattern that God had shewn to *MOSES* in the Mount; who therefore became the GENERAL MASTER-MASON, as well as King of *Jessurun*, being well skill'd in all the *Egyptian* Learning, and divinely inspir'd with more sublime Knowledge in *Masonry*,

So that the *Israelites*, at their leaving *Egypt*, were a whole Kingdom of *Masons*, well instructed, under the Conduct of their GRAND MASTER *MOSES*, who often marshall'd them into a regular and *general Lodge*, while in the Wilderness, and gave them wise *Charges*, *Orders*, &c. had they been well observ'd! But no more of the Premises must be mention'd.

A. M.
2427.
1577.
Ante Chr.

A. M.
2514.
1490.
Ante Chr.

And after they were possess'd of *Canaan*, the *Israelites* came not short of the old Inhabitants in *Masonry*, but rather vastly improv'd it, by the special Direction of Heaven; they fortify'd better, and improv'd their City-Houses and the Palaces of their Chiefs, and only fell short in *sacred Architecture* while the *Tabernacle* stood, but no longer; for the finest sacred Building of the *Canaanites* was the *Temple* of *Dagon* in *Gaza* of the *Philistines*, very magnificent, and capacious enough to receive 5000 People under its Roof, that was artfully supported by two *main Columns**; and was a wonderful Discovery of their mighty Skill in true *Masonry*, as must he own'd.

But *Dagon's* Temple, and the finest Structures of *Tyre* and *Sidon*, could not be compared with the ETERNAL God's Temple at *Jerusalem*, begun and finish'd, to the Amazement of all the World, in the short space of *seven Years* and *six Months*, by that wisest Man and most glorious King of *Israel*, the *Prince of Peace and Architecture*, *SOLOMON* (the Son of *David*, who was refused that Honour for being a Man of Blood) by divine Direction, without the Noise of Work-mens Tools, though there were employ'd about it no less than 3600 *Princes*,† or *Master-Masons*, to

* *By which the glorious SAMPSON pull'd it down upon the Lords of the Philistines, and was also intangled in the same Death which he drew upon his Enemies for putting out his Eyes, after he had reveal'd his Secrets to his Wife, that betray'd him into their Hands; for which Weakness he never had the Honour to be number'd among Masons: But it is not convenient to write more of this.*

† *In 1 Kings v. 16. they are call'd Harodim, Rulers or Provosts assisting King Solomon, who were set over the Work, and their Number there is only 3,300: But 2 Chron. ii. 18. they are called Menatzchim, Overseers and Comforters of the People in Working, and in Number 3,600; because either 300 might be more curious Artists,*

A. M.
2554.
1450.
Ante Chr.

A. M.
2893.
1111.
Ante Chr.

conduct the Work according to *Solomon's* Directions, with 80,000 *Hewers of Stone* in the Mountain, or *Fellow Craftsmen*, and 70,000 *Labourers*, in all ----- 153,600 besides the Levy under *Adoniram*, to work in the Mountains of *Lebanon* by turns with the *Sidonians*, viz. - - - } 30,000 ----- being in all - - - - - 183,600 for which great Number of ingenious Masons, *Solomon* was much oblig'd to *HIRAM*, or *Huram*, King of *Tyre*, who sent his Masons and Carpenters to *Jerusalem*, and the Firs and Cedars of *Lebanon* to *Joppa* the next Sea-port.

But above all, he sent his Namesake *HIRAM*, or *Huram*, the most accomplish'd Mason upon Earth. *

And the prodigious Expence of it also enhaunceth its Excellency ; for besides King *David's* vast Preparations,

and the Overseers of the said 3,300 ; or rather, not so excellent, and only Deputy-Masters, to supply their Places in case of Death or Absence, that so there might be always 3,300 acting Masters compleat ; or else they might be the Overseers of the 70,000 Ish Sabbal, Men of Burden or Labourers, who were not Masons but served the 80,000 Ish Chotzeb, Men of Hewing, called also Ghiblim, Stone Cutters and Sculpturers ; and also Bonai, Builders in Stone, part of which belong'd to Solomon, and part to Hiram, King of Tyre, 1 Kings v. 18.

* *We read (2 Chron. ii. 13.) HIRAM King of Tyre (called there Huram) in his Letter to King SOLOMON, says, I have sent a cunning Man, le Hiram Abhi, not to be translated according to the vulgar Greek and Latin, Hiram my Father, as if this Architect was King HIRAM's Father ; for his Description, ver. 14. refutes it, and the Original plainly imports, Hiram of my Father's, viz. the Chief Master-Mason of my Father, King ABIBALUS ; (who enlarg'd and beautify'd the city of Tyre, as ancient Histories inform us, whereby the Tyrians at this time were most expert in Masonry) tho' some think HIRAM the King might call Hiram the Architect Father, as learned and skilful Men were wont to be call'd of old Times, or as Joseph was*

his richer Son *SOLOMON*, and all the wealthy *Israelites*, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almost incredible.

Nor do we read of any thing in *Canaan* so large, the Wall that inclos'd it being 7700 Foot in Compass ; far less any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimensions, from the magnificent *Porch* on the *East*, to the glorious and reverend *Sanctum Sanctorum* on the *West*, with most lovely and convenient Apartments for the *Kings* and *Princes*, *Priests* and *Levites*, *Israelites*, and *Gentiles* also ; it being an House of Prayer for all Nations, and capable of receiving in the *Temple proper*, and in all its Courts and Apartments together, no less than 300,000 People, by a modest Calculation, allowing a square Cubit to each Person.

call'd the Father of Pharaoh ; and as the same Hiram is call'd Solomon's FATHER, (2 Chron. iv. 16.) where 'tis said

*Shelomoh lammelech Abhif Churam ghnasah,
Did Hiram, his Father, make to King Solomon.*

But the Difficulty is over at once, by allowing the Word Abif to be the Surname of Hiram the Mason, called also (chap. ii. 13.) Hiram Abi, as here Hiram Abif ; for being so amply describ'd, (chap. ii. 14.) we may easily suppose his Surname would not be conceal'd : And this Reading makes the Sense plain and compleat, viz. that HIRAM, King of Tyre, sent to King Solomon, his Namesake HIRAM ABIF, the Prince of Architects, describ'd (1 Kings vii. 14.) to be a Widow's Son of the Tribe of Naphthali ; and in 1 Chron. ii. 14. the said King of Tyre calls him the Son of a Woman of the Daughters of Dan ; and in both Places, that his Father was a Man of Tyre ; which Difficulty is remov'd by supposing his Mother was either of the Tribe of Dan, or of the Daughters of the City called Dan in the Tribe of Naphthali, and his deceased Father had been a Naphthalite, whence his Mother was called a Widow of Naphthali ; for his Father is not called a Tyrian by

And if we consider the 1453 *Columns* of *Parian Marble*, with twice as many *Pillasters*, both having glorious *Capitals* of several Orders, and about 2246 *Windows*, besides those in the *Pavement*, with the unspeakable and costly *Decorations* of it within ; (*and much more might be said*) we must conclude its Prospect to transcend our Imagination; and that it was justly esteem'd by far the finest Piece of *Masonry* upon Earth before or since, and the *chief Wonder* of the World ; and was dedicated, or consecrated, in the most solemn manner, by *King SOLOMON*.

A. M.
3000.
1004.
Ante Chr.

But leaving what must not, and indeed cannot, be communicated by Writing, we may warrantably affirm that however ambitious the *Heathen* were in cultivating of the *Royal Art*, it was never perfected, until God condescended to instruct his *peculiar People* in rearing the above-mention'd stately *Tent*, and in building at length this gorgeous *House*,

Descent, but a Man of Tyre by Habitation ; as Obed Edom the Levite is call'd a Gittite by living among the Gittites, and the Apostle Paul a Man of Tarsus. But supposing a Mistake in Transcribers, and that his Father was really a Tyrian by Blood, and his Mother only of the Tribe either of Dan or of Naphthali, that can be no Bar against allowing of his vast Capacity ; for as his Father was a Worker in Brass, so he himself was filled with Wisdom and Understanding, and Cunning to work all Works in Brass : And as King SOLOMON sent for him, so King HIRAM, in his Letter to Solomon, says, And now I have sent a cunning Man, endued with Understanding, skilful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue, fine Linnen and Crimson, also to grave any manner of Graving, and to find out every Device which shall be put to him, with thy cunning Men, and with the cunning Men of my Lord David thy Father. This divinely inspired Workman maintain'd this Character in erecting the Temple, and in working the Utensils thereof, far beyond the Performances of Aholiab and Bezaleel, being also universally capable of all sorts of Masonry.

fit for the special Refulgence of his *Glory*, where he dwelt between the *Cherubims* on the *Mercy-Seat*, and from thence gave them frequent oraculous Responses.

This most sumptuous, splendid, beautiful and glorious Edifice, attracted soon the inquisitive Artists of all Nations to spend some time at *Jerusalem*, and survey its peculiar Excellencies, as much as was allow'd to the *Gentiles* ; whereby they soon discover'd, that all the World, with their joint Skill, came far short of the *Israelites*, in the Wisdom and Dexterity of *Architecture*, when the *wise King SOLOMON* was GRAND MASTER of the *Lodge* at *Jerusalem*, and the *learned King HIRAM* was GRAND MASTER of the *Lodge* at *Tyre*, and the *inspired HIRAM ABIF* was *Master of Work*, and *Masonry* was under the immediate Care and Direction of Heaven, when the *Noble* and the *Wise* thought it their Honour to be assisting to the ingenious *Masters* and *Craftsmen*, and when the *Temple* of the TRUE GOD became the Wonder of all Travellers, by which, as by the most perfect Pattern, they corrected the *Architecture* of their own Country upon their Return.

So that after the Erection of *Solomon's Temple*, *Masonry* was improv'd in all the neighbouring Nations ; for the many Artists employed about it, under *Hiram Abif*, after it was finish'd, dispers'd themselves into *Syria, Mesopotamia, Assyria, Chaldea, Babylonia, Media, Persia, Arabia, Africa, Lesser Asia, Greece* and other Parts of *Europe*, where they taught this liberal Art to the *free born* Sons of eminent Persons, by whose Dexterity the Kings, Princes, and Potentates, built many glorious Piles, and became the GRAND MASTERS, each in his own Territory, and were emulous of excelling in this *Royal Art* ; nay, even in *INDIA*, where the Correspondence was open, we may conclude the same :

But none of the Nations, nor all together, could rival the *Israelites*, far less excel them, in *Masonry*; and their *Temple* remain'd the constant Pattern.*

Nay, the GRAND MONARCH NEBUCHADNEZAR could never, with all his unspeakable Advantages, carry up his *Masonry* to the Beautiful Strength and Magnificence of the *Temple Work*, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its *Consecration*. For after his Wars were over, and general Peace proclaim'd, he set his Heart on *Architecture*, and became the GRAND MASTER-MASON; and having before led captive the ingenious Artists of *Judea*, and other conquer'd Countries, he rais'd indeed the largest Work upon Earth, even the Walls† and City, the Palaces and Hang-

A. M.
3416.
588.
Ante Chr.

* For tho' the Temple of Diana at Ephesus is suppos'd to have been first built by some of Japhet's Posterity, that made a Settlement in Jonia about the Time of Moses; yet it was often demolish'd, and then rebuilt for the sake of Improvements in *Masonry*; and we cannot compute the Period of its last glorious Erection (that became another of the Seven Wonders of the World) to be prior to that of Solomon's Temple; but that long afterwards the Kings of Lesser Asia join'd, for 220 Years, in finishing it, with 107 Columns of the finest Marble, and many of 'em with most exquisite Sculpture (each at the Expence of a King, by the Master-Masons DRESIPHON and ARCHIPHON) to support the planked Cieling and Roof of pure Cedar, as the Doors and Linings were of Cypress: Whereby it became the Mistress of Lesser Asia, in Length 425 Foot, and in Breadth 220 Foot; Nay, so admirable a Fabrick, that XERXES left it standing when he burnt all the other Temples in his Way to Greece; tho' at last it was set on Fire and burnt down by a vile Fellow, only for the Lust of being talk'd of, on the very Day that ALEXANDER the Great was born.

A. M.
3648.
356.
Ante Chr.

† In Thickness 87 Foot, in Height 350 Foot, and in Compass 480 Furlongs, or 60 British Miles in an exact Square of 15 Miles a Side, built of large Bricks, cemented with the hard Bitumen of that old Vale

ing-Gardens, the Bridge and Temple of BABYLON, the Third of the *Seven Wonders* of the World, tho' vastly inferior, in the sublime Perfection of *Masonry*, to the holy, charming, lovely Temple of GOD. But as the *Jewish Captives* were of special use to NEBUCHADNEZAR in his glorious Buildings, so being thus kept at work, they retain'd their great Skill in *Masonry*, and continu'd very capable of rebuilding the holy Temple and City of SALEM upon its old Foundations, which was order'd by the Edict or Decree of the GRAND CYRUS, according to God's Word, that had foretold his Exaltation and this Decree: And CYRUS having constituted ZERUBBABEL, the Son of *Salathiel* (of the Seed of *David* by *Nathan*, the Brother of *Solomon*, whose Royal Family was now extinct) the Head, or Prince

A. M.
3468.
536.
Ante Chr.

of Shinar, with 100 Gates of Brass, or 25 a-side, and 250 Towers ten Foot higher than the Walls.

From the said 25 Gates in each Side went 25 Streets in strait Lines, or in all 50 Streets each 15 Miles long, with four half Streets, next the Walls, each 200 Foot broad: And so the whole City was thus cut out into 676 Squares, each being 2 Miles and quarter in Compass; round which were the Houses built three or four Stories high, well adorn'd, and accommodated with Yards, Gardens, &c. A Branch of the Euphrates run thro' the Middle of it, from North to South, over which, in the Heart of the City, was built a stately Bridge, in Length a Furlong, and thirty Foot in Breadth, by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces, the Old Palace, the seat of ancient Kings at the East End, upon the Ground of four Squares; and the New Palace at the West End, built by Nebuchadnezzar, upon the Ground of nine Squares, with Hanging-Gardens (so much celebrated by the Greeks) where the loftiest Trees could grow as in the Fields, erected in a Square of 400 Foot on each Side, carried up by Terraces, and sustain'd by vast Arches built upon Arches, until the highest Terrace equal'd the Height of the City-Walls, with a curious Aqueduct to water the whole Gardens. Old Babel improv'd, stood on the East Side of the River, and the

of the *Captivity*, and the Leader of the *Jews* and *Israelites* returning to *Jerusalem*, they began to lay the Foundation of the SECOND TEMPLE, and would have soon finish'd it, if CYRUS had liv'd ; but at length they put on the Cap-
Stone, in the 6th Year of DARIUS, the *Persian Monarch*, when it was dedicated with Joy, and many great Sacrifices, by ZERUBBABEL the Prince and General *Master-Mason*

New Town on the West Side, much larger than the Old, and built in order to make this Capital exceed old Niniveh, tho' it never had so many Inhabitants by one Half. The River was begirt with Banks of Brick, as thick as the City Walls, in Length twenty Miles, viz. fifteen Miles within the City, and two Miles and a half above and below it, to keep the Water within its Channel ; and each Street that cross'd the River had a brasen Gate leading down to the Water on both Banks ; and West of the City was a prodigious Lake, in Compass 160 Miles, with a Canal from the River into it, to prevent Inundations in the Summer.

In the Old Town was the Old Tower of BABEL, at the Foundation a Square of half a Mile in Compass, consisting of eight square Towers built over each other, with Stairs on the out-side round it, going up to the Observatory on the Top, 600 Foot high, (which is 19 Foot higher than the highest Pyramid) whereby they became the first Astronomers. And in the Rooms of the Grand Tower, with arched Roofs, supported by Pillars 75 Foot high, the idolatrous Worship of their God BELUS was perform'd, till now, that this mighty Mason and Monarch erected round this ancient Pile a Temple of two Furlongs on every Side, or a Mile in compass ; where he lodg'd the sacred Trophies of SOLOMON's Temple, and the golden Image 90 Foot high, that he had consecrated in the Plains of Dura, as were formerly in the Tower lodg'd many other golden Images, and many precious things, that were afterwards all seiz'd by XERXES, and amounted to above 21 Millions Sterling.

And when all was finish'd, King NEBUCHADNEZZAR walking in State in his Hanging-Gardens, and from thence taking a Review of the whole City, proudly boasted of this his mighty Work ; saying Is not this Great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty ? but had his Pride immediately rebuk'd by a Voice

of the *Jews*, about 20 Years after the Decree of the *Grand Cyrus*. And tho' this *Temple* of ZERUBBABEL came far short of *Solomon's Temple*, was not so richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the *Shechina* and the holy Relicks of *Moses* in it, &c. yet being rais'd exactly upon *Solomon's* Foundation, and according to his Model, it was still the most regular, symmetrical, and glorious Edifice in the whole World, as the Enemies of the *Jews* have often testify'd and acknowledg'd.

At length the ROYAL ART was carry'd into *Greece*, whose Inhabitants have left us no Evidence of such Improvements in Masonry, prior to *Solomon's Temple* ;* for their most ancient Buildings, as the Cittadel of *Athens*, with the *Parthenion*, or Temple of *Minerva*, the *Temples* also of *The-
seus*, of *Jupiter Olympius*, &c. their *Porticos* also, and *For-
ums*, their *Theatres* and *Gymnasiums*, their publick *Halls*, curious *Bridges*, regular *Fortifications*, stout *Ships* of War, and stately *Palaces*, were all erected after the Temple of *Solo-
mon*, and most of them even after the Temple of *Zerubbabel*.

*from Heaven, and punish'd by brutal Madness for seven Years, un-
til he gave Glory to the God of Heaven, the Omnipotent Architect
of the Universe, which he publish'd by a Decree thro' all his Empire,
and dy'd next Year, before his GREAT BABYLON was little more
than half inhabited (tho' he had led many Nations captive for that pur-
pose) ; nor was it ever fully peopled ; for in 25 Years after his Death, the
GRAND CYRUS conquer'd it, and remov'd the Throne to Shushan
in PERSIA.*

* *The Grecians having been long degenerated into Barbarity, for-
getting their original Skill in Masonry, (which their Fore-fathers
brought from Assyria) by their frequent Mixtures with other barbarous
Nations, their mutual Invasions, and wasting bloody Wars ; until by
travelling and corresponding with the Asiaticks and Egyptians, they
reviv'd their Knowledge in Geometry and Masonry both, though few
of the Grecians had the Honour to own it.*

A. M.
3489.
515.
Ante Chr.

Nor do we find the GRECIANS arriv'd to any considerable Knowledge in *Geometry*, before the Great *Thales Milesius*, the Philosopher, who dy'd in the Reign of *Bellsbazzar*, and the Time of the *Jewish Captivity*. But his Scholar, the Greater PYTHAGORAS, prov'd the Author of the 47th *Proposition* of *Euclid's* first Book, which, if duly observ'd, is the Foundation of all Masonry, sacred, civil, and Military.*

A. M.
3457.
547.
Ante Chr.

The People of *Lesser Asia* about this Time gave large Encouragement to Masons for erecting all sorts of sumptuous Buildings, one of which must not be forgot, being usually reckon'd the Fourth of the *Seven Wonders* of the World, viz. the *Mausoleum*, or Tomb of *Mausolus*, King of *Caria*, between *Lycia* and *Jonia*, at *Helicarnassus*, on the Side of Mount *Taurus* in that Kingdom, at the Command of ARTEMISIA his mournful Widow, as the splendid Testimony of her Love to him, built of the most curious Marble, in Circuit 411 Foot, in Height 25 Cubits, surrounded with 26 *Columns* of the most famous *Sculpture*, and the whole opened on all Sides, with Arches 73 Foot wide, perform'd by the four principal *Master-Masons* and *Engravers* of those Times, viz. the East Side by *Scopas*, the West by *Leochares*, the North by *Briax*, and the South by *Timotheus*.

A. M.
3652.
352.
Ante Chr.

* PYTHAGORAS *travell'd into Egypt the Year that Thales dy'd, and living there among the Priests 22 Years became expert in Geometry and in all the Egyptian Learning, until he was captivated by Cambyses King of Persia, and sent to Babylon, where he was much conversant with the Chaldean MAGI, and the learned Babylonish JEWS, from whom he borrow'd great Knowledge, that render'd him very famous in Greece and Italy, where afterwards he flourish'd and dy'd; when Mordecai was the prime Minister of State to Ahasuerus King of Persia, and ten Years after ZERUBBABEL's Temple was finish'd.*

A. M.
3498.
506.
Ante Chr.

But after PYTHAGORAS, *Geometry* became the darling Study of *Greece*, where many learned Philosophers arose, some of whom invented sundry Propositions, or Elements of *Geometry*, and reduc'd them to the use of the mechanical Arts.* Nor need we doubt that Masonry kept pace with *Geometry*; or rather, always follow'd it in proportion'd gradual Improvements, until the wonderful EUCLID of *Tyre* flourish'd at *Alexandria*; who gathering up the scatter'd Elements of *Geometry*, digested them into a Method that was never yet mended, (and for which his Name will be ever celebrated) under the Patronage of PTOLOMEUS, the Son of *Lagus* King of *Egypt*, one of the immediate Successors of *Alexander the Great*.

A. M.
3700.
304.
Ante Chr.

And as the noble Science came to be more methodically taught, the *Royal Art* was the more generally esteem'd and improv'd among the *Grecians*, who at length arriv'd to the same Skill and Magnificence in it with their Teachers the *Asiatics* and *Egyptians*.

The next King of *Egypt*, PTOLOMEUS PHILADELPHUS, that great Improver of the liberal Arts, and of all useful Knowledge, who gather'd the greatest Library upon Earth, and had the *Old Testament* (at least the *Pentateuch*) first translated into *Greek*, became an excellent *Architect* and GENERAL MASTER-MASON, having among

A. M.
3748.
256.
Ante Chr.

* Or borrow'd from other Nations their pretended Inventions, as Anaxagoras, Oenopides, Briso, Antipho, Democritus, Hippocrates, and Theodorus Cyrenæus, the Master of the divine PLATO, who amplify'd *Geometry*, and publish'd the Art Analytic; from whose Academy came forth a vast Number, that soon dispers'd their Knowledge to distant Parts, as Leodamus, Theætetus, Archytas, Leon, Eudoxus, Menaichmus, and Xenocrates, the Master of Aristotle, from whose Academy also came forth Eudemus, Theophrastus, Aristæus, Isidorus, Hypsicles, and many others.

his other great Buildings, erected the famous TOWER of PHAROS,* the Fifth of the *Seven Wonders* of the World.

We may readily believe, that the *African Nations*, even to the *Atlantick Shore*, did soon imitate *Egypt* in such Improvements ; though History fails, and there are no Travellers encourag'd to discover the valuable Remains in Masonry of those once renowned Nations.

A. M. 3792.
212.
Ante Chr. Nor should we forget the *learned Island* of SICILY, where the prodigious Geometrician ARCHIMEDES did flourish,† and was unhappily slain when *Syracuse* was taken by *Marcellus* the Roman General : For from *Sicily*, as well as from *Greece*, *Egypt*, and *Asia*, the ancient *Romans* learnt both the SCIENCE and the ART, what they knew before being either mean or irregular; but as they subdu'd the Nations, they made mighty Discoveries in both ; and like wise Men,

* *On an Island near Alexandria, at one of the Mouths of the Nile, of wonderful Height and most cunning Workmanship, and all of the finest Marble ; and it cost 800 Talents, or about 480,000 Crowns. The Master of Work, under the King was Sistratus, a most ingenious Mason ; and it was afterwards much admir'd by Julius Cæsar, who was a good Judge of most Things, though chiefly conversant in Wars and Politicks. It was intended as a Light-House for the Harbour of Alexandria, from which the Light-Houses in the Mediterranean were often call'd Pharos. Though some, instead of this, mention as the Fifth Wonder, the great OBELISK of Semiramis, 150 Foot high, and 24 Foot square at Bottom, or 90 Foot in Circuit at the Ground, all one intire Stone, rising pyramidically, brought from Armenia to Babylon about the Time of the Siege of Troy, if we may believe the History of SEMIRAMIS.*

† *While ERATOSTHENES and CONON flourish'd in Greece who were succeeded by the excellent APOLLONIUS of Perga, and many more before the Birth of Christ, who, though not working Masons, yet were good Surveyors ; or, at least, cultivated Geometry, which is the solid Basis of true Masonry, and its Rule.*

led captive, not the Body of the People, but the Arts and Sciences, with the most eminent Professors and Practitioners, to *Rome* ; which thus became the *Center of Learning*, as well as of imperial Power, until they advanc'd to their *Zenith* of Glory, under AUGUSTUS CÆSAR, (in whose Reign was born *God's* MESSIAH, the great Architect of the Church) who having laid the World quiet, by proclaiming universal Peace, highly encourag'd those dexterous Artists that had been bred in the *Roman Liberty*, and their learned Scholars and Pupils ; but particularly the great VITRUVIUS, the Father of all true Architects to this Day.

Therefore it is rationally believ'd, that the glorious AUGUSTUS became the *Grand-Master* of the Lodge at *Rome*, having, besides his patronizing *Vitruvius*, much promoted the Welfare of the *Fellow-Craftsmen*, as appears by the many magnificent Buildings of his Reign, the Remains of which are the Pattern and Standard of *true Masonry* in all future Times, as they are indeed an Epitome of the *Asiatic, Egyptian, Grecian* and *Sicilian* Architecture, which we often express by the Name of the AUGUSTAN STYLE, and which we are now only endeavouring to imitate, and have not yet arriv'd to its Perfection.

The *old Records* of Masons afford large Hints of their *Lodges*, from the Beginning of the World, in the polite Nations, especially in Times of Peace, and when the Civil Powers, abhorring Tyranny and Slavery, gave due Scope to the bright and free Genius of their happy Subjects ; for then always Masons, above all other Artists, were the Favourites of the Eminent, and became necessary for their grand Undertakings in any sort of Materials, not only in Stone, Brick, Timber, Plaister ; but even in Cloth or Skins, or whatever was us'd for Tents, and for the various sorts of *Architecture*.

Nor should it be forgot, that *Painters* also, and *Statuaries*,* were always reckon'd good Masons, as much as *Builders*, *Stone-cutters*, *Bricklayers*, *Carpenters*, *Joiners*, *Upholders* or *Tent-Makers*, and a vast many other Craftsmen that could be nam'd, who perform according to *Geometry*, and the Rules of *Building* ; though none since HIRAM ABIF has been renown'd for *Cunning* in all parts of Masonry : And of this enough.

But among the Heathen, while the noble Science *Geometry* † was duly cultivated, both before and after the Reign

* For it was not without good Reason, the Ancients thought that the Rules of the beautiful Proportions in Building were copied, or taken from the Proportions of the Body natural : Hence PHIDIAS is reckon'd in the Number of ancient Masons for erecting the Statue of the Goddess Nemesis at Rhamnus, 10 Cubits high ; and that of Minerva at Athens, 26 Cubits high ; and that of JUPITER OLYMPIUS, sitting in his Temple in Achaia, between the Cities of Elis and Pisa, made of innumerable small Pieces of Porphyry, so exceeding grand and proportion'd, that it was reckon'd one of the Seven Wonders, as the famous COLOSSUS at Rhodes was another, and the greatest Statue that ever was erected, made of Metal, and dedicated to the SUN, 70 Cubits high, like a great Tower at a distance, at the Entry of an Harbour, striding wide enough for the largest Ships under sail, built in 12 Years by CARES a famous Mason and Statuary of Sicyon, and Scholar to the great Lysippus of the same Fraternity. This mighty COLOSSUS, after standing 56 Years, fell by an Earthquake, and lay in Ruins, the Wonder of the World, till Anno Dom. 600, when the Soldan of Egypt carry'd off its Relicks, which loaded 900 Camels.

* By Menelaus, Claudius, Ptolomeus, (who was also the Prince of Astronomers) Plutarch, Eutocius (who recites the inventions of Philo, Diocles, Nicomedes, Sphorus, and Heron the learned Mechanick) Kresibius also, the Invention of Pumps (celebrated by Vitruvius, Proclus, Pliny, and Athenæus) and Geminus, also equall'd by some to Euclid ; so Diophantus, Nicomachus, Serenus, Proclus, Pappus, Theon, &c. all Geometricians, and the illustrious Cultivators of the mechanical Arts.

of *Augustus*, even till the Fifth Century of the Christian *Æra*, Masonry was had in great Esteem and Veneration : And while the *Roman* Empire continu'd in its Glory, the Royal Art was carefully propagated, even to the *ULTIMA THULE*, and a *Lodge* erected in almost every *Roman* Garrison ; whereby they generously communicated their *Cunning* to the northern and western Parts of *Europe*, which had grown barbarous before the *Roman* Conquest, though we know not certainly how long ; because some think there are a few *Remains* of good Masonry before that *Period* in some Parts of *Europe*, raised by the original Skill that the first Colonies brought with them, as the *Celtic* Edifices, erected by the ancient *Gauls*, and by the ancient *Britains* too, who were a Colony of the *Celtes*, long before the *Romans* invaded this Island.*

But when the GOTHs and VANDALS, that had never been conquer'd by the *Romans*, like a general Deluge, overran the ROMAN EMPIRE, with warlike Rage and gross Ignorance they utter destroy'd many of the finest Edifices, and defac'd others, very few escaping ; as the *Asiatic* and *African* Nations fell under the same Calamity by the Conquests of the MAHOMETANS, whose grand Design is only to

* The Natives within the Roman Colonies might be first instructed in building of Citadels and Bridges, and other Fortifications necessary ; and afterwards when their Settlement produc'd Peace, and Liberty, and Plenty, the Aborigines did soon imitate their learned and polite Conquerors in Masonry, having then Leisure and a Disposition to raise magnificent Structures. Nay, even the Ingenious of the Neighbouring Nations not conquer'd, learnt much from the Roman Garrisons in Times of Peace and open Correspondence, when they became emulous of the Roman Glory, and thankful that their being Conquer'd was the means of recovering them from ancient Ignorance and Prejudices, when they began to delight in the Royal Art.

convert the World by Fire and Sword, instead of cultivating the Arts and Sciences.

An.Dom. 448. Thus, upon the Declension of the *Roman Empire*, when the *British Garrisons* were drain'd, the ANGLES & other lower SAXONS, invited by the *ancient BRITONS* to come over and help them against the SCOTS and PICTS, at length subdu'd the South Part of this *Island*, which they call'd *England*, or Land of the *Angles*; who being a-kin to the *Goths*, or rather a sort of *Vandals*, of the same warlike Disposition, and as ignorant Heathens, encourag'd nothing but War, till they became Christians; and then too late lamented the Ignorance of their Fathers in the great Loss of *Roman Masonry*, but knew not how to repair it.

Yet becoming a *free People* (as the old *Saxon Laws* testify) and having a Disposition for *Masonry*, they soon began * to imitate the *Asiatics*, *Grecians*, and *Romans*, in erecting of Lodges and encouraging of Masons; being taught, not only from the faithful *Traditions* and valuable *Remains* of the BRITONS, but even by foreign *Princes*, in whose Do-

* No doubt several Saxon and Scottish Kings with many of the Nobility, great Gentry, and eminent Clergy, became the Grand Masters of those early Lodges, from a mighty Zeal then prevalent for building magnificent Christian Temples; which would also prompt them to enquire after the Laws, Charges, Regulations, Customs, and Usages, of the ancient Lodges, many of which might be preserv'd by Tradition, and all of them very likely in those Parts of the British Islands that were not subdu'd by the Saxons, from whence in time they might be brought, and which the Saxons were more fond of, than careful to revive Geometry and Roman Masonry; as many in all Ages have been more curious and careful about the Laws, Forms, and Usages of their respective Societies, than about the ARTS and SCIENCES thereof.

But neither what was convey'd, nor the Manner how, can be communicated by writing; as no Man indeed can understand it without the Key of a Fellow Craft.

minions the *Royal Art* had been preserv'd much from *Gothic Ruins*, particularly by CHARLES MARTELL King of France, who according to the old Records of Masons, sent over several expert *Craftsmen* and learned *Architects* into *England*, at the Desire of the *Saxon Kings*: So that during the *Heptarchy*, the *Gothic Architecture* was much encourag'd here, as in other Christian Lands.

And though the many Invasions of the DANES occasion'd the Loss of many Records, yet in Times of Truce or Peace they did not hinder much the good Work, though not perform'd according to the *Augustan Stile*; nay, the vast Expence laid out upon it, with the curious Inventions of the Artists to supply the *Roman Skill*, doing the best they could, demonstrate their Esteem and Love for the *Royal Art*, and have render'd the GOTHIC BUILDINGS venerable, tho' not imitable by those that relish the *ancient Architecture*.

And after the *Saxons* and *Danes* were conquer'd by the NORMANS, as soon as the Wars ended and Peace was proclaim'd, the *Gothic Masonry* was encourag'd, even in the Reign of the *Conqueror*,* and of his Son King WILLIAM Rufus, who built *Westminster-Hall*, the largest one Room perhaps in the Earth.

Nor did the *Barons Wars*, nor the many bloody Wars of the subsequent *Norman Kings*, and their contending Branches, much hinder the most sumptuous and lofty Buildings of those Times, rais'd by the *great Clergy*, (who enjoying large Revenues, could well bear the Expence) and even by

* William the Conqueror built the Tower of LONDON, and many strong Castles in the Country, with several religious Edifices, whose Example was follow'd by the Nobility and Clergy, particularly by Roger de Montgomery Earl of Arundel, the Archbishop of York, the Bishop of Durham, and GUNDULPH Bishop of Rochester, a mighty Architect.

the CROWN too ; for we read King EDWARD III. had an Officer call'd the King's *Free-Mason*, or *General-Surveyor* of his Buildings, whose Name was HENRY YEVELE, employ'd by that King to build several Abbies, and St. STEPHEN'S CHAPPEL at *Westminster*, where the House of Commons now sit in Parliament.

About
An.Dom.
1362.

But for the further Instruction of *Candidates* and younger Brethren, a certain Record of Free-Masons, written in the Reign of King EDWARD IV. of the *Norman Line*, gives the following Account, *viz.*

About
An.Dom.
1475.

That though the ancient Records of the Brotherhood in England were many of them destroy'd or lost in the Wars of the Saxons and Danes, yet King ATHELSTAN, (the Grandson of King ALFRED the Great, a mighty Architect) the first anointed King of England, and who translated the Holy Bible into the Saxon Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserved since the Roman Times, who also prevail'd with the King to improve the CONSTITUTION of the English Lodges according to the foreign Model, and to increase the Wages of working Masons.

About
An.Dom.
930.

That the said King's youngest Son, Prince EDWIN, being taught Masonry, and taking upon him the Charges of a MASTER-MASON, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free charter of King Athelstan his Father, for the Masons having a Correction among themselves, (as it was anciently express'd) or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

That accordingly Prince EDWIN summoned all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was GRAND MASTER ; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other Languages, from the Contents thereof that Assembly did frame the CONSTITUTION and Charges of an English Lodge, made a Law to preserve and observe the same in all time coming, and ordain'd good Pay for working Masons, &c.

That in process of time, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with the Consent of the LORDS of the Realm, (for most great Men were then Masons) ordain'd, that for the future, at the Making or Admission of a Brother, the CONSTITUTION should be read, and the Charges hereunto annex'd, by the Master or Warden ; and that such as were to be admitted Master-Masons, or Masters of Work, should be examin'd whether they be able of Cunning to serve their respective Lords, as well the Lowest as the Highest, to the Honour and Worship of the aforesaid Art ; and to the Profit of their Lords? for they be their Lords that employ and pay them for their Service and Travel.

And besides many other things, the said *Record* adds, *That those Charges and Laws of FREE-MASONS have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his honourable Council, who have allow'd them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of ancient Times.**

* In another Manuscript more ancient, we read : *"That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the County, or the Mayor of the City, or Alderman of the Town, in which the Congregation is held, should be made Fellow and Sociate to*

Now though in the third Year of the said King *Henry VI.* while an Infant of about four Years old, the Parliament made an Act, that affected only the *working Masons*, who had, contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages ; and because such Agreements were suppos'd to be made at the *General Lodges*, call'd in the Act CHAPTERS and CONGREGATIONS of MASONS, it was then thought expedient to level the said Act against the said *Congregations** : Yet when the said King

the Master, in help of him against Rebels, and for upbearing the Rights of the Realm.

“That enter'd Prentices at their making were charg'd not to be Thieves, or Thieves Maintainers ; that they should travel honestly for their pay, and love their Fellows as themselves, and be true to the King of England, and to the Realm, and to the Lodge.

“That at such Congregations it shall be enquir'd, whether any Master or Fellow has broke any of the Articles agreed to. And if the Offender, being duly cited to appear, prove Rebel, and will not attend, then the Lodge shall determine against him that he shall forswear (or renounce) his Masonry, and shall no more use this Craft ; the which if he presume for to do, the Sheriff of the County shall prison him, and take all his Goods into the King's Hands, till his Grace be granted him and issued : For this Cause principally have these Congregations been ordain'd, that as well the lowest as the highest should be well and truly served in this Art foresaid throughout all the Kingdom of England.

“Amen, so mote it be.”

* Tertio Henrici Sexti, Chap. I. An Dom. 1425.

Title. Masons shall not confederate themselves in Chapters and Congregations.

“WHEREAS by yearly Congregations and Confederacies, made by the Masons in their General Assemblies, the good Course & Effect of the Statutes for Labourers be openly violated and broken, in Subversion of the Law, and to the great Damage of all the Commons, our said Sovereign Lord the King, willing in this Case to provide a Remedy, by the Advice and Assent aforesaid, and at the special Request

Henry VI. arriv'd to Man's Estate ; the Masons laid before him and his *Lords* the above-mention'd *Records* and *Charges*, who, 'tis plain, review'd them, and solemnly approv'd of them as good and reasonable to be holden : Nay, the said *King* and his *Lords* must have been incorporated with the *Free-Masons*, before they could make such Review of the *Records* ; and in this Reign, before King *Henry's* Troubles, Masons were much encourag'd. Nor is there any Instance of executing that Act in that, or in any other Reign since, and the Masons never neglected their *Lodges* for it, nor ever thought it worth while to employ their *noble* and *eminent Brethren* to have it repeal'd ; because the working Masons, that are free of the Lodge, scorn to be guilty of such Combinations ; and the other free Masons have no Concern in Trespasses against the Statutes for Labourers.*

of the Commons, hath ordained and established, that such Chapters and Congregations shall not be hereafter holden ; and if any such be made, they that cause such Chapters & Congregations to be assembled & holden, if they thereof be convict, shall be judged for Felons, and that the other Masons that come to such Chapters and Congregations be punish'd by Imprisonment of their Bodies, and made Fine and Ransom at the King's Will.”

Co. Inst. 3. p. 99.

* *That Act was made in ignorant Times, when true Learning was a Crime, and Geometry condemn'd for Conjururation ; but it cannot derogate in the least Degree from the Honour of the ancient Fraternity, who to be sure would never encourage any such Confederacy of their working Brethren. But by Tradition it is believ'd, that the Parliament-Men were then too much influenc'd by the illiterate Clergy, who were not accepted Masons, nor understood Architecture (as the Clergy of some former Ages) and generally thought unworthy of this Brotherhood ; yet thinking they had an indefeasible Right to know all Secrets, by virtue of auricular Confession, and the Masons never confessing any thing thereof, the said Clergy were highly offended, and at first suspecting them of Wickedness, represented them as dangerous to the State during*

The Kings of SCOTLAND very much encourag'd the *Royal Art*, from the earliest Times down to the *Union* of the Crowns, as appears by the Remains of glorious Buildings in that *ancient* Kingdom, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which testify the great Respect of those Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence sprung the old Toast among the *Scots* Masons, *viz.* GOD BLESS THE KING AND THE CRAFT.

Nor was the Royal Example neglected by the *Nobility*, *Gentry*, and *Clergy* of SCOTLAND, who join'd in every thing for the good of the Craft and Brotherhood, the Kings being often the *Grand Masters*, until, among other things, the *Masons* of SCOTLAND were empower'd to have a certain and fix'd *Grand-Master* and *Grand Warden*, who had a Salary from the Crown, and also an Acknowledgment from every *New Brother* in the Kingdom at Entrance, whose Business was not only to regulate what might happen amiss in the Brotherhood, but also to hear and finally determine all Controversies between *Mason* and *Lord*, to punish the *Mason*, if he deserv'd it, and to oblige both to equitable Terms : At which Hearings, if the *Grand Master* was absent (who was always nobly born) the *Grand Warden* presided. This Privilege remain'd till the Civil Wars, but is now obsolete ; nor can it well be reviv'd until the *King* becomes a *Mason*, because it was not actually exerted at the *Union* of the Kingdoms.

1640.

1707.

that Minority, and soon influenc'd the Parliament-Men to lay hold of such supposed Agreements of the working Masons, for making an Act that might seem to reflect Dishonour upon even the whole worshipful Fraternity, in whose Favour several Acts had been both before and after that Period made.

Yet the great Care that the SCOTS took of true Masonry, prov'd afterwards very useful to ENGLAND ; for the learned and magnanimous Queen ELIZABETH, who encourag'd other Arts, discourag'd this ; because, being a *Woman*, she could not be made a *Mason*, tho' as other great Women, she might have much employ'd Masons, like *Semiramis* and *Artemisia*.*

But upon her Demise, King JAMES VI. of SCOTLAND succeeding to the Crown of ENGLAND, being a *Mason King*, reviv'd the *English* Lodges ; and as he was the *First King* of GREAT BRITAIN, he was also the *First Prince* in the World that recover'd the *Roman Architecture* from the Ruins of *Gothic Ignorance* : For after many dark or illiterate Ages, as soon as all Parts of Learning reviv'd, and *Geometry* recover'd its Ground, the polite Nations began to discover the Confusion and Impropriety of the *Gothick Buildings* ; and in the Fifteenth and Sixteenth *Centuries* the AUGUSTAN STYLE was rais'd from its Rubbish in *Italy*, by BRAMANTE, BARBARO, SANSOVINO, SANGALLO, MICHAEL ANGELO, RAPHAEL URBIN, JULIO ROMANO, SERGLIO, LABACO, SCAMOZI, VIGNOLA, and many other bright *Archi-*

*ELIZABETH being jealous of any Assemblies of her Subjects, whose Business she was not duly appriz'd of, attempted to break up the annual Communication of Masons, as dangerous to her Government : But, as old Masons have transmitted it by Tradition, when the noble Persons her Majesty had comissioned, and brought a sufficient Posse with them at York on St. John's Day, were once admitted into the Lodge, they made no use of Arms, and return'd the Queen a most honourable Account of the ancient Fraternity, whereby her political Fears and Doubts were dispell'd, and she let them alone, as a People much respected by the Noble and the Wise of all the polite Nations, but neglected the Art all her Reign.

tects: but above all, by the *Great PALLADIO*, who has not yet been duly imitated in *Italy*, though justly rival'd in *England* by our *great Master-Mason*, INIGO JONES.

But though all true Masons honour the Memories of those *Italian Architects*, it must be own'd, that the *Augustan Stile* was not reviv'd by any crown'd Head, before King JAMES the Sixth of SCOTLAND, and First of ENGLAND, patroniz'd the said glorious *Inigo Jones*, whom he employ'd to build his Royal Palace of WHITE-HALL ; and in his Reign over all *Great-Britain*, the BANQUETING HOUSE, as the first piece of it, was only rais'd, which is the finest one Room upon Earth ; and the Ingenious Mr. *Nicholas Stone* perform'd as *Master-Mason* under the Architect JONES.

Upon his Demise, his Son King CHARLES I. being also a *Mason*, patroniz'd Mr. *Jones* too, and firmly intended to have carried on his Royal Father's Design of WHITE-HALL, according to Mr. *Jones's* Stile ; but was unhappily diverted by the Civil Wars.* After the Wars were over, and the *Royal Family* restor'd, true *Masonry* was likewise restor'd ; especially upon the unhappy Occasion of the *Burning* of LON-

* *The Plan and Prospect of that glorious Design being still preserv'd, it is esteem'd by skillful Architects to excel that of any other Palace in the known Earth, for the Symmetry, Firmness, Beauty and Conveniency of Architecture ; as indeed all Master JONES's Designs and Erections are Originals, and at first View discover him to be the Architect: Nay, his mighty Genius prevail'd with the Nobility and Gentry of all Britain, (for he was as much honour'd in Scotland as in England) to affect and revive the ancient Stile of MASONRY, too long neglected ; as appears by the many curious Fabricks of those Times, one of which shall be now mention'd, the least, and perhaps one of the finest, the GATE of the Physic Garden at OXFORD, rais'd by HENRY DANVERS EARL OF DANBY, which cost his Lordship many hundred Pounds, and is as curious a little piece of Masonry as ever was built there before*

DON, *An.* 1666 ; for then the City-Houses were rebuilt more after the *Roman Stile*, when King CHARLES II. founded the present St. PAUL's Cathedral in *London*, (the old *Gothick* Fabrick being burnt down) much after the Style of St. PETER's at *Rome*, conducted by the ingenious Architect, Sir CHRISTOPHER WREN. That King founded also his royal Palace at GREENWICH, according to Mr. *Inigo Jones's* Design (which he drew before he dy'd) conducted by his Son-in-Law Mr. WEB : It is now turn'd into an Hospital for Seamen. He founded also *Chelsea-College*, an Hospital for Soldiers ; and at EDINBURGH he both founded and finish'd his royal Palace of HALY-ROOD-HOUSE, by the Design and Conduct of Sir WILLIAM BRUCE *Bart.* the Master of the Royal Works in SCOTLAND*. So that besides the Tradition of old Masons now alive, which may be rely'd on, we have much reason to believe that King CHARLES II. was an *Accepted Free-Mason*, as every one allows he was a great Encourager of the *Craftsmen*.

But in the Reign of his Brother King JAMES II. though some *Roman* Buildings were carried on, the *Lodges of Free-Masons* in *London* much dwindled into Ignorance, by not being duly frequented and cultivated.† But after the *Rev-*

or since, with the following Inscription on the Front of it, viz.

GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS, IN USUM ACADEMIÆ ET REIPUBLICÆ, ANNO 1632.

HENRICUS COMES DANBY.

* *It was an ancient Royal Palace, and rebuilt after the Augustan Style, so neat, that, by competent Judges, it has been esteem'd the finest House belonging to the Crown : And though it is not very large, it is both magnificent and convenient, both Inside and Outside, with good Gardens, and a very large Park ; and all other adjacent accomodations.*

† *But by the royal Example of his Brother King Charles II. the*

olution, Anno 1688, KING WILLIAM, though a warlike Prince, having a good Taste of Architecture, carried on the aforesaid two famous Hospitals of Greenwich and Chelsea, built the fine part of his royal Palace of HAMPTON COURT, and founded and finish'd his incomparable Palace

City of LONDON erected the famous Monument, where the Great Fire began, all of solid Stone, 202 foot high from the Ground, a Pillar of the Dorick Order, 15 Foot diameter, with a curious Stair Case in the Middle of black Marble, and an iron Balcony on the Top (not unlike those of Trajan and Antoninus at ROME) from whence the City and Suburbs may be view'd; and it is the highest Column we know upon Earth. Its Pedestal is 21 Foot square, and 40 Foot high, the Front of which is adorn'd with most ingenious Emblems in Basso Relievo, wrought by that famous Sculptor, Mr. Gabriel Gibber, with large Latin Inscriptions on the Sides of it; founded Anno 1671, and finish'd Anno 1677.

In his Time also the Society of MERCHANT ADVENTURERS rebuilt the ROYAL EXCHANGE of London (the old one being destroy'd by the Fire) all of Stone, after the Roman Style, the finest Structure of that use in Europe, with the King's Statue to the Life, of white Marble, in the Middle of the Square (wrought by the famous Master-Carver and Statuary, Mr. GRINLIN GIBBONS, who was justly admir'd all over Europe, for his rivalling, if not surpassing, the most fam'd Italian Masters) on the Pedestal of which is the following Inscription, viz.

CAROLO II. CÆSARI BRITANNICO
PATRIÆ PATRI
REGUM OPTIMO CLEMENTISSIMO AUGUSTISSIMO
GENERIS HUMANI DELICIIIS
UTRIUSQUE FORTUNÆ VICTORI
PACIS EUROPÆ ARBITRO.
MARIUM DOMINO AC VINDICI
SOCIETAS MERCATORUM ADVENTUR. ANGLIÆ
QUÆ PER CCCC JAM PROPE ANNOS
REGIA BENIGNITATE FLORET
FIDEI INTEMERATÆ ET GRATITUDINIS ÆTERNÆ

at LOO in HOLLAND, &c. And the bright Example of that *glorious Prince*, (who by most is reckon'd a *Free-Mason*) did influence the *Nobility*, the *Gentry*, the *Wealthy* and the *Learned* of GREAT-BRITAIN, to affect much the *Augustan Style*; as appears by a vast Number of most curious Edi-

HOC TESTIMONIUM
VENERABUNDA POSUIT
ANNO SALUTIS HUMANÆ MDCLXXXIV.

TO CHARLES II. EMPEROR OF BRITAIN
FATHER OF HIS COUNTRY
BEST MOST MERCIFUL AND AUGUST OF KINGS
DELIGHT OF MANKIND
IN ADVERSITY AND PROSPERITY UNMOV'D
UMPIRE OF EUROPE'S PEACE
COMMANDER AND SOVEREIGN OF THE SEAS
THE SOCIETY OF MERCHANT ADVENTURERS
OF ENGLAND
WHICH FOR NEAR CCCC YEARS
BY ROYAL FAVOUR FLOURISHETH
OF UNSHAKEN LOYALTY AND
ETERNAL GRATITUDE
THIS TESTIMONY
HAS IN VENERATION ERECTED
IN THE YEAR OF SALVATION MDCLXXXIV.

Nor should we forget the famous THEATER of OXFORD, built by Archbishop SHELDON, at his sole Cost, in that King's Time, which, among his other fine Works, was design'd and conducted also by Sir Christopher Wren the King's Architect; for it is justly admir'd by the curious; and the MUSÆUM adjoining to it, a fine Building rais'd at the Charge of that illustrious UNIVERSITY, where there have been since erected several more Roman Buildings, as Trinity-College Chappel, Alhallows Church in High-street, Peckwater-Square in Christ-Church College, the new Printing-House, and the whole of Queen's-College rebuilt, &c. by the liberal Donations of some eminent Benefactors, and by the publick Spirit, Vigilancy,

fices erected since throughout the Kingdom : For when in the Ninth Year of the Reign of our late *Sovereign* QUEEN ANNE, her *Majesty* and the *Parliament* concurr'd in an Act for erecting 50 new *Parish-Churches* in *London, Westminster, and Suburbs*; and the QUEEN had granted a Commission to several of the Ministers of *State*, the principal *Nobility*, great *Gentry*, and eminent *Citizens*, the two *Archbishops*, with several other *Bishops* and dignify'd *Clergymen*, to put the Act in execution ; they order'd the said *New Churches* to be rais'd according to the *ancient Roman Style*, as appears by those that are already rais'd ; and the present honourable *Commissioners* having the same good Judgment of Architecture, are carying on the same laudable *grand Design*, and are reviving the *ancient Style*, by the Order, Countenance, and Encouragement of his present *Majesty* KING GEORGE, who was also graciously pleas'd to lay the *first Stone* in the Foundation of his Parish Church of St. MARTIN's *in Campis*, on the South-East Corner (by his Majesty's *Proxy* for the time, the present *Bishop of Salisbury*) which is now rebuilding, strong, large, and beautiful, at the Cost of the *Parishioners*.*

and Fidelity of the Heads of Colleges, who generally have had a true Taste of Roman Architecture.

The learned UNIVERSITY of CAMBRIDGE not having had the Management of such liberal Donations, have not so many fine Structures, but they have two of the most curious and excellent in Great-Britain of their kind, the one a Gothick Building, KING's COLLEGE CHAPPEL (unless you except King Henry VII's Chappel in Westminster-Abbey) ; and the other a Roman Building, TRINITY-COLLEGE LIBRARY.

* *The Bishop of Salisbury went in an orderly Procession, duly attended, and having levell'd the first Stone, gave it two or three Knocks with a Mallet, upon which, the Trumpets sounded, and a vast Multi-*

In short, it would require many large Volumes to contain the many splendid Instances of the *mighty Influence* of Masonry from the Creation, in every Age, and in every Nation,

tude made loud Acclamations of Joy ; when his Lordship laid upon the Stone a Purse of 100 Guineas, as a Present from his Majesty for the use of the Craftsmen. The following Inscription was cut in the Foundation Stone, and a Sheet of Lead put upon it, viz.

D. S.
 SERENISSIMUS REX GEORGIUS
 PER DEPUTATUM SUUM
 REVERENDUM ADMODUM IN CHRISTO PATREM
 RICHARDUM EPISCOPUM SARISBURIENSEM
 SUMMUM SUUM ELEMOSTNARIUM
 ADSISTENTE (REGIS JUSSU)
 DOMINO THO. HEWET EQU. AUR.
 ÆDIFICIORUM REGIORUM CURATORE
 PRINCIPALI
 PRIMUM HUIJUS ECCLESIAE LAPIDEM
 POSUIT
 MARTII 19 ANNO DOM. 1721.
 ANNOQUE REGNI SUI OCTAVO.

SACRED TO GOD.
 HIS MOST EXCELLENT MAJESTY KING GEORGE
 BY HIS PROXY
 THE RIGHT REVEREND FATHER IN CHRIST
 RICHARD LORD BISHOP OF SALISBURY
 HIS MAJESTY'S CHIEF ALMONER
 ASSISTED (AT HIS MAJESTY'S COMMAND)
 BY SIR THOMAS HEWET KNIGHT
 OF HIS MAJESTY'S ROYAL BUILDINGS
 PRINCIPAL SURVETOR
 THE FIRST STONE OF THIS CHURCH
 LAID
 THIS 19th OF MARCH ANNO DOMINI 1721
 AND THE EIGHTH YEAR OF HIS REIGN.

as could be collected from Historians and Travellers: But especially in those Parts of the World where the Europeans correspond and trade, such Remains of ancient, large, curious, and magnificent *Colonading*, have been discover'd by the Inquisitive, that they can't enough lament the general Devastations of the *Goths* and *Mahometans*; and must conclude, that no *Art* was ever so much encourag'd as this; as indeed none other is so extensively useful to Mankind.*

* *It were endless to recount and describe the many curious Roman Buildings in Great-Britain alone, erected since the Revival of Roman Masonry; of which a few may be here mention'd, besides those already spoken of, viz.*

| | |
|---|------------------------------------|
| <i>The QUEEN 's House at Greenwich,</i> | <i>Belonging to the Crown.</i> |
| <i>The great Gallery in Somerset-Gardens,</i> | <i>The Crown.</i> |
| <i>Gunnersbury-House near Brentford,</i> | } <i>Possess'd by the Duke</i> |
| <i>Middlesex,</i> | |
| <i>Lindsay-House in Lincoln's-Inn-Fields,</i> | <i>Duke of Ancaster</i> |
| <i>York-Stairs at the Thames in York-Buildings.</i> | |
| <i>St. Paul's-Church in Covent-Garden, with its</i> <i>glorious Portico.</i> | |
| <i>The Building and Piazza of Covent-Garden,</i> | <i>Duke of Bedford.</i> |
| <i>Wilton Castle in Wiltshire,</i> | <i>Earl of Pembroke.</i> |
| <i>Castle-Ashby in Northamptonshire,</i> | <i>Earl of Strafford.</i> |
| <i>Stoke-Park in ditto,</i> | <i>Arundel Esq;</i> |
| <i>Wing-House in Bedfordshire,</i> | <i>Hon. William Stanhope, Esq;</i> |
| <i>Chevening-House in Kent,</i> | <i>Earl Stanhope.</i> |
| <i>Ambrose-Bury in Wiltshire,</i> | <i>Lord Carleton.</i> |
| <i>All design'd by the incomparable INIGO JONES, and most of</i> <i>them conducted by him, or by his Son-in-Law Mr. Web, according to</i> <i>Mr. Jones's Designs.</i> | |
| <i>Besides many more conducted by other Architects, influenc'd by the</i> <i>same happy Genius; such as,</i> | |
| <i>Bow-Church Steeple in Cheapside,</i> | <i>Built by Sir Chri. Wren.</i> |
| <i>Hotham-House in Beverly, Yorkshire,</i> | <i>Sir Charles Hotham Bart.</i> |
| <i>Melvin-House in Fife,</i> | <i>Earl of Levin.</i> |

Nay, if it were expedient, it could be made appear, that from this *ancient Fraternity*, the Societies or Orders of the *Warlike KNIGHTS*, and of the *Religious* too, in process of time, did borrow many solemn Usages; for none of them were better instituted, more decently install'd, or did more sacredly observe their *Laws* and *Charges* than the Accepted *Masons* have done, who in all Ages, and in every Nation, have maintain'd and propagated their Concernments in a

| | | |
|---|--------------------------------|--------------------|
| <i>Longleate-House in Wiltshire,</i> | <i>Viscount Weymouth.</i> | |
| <i>Chesterlee-Street-House in Durham County,</i> | <i>John Hedworth, Esq;</i> | |
| <i>Montague-House in Bloomsbury, London,</i> | <i>Duke of Montagu.</i> | |
| <i>Drumlanrig-Castle in Nithsdale-shire,</i> | <i>Duke of Queensbury.</i> | |
| <i>Castle-Howard in Yorkshire,</i> | <i>Earl of Carlisle.</i> | |
| <i>Stainborough-House in ditto,</i> | <i>Earl of Strafford.</i> | |
| <i>Hopton-Castle in Linlithgowshire,</i> | <i>Earl of Hopton.</i> | |
| <i>Blenheim-Castle at Woodstock, Oxfordshire,</i> | <i>Duke of Marlborough.</i> | |
| <i>Chatsworth-Castle in Derbyshire,</i> | <i>Duke of Devonshire.</i> | |
| <i>Palace of Hammilton in Clydsdale-shire,</i> | <i>Duke of Hammilton.</i> | |
| <i>Wanstead-House in Epping-Forest, Essex,</i> | <i>Lord Castlemain.</i> | |
| <i>Duncomb-Park in Yorkshire,</i> | <i>Thomas Duncomb Esq;</i> | |
| <i>Mereworth-Castle in Kent,</i> | <i>Hon. John Fane Esq;</i> | |
| <i>Sterling-House near Sterling-Castle,</i> | <i>Duke of Argyle.</i> | |
| <i>Kinross-House in Kinrossshire,</i> | <i>Sir William Bruce Bart.</i> | |
| <i>Stourton-Castle in Wiltshire,</i> | <i>Henry Hoar Esq;</i> | |
| <i>Willbury-House in ditto,</i> | <i>William Benson Esq;</i> | |
| <i>Bute-Castle in Isle of Bute,</i> | <i>Earl of Bute.</i> | |
| <i>Walpole-House near Lin Regis, Norfolk,</i> | <i>Hon. Rob. Walpole Esq;</i> | |
| <i>Burlington-House in Pickadilly, St.</i> <i>James 's, Westminster,</i> | } <i>Earl of Burlington.</i> | |
| <i>Dormitory of King's-School, Westminster,</i> | | <i>The Crown.</i> |
| <i>Tottenham-Park in Wiltshire,</i> | | <i>Lord Bruce.</i> |

These three last are design'd and conducted by the Earl of BURLINGTON, who bids fair to be the best Architect of Britain, [if he is not so already] and we hear his Lordship intends to publish the valuable Remains of Mr. Inigo Jones, for the Improvement of other Architects.

way peculiar to themselves, which the most *Cunning* and the most *Learned* cannot penetrate into, though it has been often attempted ; while They know and love one another, even without the Help of Speech, or when of different Languages.

And now the *Freeborn* BRITISH NATIONS, disintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the *drooping Lodges* of *London*, this fair *Metropolis* flourisheth, as well as other Parts, with several worthy *particular* Lodges, that have a quarterly *Communication*, and an annual *grand Assembly*, wherein the *Forms* and *Usages* of the most ancient and worshipful Fraternity are wisely propagated, and the *Royal Art* duly cultivated, and the *Cement* of the Brotherhood preserved ; so that the whole *Body* resembles a

Besides more of the same Roman Style, and yet many more in Imitation of it, which though they cannot be reduc'd to any certain Style, are stately, beautiful, and convenient Structures, notwithstanding the Mistakes of their several Architects : And besides the sumptuous and venerable Gothick Buildings, past reckoning, as Cathedrals, Parish-Churches, Chappels, Bridges, old Palaces of the Kings, of the Nobility, of the Bishops, and the Gentry, known well to Travellers, and to such as peruse the Histories of Counties, and the ancient Monuments of great Families, &c. as many Erections of the Roman Style may be review'd in Mr. Campbell the Architect's ingenious Book, call'd VITRUVIUS BRITANNICUS : And if the Disposition for true ancient Masonry prevails, for some time, with Nobelemen, Gentlemen, and learned Men, (as it is likely it will) this ISLAND will become the MISTRESS of the Earth, for Designing, Drawing, and Conducting, and capable to instruct all other Nations in all things relating to the ROYAL ART.

well built *Arch*; several *Noblemen* and *Gentlemen* of the best Rank, with *Clergymen* and learned *Scholars* of most Professions and Denominations, having frankly join'd and submitted to take the *Charges*, and to wear the *Badges* of a *Free* and *Accepted Mason*, under our present worthy *Grand-Master*, the most noble PRINCE *John Duke* of MONTAGUE.






THE
C H A R G E S
Of a FREE-MASON,

*Extracted from the ancient RECORDS of
Lodges beyond Sea, and of those in England,
Scotland, and Ireland, for the Use of the Lodges
in London: To be read at the making of New
Brethren, or when the Master shall order it.*

The GENERAL HEADS, viz.

- I.  GOD and RELIGION.
II. Of the CIVIL MAGISTRATE
supreme and subordinate.
III. Of LODGES.
IV. Of MASTERS, *Wardens, Fellows, and Apprentices.*
V. Of the Management of the *Craft* in working.
VI. Of BEHAVIOUR, *viz.*
1. In the Lodge while *constituted.*
2. After the Lodge is over and the *Brethren* not
gone.

3. When Brethren meet without *Strangers*, but not in a *Lodge*.
4. In Presence of *Strangers not Masons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *strange Brother*.

I. Concerning GOD and RELIGION.

A *Mason* is oblig'd by his Tenure, to obey the moral Law ; and if he rightly understands the Art, he will never be a stupid *Atheist*, nor an irreligious *Libertine*. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves ; that is, to be *good Men and true*, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd ; whereby Masonry becomes the *Center of Union*, and the Means of conciliating true Friendship among Persons that must else have remain'd at a perpetual Distance.

II. Of the CIVIL MAGISTRATE *supreme and subordinate*.

A *Mason* is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutiful to inferior Magistrates ; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and *Loyalty*, whereby they practically answer'd the Cavils of their Adversaries, and

promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man ; and if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being ; they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

III. Of LODGES.

A LODGE is a place where *Masons* assemble and work : Hence that Assembly, or duly organiz'd Society of Masons, is call'd a LODGE, and every Brother ought to belong to one, and to be subject to its *By-Laws* and the GENERAL REGULATIONS. It is either *particular* or *general*, and will be best understood by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto annex'd. In ancient Times no *Master* or *Fellow* could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear to the *Master* and *Wardens*, that pure Necessity hinder'd him.

The Persons admitted Members of a *Lodge* must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. Of MASTERS, *WARDENS*, Fellows, and *Apprentices*.

All Preferment among *Masons* is grounded upon real Worth and personal Merit only ; that so the *Lords* may be well served, the Brethren not put to Shame, nor the *Royal*

Craft despis'd : Therefore no *Master* or *Warden* is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to *this Fraternity* : Only *Candidates* may know, that no *Master* should take an *Apprentice*, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the *Art*, of serving his *Master's LORD*, and of being made a *Brother*, and then a *Fellow-Craft* in due time, even after he has served such a Term of Years as the Custom of the Country directs ; and that he should be descended of honest Parents ; that so, when otherwise qualify'd, he may arrive to the Honour of being the WARDEN, and then the *Master* of the *Lodge*, the *Grand Warden*, and at length the GRAND-MASTER of all the *Lodges*, according to his Merit.

No Brother can be a WARDEN until he has pass'd the part of a *Fellow-Craft* ; nor a MASTER until he has acted as a *Warden*, nor GRAND-WARDEN until he has been *Master* of a *Lodge*, nor GRAND MASTER unless he has been a *Fellow-Craft* before his Election, who is also to be nobly born, or a *Gentleman* of the best Fashion, or some eminent *Scholar*, or some curious *Architect*, or other *Artist*, descended of honest Parents, and who is of singular great Merit in the Opinion of the *Lodges*. And for the better, and easier, and more honourable Discharge of his Office, the *Grand-Master* has a Power to chuse his own DEPUTY GRAND-MASTER, who must be then, or must have been formerly, the *Master* of a particular *Lodge*, and has the Privilege of acting whatever the GRAND MASTER, his *Principal*, should act, unless the said *Principal* be present, or interpose his Authority by a Letter.

These Rulers and Governors, *supreme* and *subordinate*, of the ancient *Lodge*, are to be obey'd in their respective Stations by all the Brethren, according to the *old Charges* and *Regulations*, with all Humility, Reverence, Love, and Alacrity.

V. *Of the Management of the CRAFT in working.*

All *Masons* shall work honestly on working Days, that they may live creditably on *holy Days* ; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the *Fellow-Craftsmen* shall be chosen or appointed the *Master*, or Overseer of the *Lord's Work* ; who is to be call'd MASTER by those that work under him. The *Craftsmen* are to avoid all ill Language, and to call each other by no disobliging Name, but *Brother* or *Fellow* ; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of Cunning, shall undertake the *Lord's Work* as reasonably as possible, and truly dispend his Goods as if they were his own ; nor to give more Wages to any Brother or *Apprentice* than he really may deserve.

Both the MASTER and the *Masons* receiving their Wages justly, shall be faithful to the *Lord*, and honestly finish their Work, whether *Task* or *Journey*. Nor put the Work to *Task* that hath been accustomed to *Journey*.

None shall discover Envy at the Prosperity of a Brother, nor supplant him or put him out of his Work, if he be capable to finish the same ; for no Man can finish another's Work so much to the *Lord's Profit*, unless he be thoroughly acquainted with the Design and Draughts of him that began it.

When a *Fellow-Craftsman* is chosen *Warden* of the Work under the *Master*, he shall be true both to *Master* and *Fellows*, shall carefully oversee the Work in the *Master's* Absence to the *Lord's* Profit ; and his Brethren shall obey him.

All *Masons* employ'd, shall meekly receive their Wages without Murmuring or Mutiny, and not desert the *Master* till the Work is finish'd.

A *younger* Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of *Brotherly Love*.

All the Tools used in working shall be approved by the Grand Lodge.

No *Labourer* shall be employ'd in the proper Work of *Masonry*; nor shall *Free-Masons* work with those that are *not free*, without an urgent Necessity ; nor shall they teach *Labourers* and *unaccepted* Masons, as they should teach a *Brother* or *Fellow*.

VI. Of BEHAVIOUR, viz.

1. In the LODGE while CONSTITUTED.

You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of any thing impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any Brother speaking to the *Master* : Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn ; nor use any unbecoming Language upon any Pretence whatsoever ; but to pay due Reverence to your *Master*, *Wardens*, and *Fellows*, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the *Lodge*,

who are the proper and competent Judges of all such Controversies, (unless you carry it by *Appeal* to the GRAND LODGE) and to whom they ought to be referr'd, unless a *Lord's* Work be hinder'd the mean while, in which Case a particular Reference may be made ; but you must never go to Law about what concerneth *Masonry*, without an absolute Necessity apparent to the *Lodge*.

2. BEHAVIOUR after the LODGE is over and the BRETHERN not gone.

You may enjoy yourself with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an *easy* and *free* Conversation for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State-Policy*, we being only, as *Masons*, of the *Catholick Religion* above-mention'd ; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are resolv'd against all *Politicks*, as what never yet conduc'd to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoin'd and observ'd ; but especially ever since the *Reformation* in BRITAIN, or the Dissent and Secession of these Nations from the *Communion* of ROME.

3. BEHAVIOUR when Brethren meet without Strangers, but not in a LODGE form'd.

You are to salute one another in a courteous Manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogat-

ing from that Respect which is due to any Brother, were he not a Mason : For though all *Masons* are as *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before ; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid *ill Manners*.

4. *BEHAVIOUR in the Presence of STRANGERS not MASONS.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated ; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the *worshipful Fraternity*.

5. *BEHAVIOUR at HOME, and in your NEIGHBOURHOOD.*

You are to act as becomes a moral and wise Man ; particularly, not to let your Family, Friends, and Neighbors know the *Concerns* of the *Lodge*, &c. but wisely to consult your own Honour, and that of the *ancient Brotherhood*, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past ; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. *BEHAVIOUR towards a strange Brother.*

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd

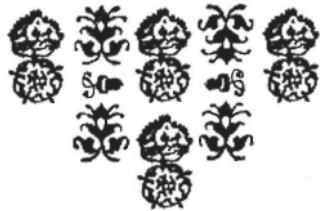
upon by an ignorant false *Pretender*, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly ; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd : You must employ him some Days, or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor *Brother*, that is a *good Man* and *true*, before any other poor People in the same Circumstances.

FINALLY, All these *CHARGES* you are to observe, and also those that shall be communicated to you in *another way* ; cultivating BROTHERLY-LOVE, the Foundation and Cape-stone, the *Cement* and *Glory* of this ancient *Fraternity*, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your *Honour* and *Safety*, and no farther. And if any of them do you Injury, you must apply to your own or his *Lodge* and from thence you may appeal to the GRAND LODGE at the *Quarterly Communication*, and from thence to the *annual* GRAND LODGE, as has been the ancient laudable Conduct of our Fore-fathers in every Nation ; never taking a *legal Course* but when the Case cannot be otherwise decided, and patiently listning to the honest and friendly Advice of *Master* and *Fellows*, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the *Affair* of MASONRY with the more Alacrity and Success ; but with respect to *Brothers* or *Fellows* at Law, the *Master* and Brethren should kindly offer their Mediation, which ought

to be thankfully submitted to by the contending Brethren ; and if that Submission is impracticable, they must however carry on their *Process* or *Law-Suit* without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renew'd and continu'd ; that all may see the *benign Influence* of MASONRY, as all true *Masons* have done from the Beginning of the *World*, and will do to the End of *Time*.

AMEN SO MOTE IT BE.



P O S T S C R I P T .

A *Worthy* BROTHER, learned in the *Law*, has communicated to the *Author* (while this Sheet was printing) the Opinion of the *Great Judge* COKE upon the *Act* against *Masons*, 3 *Hen. VI.* Chap. I. which is Printed in this Book, *Page* 31, and which Quotation the *Author* has compar'd with the Original, *viz.*

COKE's *Institutes*, *third Part*, *Fol.* 99.

The CAUSE *wherefore* this *Offence* was made *Felony*, is, for that the good Course and Effect of the Statutes of Labourers were thereby violated and broken. Now (*says* my Lord COKE) *all the Statutes* concerning Labourers, before this *Act*, and whereunto this *Act* doth refer, are repeal'd by the *Statute* of 5 *Eliz.* Chap. 4. *whereby* the Cause and End of the making of this *Act* is taken away ; and consequently this *Act* is become of no Force or Effect ; for, cessante ratione Legis, cessat ipsa Lex : And the *Indictment* of *Felony* upon this *Statute* must contain, that those Chapters and Congregations were to the violating and breaking of the good Course and Effect of the Statutes of Labourers ; which now cannot be so alleg'd, because these *Statutes* be repeal'd. Therefore this would be put out of the Charge of Justices of Peace, written by Master LAMBERT, pag. 227.

This Quotation confirms the Tradition of *old Masons*, that this most learned JUDGE really belong'd to the ancient *Lodge*, and was a *faithful Brother*.

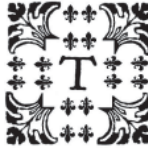


GENERAL REGULATIONS,

Compiled first by Mr. GEORGE PAYNE, *Anno* 1720, when he was *GRAND-MASTER*, and approv'd by the GRAND-LODGE on *St. John Baptist's Day*, *Anno* 1721; at *Stationer's-Hall*, LONDON; when the *most noble* PRINCE *John Duke of MONTAGU* was unanimously chosen our *GRAND-MASTER* for the Year ensuing; who chose JOHN BEAL, M.D., his *Deputy Grand-Master*;

and { Mr. *Josiah Villeneau* } were chosen by the Lodge
 { Mr. *Tho. Morris, jun.* } GRAND-WARDENS.

And now, by the Command of our said *Right Worshipful* GRAND-MASTER MONTAGU, the *Author* of this Book has compar'd them with, and reduc'd them to the ancient *Records* and immemorial *Usage*, of the Fraternity, and digested them into this new Method, with several proper *Explications*, for the Use of the Lodges in and about *London* and *Westminster*.

I.  HE *GRAND-MASTER*, or his DEPUTY, hath Authority and Right, not only to be present in any true *Lodge*, but also to preside where-ever he is, with the *Master* of the *Lodge* on his Left-Hand, and to order his *Grand-Wardens* to attend him, who are not to act in particular *Lodges*

as *Wardens*, but in his Presence, and at his Command ; because there the GRAND-MASTER may command the *Wardens* of that *Lodge*, or any other Brethren he pleaseth, to attend and act as his *Wardens pro tempore*.

II. The MASTER of a particular *Lodge*, has the Right and Authority of congregating the Members of his *Lodge* into a *Chapter* at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming : And in case of Sickness, Death, or necessary Absence of the *Master*, the senior *Warden* shall act as *Master pro tempore*, if no Brother is present who has been *Master* of that *Lodge* before ; for in that Case the *absent Master's* Authority reverts to the last *Master* then present ; though he cannot act until the said *senior Warden* has once congregated the *Lodge*, or in his Absence the *junior Warden*.

III. The *Master* of each particular *Lodge*, or one of the *Wardens*, or some other Brother by his Order, shall keep a Book containing their *By-Laws*, the Names of their Members, with a List of all the *Lodges* in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No *Lodge* shall make more than FIVE *new Brethren* at one Time, nor any Man under the Age of *Twenty-five*, who must be also his own *Master* ; unless by a Dispensation from the *Grand-Master* or his *Deputy*.

V. No man can be made or admitted a Member of a particular *Lodge*, without previous Notice *one Month before* given to the said *Lodge*, in order to make due Enquiry into the Reputation and Capacity of the *Candidate* ; unless by the Dispensation aforesaid.

VI. But no man can be enter'd a Brother in any particu-

lar *Lodge*, or admitted to be a Member thereof, without the *unanimous Consent of all the Members of that Lodge* then present when the *Candidate* is propos'd, and their Consent is formally ask'd by the *Master* ; and they are to signify their *Consent* or *Dissent* in their own prudent Way, either virtually or in form, but with Unanimity: Nor is this inherent Privilege subject to a Dispensation ; because the *Members* of a particular *Lodge* are the best Judges of it ; and if a fractious Member should be impos'd on them, it might spoil their Harmony, or hinder their Freedom ; or even break and disperse the *Lodge*, which ought to be avoided by all good and true Brethren.

VII. Every *new Brother* at his making is decently to cloath the *Lodge*, that is, all the Brethren present, and to deposite something for the Relief of indigent and decay'd Brethren, as the *Candidate* shall think fit to bestow, over and above the small Allowance stated by the *By-Laws* of that particular *Lodge* ; which *Charity* shall be lodg'd with the *Master* or *Wardens*, or the *Cashier*, if the Members think fit to chuse one.

And the *Candidate* shall also solemnly promise to submit to the *Constitutions*, the *Charges*, and *Regulations*, and to such other good *Usages* as shall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the *Lodge* in which they were made *Brethren*, or were afterwards admitted Members, unless the *Lodge* becomes too numerous ; nor even then, without a Dispensation from the *Grand-Master* or his *Deputy*: And when they are thus separated, they must either immediately join themselves to such other *Lodge* as they shall like best, with the unanimous Consent of that other *Lodge* to which they

go (*as above regulated*) or else they must obtain the Grand-Master's Warrant to join in forming a new Lodge.

If any Set or Number of Masons shall take upon themselves to form a Lodge without the *Grand-Master's* Warrant, the *regular Lodges* are not to countenance them, or own them as *fair Brethren* and duly form'd, nor approve of their Acts and Deeds ; but must treat them as *Rebels*, until they humble themselves, as the *Grand-Master* shall in his Prudence direct, and until he approve of them by his *Warrant*, which must be signify'd to the *other Lodges*, as the Custom is when a *new Lodge* is to be register'd in the *List of Lodges*.

IX. But if any Brother so far misbehave himself as to render his *Lodge* uneasy, he shall be twice duly admonish'd by the *Master* or *Wardens* in a *form'd Lodge* ; and if he will not refrain his Imprudence, and obediently submit to the Advice of the Brethren, and reform what gives them Offence, he shall be dealt with according to the *By-Laws* of that particular *Lodge*, or else in such a manner as the *Quarterly Communication* shall in their great Prudence think fit ; for which a *new Regulation* may be afterwards made.

X. The *Majority* of every particular *Lodge*, when congregated, shall have the Privilege of giving *Instructions* to their *Master* and *Wardens*, before the assembling of the *Grand Chapter*, or *Lodge* at the three *Quarterly Communications* hereafter mention'd, and of the *Annual Grand Lodge* too ; because their *Master* and *Wardens* are their Representatives, and are supposed to speak their Mind.

XI. All *particular Lodges* are to observe the same *Usages* as much as possible ; in order to which, and for cultivating a good Understanding among *Free-Masons*, some members out of *every Lodge* shall be deputed to visit the *other Lodges* as often as shall be thought convenient.

XII. *The GRAND-Lodge* consists of, and is form'd by the *Masters* and *Wardens* of all the regular particular *Lodges* upon Record, with the GRAND-MASTER at their Head, and his *Deputy* on his Left-hand, and the *Grand-Wardens* in their proper Places ; and must have a QUARTERLY COMMUNICATION about *Michaelmas*, *Christmas*, and *Lady-Day*, in some convenient Place, as the *Grand-Master* shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation ; and while he stays, he shall not be allow'd to vote, nor even give his Opinion, without Leave of the *Grand-Lodge* ask'd and given, or unless it be duly ask'd by the said Lodge.

All Matters are to be determin'd in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Master* having two Votes, unless the said *Lodge* leave any particular thing to the Determination of the *Grand-Master*, for the sake of Expedition.

XIII. At the said *Quarterly Communication*, all Matters that concern the *Fraternity* in general, or particular *Lodges*, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted : *Apprentices* must be admitted *Masters* and *Fellow-Craft* only here, unless by a Dispensation. Here also all Differences, that cannot be made up and accommodated privately, nor by a particular *Lodge*, are to be seriously considered and decided : And if any *Brother* thinks himself aggrieved by the Decision of this Board, he may appeal to the *annual Grand-Lodge* next ensuing, and leave his Appeal in Writing, with the *Grand-Master*, or his *Deputy*, or the *Grand-Wardens*.

Here also the *Master* or the *Wardens* of each particular *Lodge* shall bring and produce a List of such Members as have been made, or even admitted in their particular *Lodges* since the last *Communication* of the *Grand-Lodge* : And there

shall be a Book kept by the *Grand-Master*, or his *Deputy*, or rather by some Brother whom the *Grand-Lodge* shall appoint for SECRETARY, wherein shall be recorded all the *Lodges*, with their usual Times and Places of forming, and the Names of all the Members of each *Lodge*; and all the Affairs of the *Grand-Lodge* that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to, or lodged with them in *Charity*, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none else : But every particular *Lodge* shall dispose of their own *Charity* for poor Brethren, according to their own *By-Laws*, until it be agreed by all the *Lodges* (in a new Regulation) to carry in the *Charity* collection by them to the GRAND-LODGE, at the *Quarterly* or *Annual Communication*, in order to make a common Stock of it, for the more handsome Relief of *poor Brethren*.

They shall also appoint a *Treasurer*, a Brother of good worldly Substance, who shall be a Member of the *Grand-Lodge* by virtue of his Office, and shall be always present, and have Power to move to the *Grand-Lodge* any thing, especially what concerns his Office. To him shall be committed all Money rais'd for *Charity*, or for any other Use of the *Grand-Lodge*, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended ; and shall expend or disburse the same by such a *certain Order* sign'd, as the *Grand-Lodge* shall afterwards agree to in a *new Regulation* : But he shall not vote in chusing a *Grand-Master* or *Wardens*, though in every other Transaction. As in like manner the *Secretary* shall be a Member of the *Grand-Lodge* by virtue of his Office, and vote in every thing except in chusing a *Grand-Master* or *Wardens*.

The *Treasurer* and *Secretary* shall have each a *Clerk*, who must be a Brother and *Fellow-Craft*, but never must be a Member of the *Grand-Lodge*, nor speak without being allow'd or desir'd.

The *Grand-Master*, or his *Deputy*, shall always command the *Treasurer* and *Secretary*, with their *Clerks* and *Books*, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a *Fellow-Craft*) should be appointed to look after the Door of the *Grand-Lodge*; but shall be no Member of it.

But these Offices may be farther explain'd by a *new Regulation*, when the Necessity and Expediency of them may more appear than at present to the *Fraternity*.

XIV. If at any GRAND-LODGE, stated or occasional, quarterly or annual, the GRAND-MASTER and his *Deputy* should be both absent, then the present *Master* of a *Lodge*, that has been the longest a *Free-Mason*, shall take the Chair, and preside as *Grand-Master pro tempore*; and shall be vested with all his Power and Honour for the time ; provided there is no Brother present that has been *Grand-Master* formerly, or *Deputy Grand-Master*; for the last *Grand-Master* present, or else the last *Deputy* present, should always of right take place in the Absence of the present *Grand-Master* and his *Deputy*.

XV. In the GRAND-LODGE none can act as *Wardens* but the *Grand-Wardens* themselves, if present ; and if absent, the *Grand-Master*, or the Person who presides in his Place, shall order *private Wardens* to act as *Grand-Wardens pro tempore*, whose Places are to be supply'd by two *Fellow-Craft* of the same *Lodge*, call'd forth to act, or sent thither

by the particular Master thereof ; or if by him omitted, then they shall be call'd by the *Grand-Master*, that so the *Grand-Lodge* may be always compleat.

XVI. The GRAND-WARDENS, or any others, are first to advise with the *Deputy* about the Affairs of the *Lodge* or of the Brethren, and not to apply to the *Grand-Master* without the Knowledge of the *Deputy*, unless he refuse his Concurrence in any certain necessary Affair ; in which Case, or in case of any Difference between the *Deputy*, and the *Grand-Wardens*, or other Brethren, both Parties are to go by Concert to the *Grand-Master*, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The *Grand-Master* should receive no Intimation of Business concerning *Masonry*, but from his *Deputy* first, except in such certain Cases as his Worship can well judge of ; for if the Application to the *Grand-Master* be irregular, he can easily order the *Grand-Wardens*, or any other Brethren thus applying, to wait upon his *Deputy*, who is to prepare the Business speedily, and to lay it orderly before his *Worship*.

XVII. No GRAND-MASTER, *Deputy* Grand-Master, *Grand-Wardens*, *Treasurer*, *Secretary*, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the *Master* or *Warden* of a particular *Lodge* ; but as soon as any of them has honourably discharg'd his *Grand Office*, he returns to that Post or Station in his particular *Lodge*, from which he was call'd to officiate above.

XVIII. If the DEPUTY GRAND-MASTER be sick, or necessarily absent, the *Grand-Master* may chuse any *Fellow-Craft* he pleases to be his *Deputy pro tempore* : But he that is chosen *Deputy* at the *Grand-Lodge*, and the

Grand-Wardens too, cannot be discharg'd without the Cause fairly appear to the *Majority* of the *Grand-Lodge* ; and the GRAND-MASTER, if he is uneasy, may call a GRAND-LODGE on purpose to lay the Cause before them, and to have their Advice and Concurrence : In which case, the *Majority* of the *Grand-Lodge*, if they cannot reconcile the MASTER and his *Deputy* or his *Wardens*, are to concur in allowing the MASTER to discharge his said *Deputy* or his said *Wardens*, and to chuse another *Deputy* immediately ; and the said *Grand-Lodge* shall chuse other *Wardens* in that Case, that Harmony and Peace may be preserv'd.

XIX. If the GRAND-MASTER should abuse his Power, and render himself unworthy of the Obedience and Subjection of the *Lodges*, he shall be treated in a way and manner to be agreed upon in a *new Regulation* ; because hitherto the ancient *Fraternity* have had no occasion for it, their former GRAND-MASTERS having all behaved themselves worthy of that honourable Office.

XX. The GRAND-MASTER, with his *Deputy* and *Wardens*, shall (at least once) go round and visit all the *Lodges* about Town during his *Mastership*.

XXI. If the GRAND-MASTER die during his *Mastership*, or by Sickness, or by being beyond Sea, or any other way should be render'd incapable of discharging his Office, the DEPUTY, or in his Absence, the *Senior* GRAND-WARDEN, or in his Absence the *Junior*, or in his Absence any three present *Masters* of *Lodges*, shall join to congregate the GRAND-LODGE immediately, to advise together upon that Emergency, and to send two of their Number to invite the *last* GRAND-MASTER to resume his Office, which now in course reverts to him ; or if he refuse, then the

next last, and so backward : But if no former *Grand-Master* can be found, then the *Deputy* shall act as *Principal* until another is chosen ; or if there be no *Deputy*, then the oldest *Master*.

XXII. The *BRETHREN* of all the *Lodges* in and about *London* and *Westminster*, shall meet at an ANNUAL COMMUNICATION and *Feast*, in some convenient Place, on *St. JOHN Baptist's Day*, or else on *St. JOHN Evangelist's Day*, as the *Grand-Lodge* shall think fit by a *new Regulation*, having of late Years met on *St. John Baptist's Day* : Provided,

The *Majority* of the *Masters* and *Wardens*, with the *Grand-Master*, his *Deputy* and *Wardens*, agree at their *Quarterly Communication*, three Months before, that there shall be a *Feast*, and a *General Communication* of all the Brethren : For if either the *Grand-Master*, or the *Majority* of the particular *Masters*, are against it, it must be dropt for that Time.

But whether there shall be a *Feast* for all the *Brethren*, or not, yet the *GRAND-LODGE* must meet in some convenient Place *annually* on *St. JOHN's Day* ; or if it be *Sunday*, then on the next Day, in order to chuse every Year a *new GRAND-MASTER*, *Deputy*, and *Wardens*.

XXIII. If it be thought expedient, and the *GRAND-MASTER*, with the *Majority* of the *Masters* and *Wardens*, agree to hold a *GRAND FEAST*, according to the ancient laudable Custom of *Masons*, then the *GRAND-WARDENS* shall have the Care of preparing the *Tickets*, seal'd with the *Grand-Master's Seal*, of disposing of the *Tickets*, of receiving the Money for the *Tickets*, of buying the Materials of the *Feast*, of finding out a proper and convenient Place to feast in ; and of every other Thing that concerns the Entertainment.

But that the Work may not be too burthensome to the two *Grand-Wardens*, and that all Matters may be expeditiously and safely managed, the *Grand-Master*, or his *Deputy*, shall have Power to nominate and appoint a certain Number of *Stewards*, as his *Worship* shall think fit, to act in Concert with the two *Grand-Wardens* ; all Things relating to the *Feast* being decided amongst them by a *Majority of Voices* ; except the *Grand-Master* or his *Deputy* interpose by a particular *Direction of Appointment*.

XXIV. The *Wardens* and *Stewards* shall, in due time, wait upon the *Grand-Master*, or his *Deputy*, for *Directions* and *Orders* about the *Premises* ; but if his *Worship* and his *Deputy* are sick, or necessarily absent, they shall call together the *Masters* and *Wardens* of *Lodges* to meet on purpose for their *Advice* and *Orders* ; or else they may take the Matter wholly upon themselves, and do the best they can.

The *Grand Wardens* and the *Stewards* are to account for all the Money they receive, or expend, to the *Grand-Lodge*, after *Dinner*, or when the *Grand-Lodge* shall think fit to receive their *Accounts*.

If the *Grand-Master* pleases, he may in due time summon all the *Masters* and *Wardens* of *Lodges* to consult with them about ordering the *Grand-Feast*, and about any *Emergency* or accidental Thing relating thereunto, that may require *Advice* ; or else to take it upon himself altogether.

XXV. The *Masters* of *Lodges* shall each appoint one experienc'd and discreet *Fellow-Craft* of his *Lodge*, to compose a *Committee*, consisting of one from every *Lodge*, who shall meet to receive, in a convenient *Apartment*, every *Person* that brings a *Ticket*, and shall have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause : *Provided* they send no *Man* away

before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid Mistakes ; that so no true Brother may be debarr'd, nor a false Brother or meer Pretender, admitted. This *Committee* must meet very early on St. *John's Day*, at the Place, even before any Persons come with Tickets.

XXVI. The *Grand-Master* shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place for some good Reasons ; and who are to be at the Command of the Committee.

XXVII. The Grand-Wardens, or the Stewards, shall appoint before-hand such a Number of Brethren to serve at Table as they think fit and proper for that Work ; and they may advise with the Masters and Wardens of Lodges about the most proper Persons, if they please, or may take in such by their Recommendation ; for none are to serve that Day ; but *free* and *accepted Masons*, that the Communication may be free and harmonious.

XXVIII. All the Members of the *Grand-Lodge* must be at the Place long before Dinner, with the *Grand-Master*, or his *Deputy* at their Head, who shall retire, and form themselves. And this is done in order,

1. To receive any *Appeals* duly lodg'd, as above regulated, that the *Appellant* may be heard, and the Affair may be amicably decided before Dinner, if possible ; but if it cannot, it must be delay'd till after the *new Grand-Master* is elected ; and if it cannot be decided after Dinner, it may be delay'd, and referr'd to a *particular Committee*, that shall quietly adjust it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preserv'd.

2. To prevent any Difference or Disgust which may be fear'd to arise that Day ; that no Interruption may be given

to the Harmony and Pleasure of the GRAND FEAST.

3. To consult about whatever concerns the Decency and Decorum of the *Grand-Assembly*, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion or any momentous and important Affair, that shall be brought from the particular *Lodges*, by their Representatives, the several *Masters* and *Wardens*.

XXIX. After these things are discuss'd, the *GRAND-MASTER* and his *Deputy*, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodges* alone, in order to consult amicably about electing a NEW GRAND-MASTER, or continuing the *present*, if they have not done it the Day before ; and if they are unanimous for continuing the *present* Grand-Master, his *Worship* shall be call'd in, and humbly desir'd to do the *Fraternity* the Honour of ruling them for the Year ensuing : And after Dinner it will be known whether he accepts of it or not ; For it should not be discover'd but by the Election it self.

XXX. Then the Master and Wardens, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at Table.

XXXI. Some time after Dinner the GRAND-LODGE is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desired and allow'd.

XXXII. If the GRAND-MASTER of last Year has consented with the *Masters* and *Wardens* in private, before Dinner, to continue for the Year ensuing ; then one of the

Grand-Lodge, deputed for that purpose, *shall represent to all the Brethren his Worship's good Government, &c.* And turning to him, shall, in the name of the *Grand Lodge*, humbly request him to do the FRATERNITY *the great Honour* (if nobly born, if not, *the great Kindness*) of continuing to be their *Grand Master* for the Year ensuing. And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the Grand-Lodge shall proclaim him GRAND-MASTER, and all the Members of the Lodge shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure and Congratulation.

XXXIII. But if either the Master and Wardens have not in private, this Day before Dinner, nor the Day before, desir'd the last Grand-Master to continue in the Mastership another Year ; or if he, when desir'd, has not consented: Then,

The last Grand-Master shall nominate his Successor for the Year ensuing, who if unanimously approv'd by the Grand-Lodge, and if there present, shall be proclaim'd, saluted, and congratulated the *New Grand Master* as above hinted, and immediately install'd by the last Grand-Master, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the new Grand-Master shall be chosen immediately by *Ballot*, every Master and Warden writing his Man's Name, and the last Grand-Master writing his Man's Name too ; and the Man, whose Name the last Grand Master shall first take out, casually or by chance, shall be GRAND-MASTER for the Year ensuing ; and if present, he shall be proclaimed, saluted, and congratulated, as above hinted,

and forthwith install'd by the last Grand-Master according to Usage.

XXXV. The last Grand-Master thus continued, or the new Grand-Master thus install'd, shall next nominate and appoint his *Deputy* Grand-Master, either the last or a new one, who shall be also declar'd, saluted and congratulated, as above hinted.

The *GRAND-MASTER* shall also nominate the *new GRAND-WARDENS*, and if unanimously approv'd by the *Grand-Lodge*, shall be declar'd, saluted, and congratulated as above hinted ; but if not, they shall be chosen by *Ballot*, in the same way as the *Grand-Master* : As the *Wardens* of private *Lodges* are also to be chosen by *Ballot* in each *Lodge*, if the Members thereof do not agree to their *Master's* Nomination.

XXXVI. But if the BROTHER, whom the present *Grand-Master* shall nominate for his *Successor*, or whom the Majority of the *Grand-Lodge* shall happen to chuse by *Ballot*, is, by Sickness or other necessary Occasion, absent from the *Grand-Feast*, he cannot be proclaim'd the NEW GRAND-MASTER, unless the *old Grand-Master*, or some of the *Masters* and *Wardens* of the *GRAND-LODGE* can vouch, upon the *Honour* of a *Brother*, that the said Person, so nominated or chosen, will readily accept of the said Office ; in which case the *old GRAND-MASTER* shall act as Proxy, and shall nominate the *Deputy* and *Wardens* in his Name, and in his Name also receive the usual Honours, Homage, and Congratulation.

XXXVII. Then the *GRAND-MASTER* shall allow any *Brother*, *Fellow-Craft*, or *Apprentice* to speak, directing his Discourse to his *Worship* ; or to make any Motion for the

good of the Fraternity, which shall be either immediately consider'd and finish'd, or else referr'd to the Consideration of the *GRAND-LODGE* at their next *Communication*, stated or occasional. When that is over,

XXXVIII. The GRAND-MASTER or his *Deputy*, or some Brother appointed by him, shall harangue all the Brethren, and give them good Advice : And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every *Annual* GRAND-LODGE has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity* : Provided always that *the old LANDMARKS* be carefully preserv'd, and that such Alterations and *new Regulations* be proposed and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feast* ; and that they be offer'd also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice* ; the Approbation and Consent of the *Majority* of all the Brethren present being absolutely necessary to make the same binding and obligatory ; which must, after Dinner, and after the *new GRAND-MASTER* is install'd, be solemnly desir'd ; as it was desir'd and obtain'd for these REGULATIONS, when propos'd by the GRAND-LODGE, to about 150 Brethren, on *St. John Baptist's Day*, 1721.

P O S T S C R I P T .

Here follows the Manner of constituting a *NEW LODGE*, as practis'd by his *Grace* the DUKE of WHARTON, the present *Right Worshipful* GRAND-MASTER, according to the ancient Usages of MASONS.

A *NEW LODGE*, for avoiding many irregularities, should be solemnly constituted by the *Grand-Master*, with his *Deputy* and *Wardens* ; or in the *Grand-Master's* Absence, the *Deputy* shall act for his *Worship*, and shall chuse some *Master* of a *Lodge* to assist him ; or in case the *Deputy* is absent, the *Grand-Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore*.

The *Candidates*, or the new Master and Wardens, being yet among the *Fellow-Craft*, the GRAND-MASTER shall ask his *Deputy* if he has examin'd them, and finds the Candidate *Master* well skill'd in the *noble Science* and the *royal Art*, and duly instructed in our *Mysteries*, &c.

And the *Deputy* answering in the affirmative, he shall (by the *Grand-Master's* Order) take the *Candidate* from among his Fellows, and present him to the *Grand-Master* ; saying, *Right worshipful* Grand-Master, *the Brethren here desire to be form'd into a new Lodge ; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispers'd over the Face of the Earth.*

Then the GRAND-MASTER, placing the *Candidate* on his left Hand, having ask'd and obtain'd the unanimous Consent of all the Brethren, shall say, *I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c.* with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the *Deputy* shall rehearse the *Charges* of a *Master*, and the GRAND-MASTER shall ask the *Candidate*, saying, *Do you submit to these Charges as Masters have done in all Ages?* And the *Candidate* signifying his cordial Submission thereunto, the *Grand-Master* shall, by certain significant Ceremonies and ancient Usages, install him, and present him with the *Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office, not all together, but one after another; and after each of them, the *Grand-Master* or his *Deputy*, shall rehearse the short and pithy *Charge* that is suitable to the Thing presented.

After this, the Members of this *new Lodge*, bowing all together to the *Grand-Master*, shall return his *Worship* Thanks, and immediately do their *Homage* to their *new Master*, and signify their Promise of Subjection and Obedience to him by the usual *Congratulation*.

The *Deputy* and the *Grand-Wardens*, and any other Brethren present, that are not Members of this new Lodge, shall next congratulate the *new Master*; and he shall return his becoming Acknowledgements to the *Grand-Master* first, and to the rest in their Order.

Then the *Grand-Master* desires the new Master to enter immediately upon the Exercise of his Office, in chusing his *Wardens*: And the *new Master*, calling forth two *Fellow-*

Craft, presents them to the *Grand-Master* for his Approbation, and to the *new Lodge* for their Consent. And that being granted,

The senior or junior *Grand-Warden*, or some other Brother for him, shall rehearse the *Charges* of *Wardens*; and the *Candidates* being solemnly ask'd by the *new Master*, shall signify their Submission thereunto.

Upon which the *new Master*, presenting them with the *Instruments* of their Office, shall in due Form, install them in their proper Places; and the Brethren of that *new Lodge* shall signify their Obedience to the *new Wardens* by the usual *Congratulation*.

And this LODGE being thus compleatly constituted, shall be register'd in the *Grand-Master's* Book, and by his Order notified to the *other Lodges*.



A P P R O B A T I O N .

WHEREAS by the Confusions occasioned in the Saxon, Danish, and Norman Wars, the *Records* of Masons have been much vitiated, the Free-Masons of England twice thought it necessary to correct their *Constitutions, Charges, and Regulations*; first in the Reign of King Athelstan the Saxon, and long after in the Reign of King Edward IV. the Norman : and whereas the old *Constitutions* in England have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in History and Chronology, through Length of Time, and the Ignorance of Transcribers, in the dark illiterate Ages, before the Revival of Geometry and ancient Architecture, to the great Offence of all the learned and judicious Brethren, whereby also the Ignorant have been deceiv'd.

And our late worthy Grand-Master, his Grace the Duke of MONTAGU, having order'd the Author to peruse, correct, and digest into a new and better Method, the History, Charges, and Regulations of the ancient Fraternity ; He has accordingly examin'd several Copies from Italy and Scotland, and sundry Parts of England, and from thence, (tho' on many things erroneous) and from several other ancient Records of Masons, he has drawn forth the above-written *new Constitutions*, with the Charges and General Regulations. And the Author having submitted the whole to the Perusal and Corrections of the late and present Deputy Grand-Masters, and of other learned Brethren ; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication ; he did regularly deliver them to the late Grand-Master himself, the said DUKE of

MONTAGU, for his Examination, Correction, and Approbation ; and his Grace, by the Advice of several Brethren, order'd the same to be handsomely printed for the use of the Lodges, tho' they were not quite ready for the Press during his Mastership.

THEREFORE We, the present *Grand-Master* of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand-Master, the Grand-Wardens, the Masters and Wardens of particular Lodges (with the Consent of the Brethren and Fellows in and about the Cities of London and Westminster) having also perused this Performance, Do join our laudable Predecessors in our solemn *Approbation* thereof, as what We believe will fully answer the End proposed ; all the valuable Things of the old Records being retain'd, the Errors in History and Chronology corrected, the false Facts and the improper Words omitted, and the whole digested in a new and better Method.

And we ordain that these be received in every particular Lodge under our Cognizance, as the *ONLY CONSTITUTIONS* of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit ; and which the new Brethren should peruse before they are made.

PHILIP Duke of WHARTON, *Grand-Master*,
J. T. DESAGULIERS, L.L.D. and F.R.S.
DEPUTY Grand-Master,

JOSHUA TIMSON, }
WILLIAM HAWKINS, } *Grand-Wardens.*

And the *Masters* and *Wardens* of particular *Lodges*, viz.

- | | |
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| <p>I. THOMAS MORRIS, sen. <i>Master</i>. <i>John Bristow</i> } <i>Wardens</i>. <i>Abraham Abbot</i> }</p> <p>II. RICHARD HALL, <i>Master</i>. <i>Philip Wolverston</i> } <i>Wardens</i>. <i>John Doyer</i> }</p> <p>III. JOHN TURNER, <i>Master</i>. <i>Anthony Sayer</i> } <i>Wardens</i>. <i>Edward Cale</i> }</p> <p>IV. Mr. GEORGE PAYNE, <i>Mast.</i> <i>Stephen Hall, M.D.</i> } <i>Wardens</i>. <i>Francis Sorell, Esq;</i> }</p> <p>V. Mr. M. BIRKHEAD, <i>Master</i>. <i>Francis Bayly</i> } <i>Wardens</i>. <i>Nicholas Abraham</i> }</p> <p>VI. WILLIAM READ, <i>Master</i>. <i>John Glover</i> } <i>Wardens</i>. <i>Robert Cordell</i> }</p> <p>VII. HENRY BRANSON, <i>Master</i>. <i>Henry Lug</i> } <i>Wardens</i>. <i>John Townsend</i> }</p> <p>VIII. <i>Master</i>. <i>Jonathan Sisson</i> } <i>Wardens</i>. <i>John Shipton</i> }</p> <p>IX. GEO. OWEN, <i>M. D.</i> <i>Master</i>. <i>Eman Bowen</i> } <i>Wardens</i>. <i>John Heath</i> }</p> <p>X. <i>Master</i>. <i>John Lubton</i> } <i>Wardens</i>. <i>Richard Smith</i> }</p> | <p>XI. FRANCIS Earl of <i>Dalkeith</i>, <i>Mr.</i> <i>Capt. Andrew Robinson</i> † † <i>Wardens</i>. <i>Col. Thomas Inwood</i> † †</p> <p>XII. JOHN BEAL, <i>M. D.</i> and <i>F. R. S.</i> <i>Master</i>. <i>Edward Parwlet</i> † † <i>Wardens</i>. <i>Charles More, Esq;</i> † †</p> <p>XIII. THO. MORRIS, <i>jun.</i> <i>Master</i>. <i>Joseph Ridler</i> † † <i>Wardens</i>. <i>John Clark</i> † †</p> <p>XIV. THO. ROBBE, <i>Esq;</i> <i>Master</i>. <i>Thomas Grave</i> † † <i>Wardens</i>. <i>Bray Lane</i> † †</p> <p>XV. JOHN SHEPHERD, <i>Master</i>. <i>John Senex</i> † † <i>Wardens</i>. <i>John Bucler</i> † †</p> <p>XVI. J. GEORGES, <i>Esq;</i> <i>Master</i>. <i>Robert Gray, Esq;</i> † † <i>Wardens</i>. <i>Charles Grymes, Esq;</i> † †</p> <p>XVII. JA. ANDERSON, <i>A.M.</i> and <i>Author of this Book, Master</i>. <i>Gwin Vaughan, Esq;</i> † † <i>Wardens</i>. <i>Walter Greenwood, Esq;</i> † †</p> <p>XVIII. THO. HARBIN, <i>Master</i>. <i>William Attley</i> † † <i>Wardens</i>. <i>John Saxon</i> † †</p> <p>XIX. ROBERT CAPELL, <i>Master</i>. <i>Isaac Mansfield</i> † † <i>Wardens</i>. <i>William Bly</i> † †</p> <p>XX. JOHN GORMAN, <i>Master</i>. <i>Charles Garey</i> † † <i>Wardens</i>. <i>Edward Morphey</i> † †</p> |
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THE
Master's SONG.
 OR THE
HISTORY of MASONRY.

To be sung with a *Chorus*, when the *MASTER* shall give Leave (*no Brother being present to whom Singing is disagreeable*) either one Part only, or all together, as he pleases.

PART I.

I.
ADAM, the first of humane Kind,
 Created with GEOMETRY
 Imprinted on his *Royal Mind*,
 Instructed soon his *Progeny*
 CAIN & 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 Columns rais'd with mighty Skill:
 And all his Family enjoins
 True *Colonading* to fulfill.

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 they, when multiply'd amain,
 Fit to disperse and fill the Earth,
 In SHINAR's large & lovely Plain
 To MASONRY gave second Birth.

V.
 For most of *Mankind* were employ'd,
 To build the *City* and the *Tow'r*;
 The *Gen'ral Lodge* was overjoy'd,
 In such Effects of *Masons* Pow'r ;
 'Till vain Ambition did provoke
 Their Maker to confound their *Plot*;
 Yet tho' with Tongues confus'd they spoke,
 The learned *Art* they ne'er forgot.

CHORUS.
Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Masons HEART
And to the ancient Lodge belong.

[*Stop here to drink the present GRAND MASTER's Health.*]

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 ;
MITZRA'M, who rul'd at *Egypt's* Helm,
Built *Pyramids* stupendous there.

II.

Nor 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 ABRAM brought from UR
Geometry, the Science good ;
Which he reveal'd, without demur,
To all descending from his Blood.

III.

Nay JACOB's Race at length were taught,
To lay aside the Shepherd's *Crook*,
To use *Geometry* were brought,
Whilst under *Phar'ob'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.

AHOLIAB and BEZALEEL,
Inspired Men, the TENT uprear'd ;
Where the *Shechinah* chose to dwell,
And *Geometrick Skill* appear'd :
And when these valiant *Masons* fill'd
Canaan, the learn'd PHENICIANS knew
The Tribes of *Isra'l* better skill'd
In *Architecture* firm and true.

V.

For DAGON's House in *Gaza* Town,
Artfully propt by COLUMNS *two* ;
By SAMSON's mighty Arms pull'd down
On *Lords Philistian*, whom it slew ;
Tho' 'twas the finest Fabrick 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 *Samson's* Shipwrack't 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.

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

[*Stop here to drink the Health of the Master and Wardens of this particular Lodge.*

PART III.

I.

WE sing of MASON'S ancient Fame
When *fourscore Thousand Crafts-*
men 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 *Masons true*.

II.

The *Royal Art* was then divine,
The *Craftsmen* counsell'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 *Style*.

III.

At length the GRECIANS came to know
Geometry, and learnt the Art,
Which great PYTHAGORAS did show,
And Glorious EUCLID did impart ;
Th' amazing ARCHIMEDES too,
And many other Scholars good ;
'Till *ancient* ROMANS did review
The *Art*, and *Science* understood.

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 VITRUVIUS, *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 *Bow'rs*,
That spoke the *Masons* GRAND DE-
SIGN.

VI.

Thus mighty *Eastern Kings*, and some
Of *Abram's* Race, and Monarchs good,
Of *Egypt*, *Syria*, *Greece*, and *Rome*,
True *Architecture* understood
No wonder then if *Masons* join,
To celebrate those *Mason Kings*,
With solemn Note and flowing Wine,
Whilst ev'ry *Brother* jointly sings,

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.*

[*Stop here to drink to the glorious Memory of Emperors, Kings, Princes, Nobles, Gentry, Clergy, and learned Scholars that ever propagated the Art.*

PART IV.

I.

O H! 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
T'embrace the *Christian Faith*, they found
The Folly that their Fathers wrought,
In loss of *Architecture* sound.
At length their Zeal for stately *Fanes*,
And wealthy Grandeur, when at Peace,
Made them exert their utmost Pains,
Their *Gothic Buildings* to up-raise.

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 *Masters* of the *Lodge*,
By many a *wealthy noble Peer*,
By Lord and Laird, by Priest and Judge,
By all the People every where.

V.

So *Masons ancient Records* tell,
King *Athelstan*, of *Saxon 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.

[*Stop here to drink to the happy Memory of
all the Revivers of the ancient Augustan
Style.*]

PART V.

I.

T HUS tho' in *Italy* the Art
From *Gothick Rubbish* first was rais'd;
And great *Palladio* did impart
A Style by *Masons* justly prais'd:
Yet here this 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 & his Craftsmen true,
'Till wretched Civil Wars began.
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 raised 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 Tast 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 Glass with chearful
Heart,
Let them express with grateful Voice
The Praises of the wondrous *Art*;
Let ev'ry Brother's Health go round,
Not Fool or Knave but *Mason true*,
And let our *Master's* Fame resound,
The noble *Duke of MONTAGU*.

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.

T H E
Warden's Song ;
 O R A N O T H E R
HISTORY of MASONRY.
 C O M P O S ' D

Since the most noble Prince PHILIP Duke of WHAR-
 TON was chosen GRAND-MASTER.

To be sung and play'd at the *Quarterly Communication.*

I.

W H E N e'er we are alone,
 And ev'ry *Stranger* gone,
 In Summer, Autumn, Winter, Spring,
 Begin to play, begin to sing,
 The *mighty Genius* of the lofty Lodge,
 In ev'ry Age
 That did engage
 And well inspir'd the Prince, the Priest,
 the Judge,
 The Noble and the Wise to join
 In rearing *Masons Grand Design.*

II.

The *Grand Design* to rear,
 Was ever *Mason's* Care,
 From *Adam* down before the Flood,
 Whose *Art* old *Noah* understood,
 And did impart to *Japhet*, *Sbem* and *Ham*,
 Who taught their *Race*
 To build apace
 Proud *Babel's* Town and Tow'r, until it came
 To be admir'd too much, and then
 Dispersed were the Sons of *Men.*

III.

But tho' their Tongues confus'd
 In distant Climes they us'd,
 They brought from *Shinar* Orders good,
 To rear the *Art* they understood :
 Therefore sing first the Princes of the Isles ;
 Next *Belus* great,
 Who fixt his Seat
 In old *Assyria*, building stately Piles ;
 And *Mitzraim's* *Pyramids* among
 The other Subjects of our Song.

IV.

And *Sbem*, who did instil
 The useful wondrous *Skill*
 Into the Minds of Nations great :
 And *Abram* next, who did relate
 Th' *Assyrian* Learning to his Sons, that when
 In *Egypt's* Land
 By *Pharoah's* Hand,
 Were roughly taught to be most skilful Men;
 Till their *Grand-Master* *Moses* rose
 And them deliver'd from their Foes.

V.

But who can sing his Praise,
 Who did the *Tent* upraise ?
 Then sing his Workmen true as Steel,
Aboliab and *Bezaleel* ;
 Sing *Tyre* and *Sydon*, and *Phenicians* old.
 But *Samson's* Blot
 Is ne'er forgot :
 He blabb'd his Secrets to his *Wife*, that sold
 Her *Husband*, who at last pull'd down
 The House on all in *Gaza* Town.

VI.

But *Solomon* the King
 With solemn Note we sing,
 Who rear'd at length the *Grand Design*,
 By Wealth, and Pow'r, and Art divine;
 Helpt by the *learned Hiram* Tyrian Prince,
 By *Craftsmen* good,
 That understood
 Wise *Hiram Abif's* charming Influence :
 He aided *Jewish Masters* bright,
 Whose curious Works none can recite.

VII.

These glorious *Mason Kings*
 Each thankful Brother sings,
 Who to its Zenith rais'd the Art,
 And to all Nations did impart
 The useful Skill: For from the *Temple*
 fine,
 To ev'ry Land,
 And foreign Strand,
 The *Craftsmen* march'd, and taught the
Grand Design ;
 Of which the *Kings*, with mighty *Peers*,
 And *learned Men*, were Overseers.

VIII.

Diana's Temple next,
 In *Lesser Asia* fixt ;
 And *Babylon's* proud *Walls*, the Seat
 Of *Nebuchadnezar* the Great ;
 The *Tomb* of *Mausolus*, the *Carian* King ;
 With many a Pile
 Of lofty Style
 In *Africa* and *Greater Asia*, sing,
 In *Greece*, in *Sicily*, and *Rome*,
 That had those Nations overcome.

IX.

Then sing *Augustus* too,
 The *Gen'ral Master* true,
 Who by *Vitruvius* did refine
 And spread the *Masons Grand Design*
 Thro' *North* and *West* ; till *ancient Brit-*
ons chose
 The *Royal Art*
 In ev'ry Part,
 And *Roman Architecture* could disclose ;
 Until the *Saxons* warlike *Rage*
 Destroy'd the Skill of many an Age.

X.

At length the *Gothick Style*
 Prevail'd in *Britain's* Isle,
 When *Masons Grand Design* reviv'd,
 And in their well form'd *Lodges* thriv'd,
 Tho' not as formerly in *Roman Days* :
 Yet sing the *Fanes*
 Of *Saxons*, *Danes*,
 Of *Scots*, *Welch*, *Irish* ; but sing first the
 Praise
 Of *Athelstan* and *Edwin Prince*,
 Our *Master* of great Influence.

XI.

And eke the *Norman Kings*
The *British Mason* sings :
Till *Roman Style* revived there,
And *British Crowns* united were
In learned *James*, a *Mason King*, who rais'd
Fine Heaps of Stones
By *Inigo Jones*,
That rival'd wise *Palladio*, justly prais'd
In *Italy*, and *Britain* too,
For Architecture firm and true.

XII.

And thence in ev'ry Reign
Did *Masonry* obtain
With *Kings*, the Noble and the Wise,
Whose *Fame* resounding to the Skies,
Excites the present Age in *Lodge* to join,
And *Aprons* wear,
With Skill and Care,
To raise the *Masons* ancient *Grand Design*,
And to revive th' *Augustan Style*
In many an artful *glorious Pile*.

XIII.

From henceforth ever sing
The *Craftsman* and the *King*,
With *Poetry* and *Musick* sweet
Resound their *Harmony* compleat ;
And with *Geometry* in skilful Hand,
Due *Homage* pay,
Without Delay,
To *Wharton's noble Duke* our *Master Grand*
He rules the *Free-born Sons* of *Art*,
By Love and Friendship, Hand and Heart.

CHORUS.

Who can rehearse the Praise,
In soft Poetick Lays,
Or solid Prose, of *Masons true*,
Whose *Art* transcends the common View?
Their *Secrets*, ne'er to *Strangers* yet expos'd,
Preserv'd shall be
By *Masons Free*,
And only to the *ancient Lodge* disclos'd ;
Because they're kept in *Masons Heart*
By Brethren of the *Royal Art*.

To fill up this Page, it is thought not amiss to insert here a Paragraph from an old Record of *Masons*, viz. *The Company of Masons, being otherwise termed Free Masons, of auncient Staunding and good Reckoning, by means of affable and kind Meetings diverse Tymes, and as a loving Brotherhood should use to doe, did frequent this mutual Assembly in the Tyme of King Henry V. the 12th Year of his most gracious Reign.* And the said Record describing a *Coat of Arms*, much the same with *That* of the *LONDON COMPANT of Free-men Masons*, it is generally believ'd that the said *Company* is descended of the ancient *Fraternity*; and that in former Times no Man was made *Free* of that *Company* until he was install'd in some *Lodge* of *Free* and *Accepted Masons*, as a necessary Qualification. But that laudable Practice seems to have been long in Dissuetude. The Brethren in foreign Parts have also discover'd that several noble and ancient *Societies* and *Orders* of Men have derived their *Charges* and *Regulations* from the *Free-Masons*, (which are now the most ancient *Order* upon Earth) and perhaps were originally all Members too of the said ancient and worshipful *Fraternity*. But this will more fully appear in due Time.

T H E

FELLOW-CRAFTS SONG:

By our Brother *CHARLES DELAFATE*, Esq;

To be sung and play'd at the GRAND-FEAST.

I.

HAIL *Masonry!* thou *Craft* divine !
Glory of Earth, from Heav'n reveal'd;
Which dost with Jewels precious shine,
From all but *Masons Eyes* conceal'd.

CHORUS.

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
But in his Breast securely dwells ?

CHORUS.

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 Warriours bold
The *Masons Art* Mankind defends.

CHORUS.

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;

CHORUS.

Ennobled by the Name they bear,
Distinguished by the Badge they wear.

V.

Sweet Fellowship, from Envy free :
Friendly Converse of Brotherhood ;
The *Lodge's* lasting Cement be !
Which has for Ages firmly stood.

CHORUS.

A Lodge, then built, for Ages past
Has lasted, and will ever last.

VI.

Then in our Songs be Justice done
To those who have enrich'd the *Art*,
From *Jabal* down to *Burlington*,
And let each Brother bear a Part.

CHORUS.

Let noble Masons Healths go round ;
Their Praise in lofty Lodge resound.

Enter'd 'PRENTICES SONG.

By our late BROTHER

Mr. *MATTHEW BIRKHEAD*, deceas'd.

To be sung when all *grave Business* is over, and *with the* MASTER's *Leave*.

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 ;
They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted Mason*.

III.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,
Why so many *Great Men* of the Nation
Should *Aprons* put on,
To make themselves one
With a *Free* and an *Accepted Mason*.

IV.

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

V.

Antiquity's *Pride*
We have on our side,
And it maketh *Men* just in their *Station* :
There's nought but what's good
To be understood
By a *Free* and an *Accepted Mason*.

VI.

Then join *Hand in Hand*,
T'each other 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* ?



A New SONG.

I.

WHAT though they call us *Masons*
Fools,
We prove by *Geometry and Rules*,
We've *Arts* are taught in all our *Schools* ;
They charge us falsely then.
We make it plainly to appear,
By our *Behaviour* every where
That where you meet a *Mason*, there
You meet a *Gentleman*.

II.

'Tis true we once have charged been
With *Disobedience* to our *Queen* ;
But after *Monarchs* plain have seen,
The *Secrets* they have sought.
We hatch no *Plots* against the *State*,
Nor 'gainst great *Men* in *Power* prate
But all that's generous, good and great
Is daily by us taught.

III.

What noble *Structures* do we see
By ancient *Brethren* raised be !
The *World's* surpriz'd, and shall not we
Then honour *Masonry* ?
Let those that do despise the *Art*
Live in a *Cave* in some *Desart*,
And herd with *beasts* from *Men* apart,
For their *Stupidity*.

IV.

View but those *Savage Nations*, where
No *Masonry* did e'er appear,
What strange unpolish'd *Brutes* they are !
Then honour *Masonry*.
It makes us courteous, easy, free,
Generous, honourable, and gay ;
What other *Art* the like can say ?
Here's a Health to *Masonry*.





Editorial Note

LONDON, this 17th Day of *January*, 1722,3.

AT the *Quarterly Communication*, This Book, which was undertaken at the Command of His GRACE the DUKE of MONTAGU, our late *Grand-Master*, having been regularly approved in Manuscript by the *Grand-Lodge*, was this Day produced here in Print, and approved by the SOCIETY : Wherefore we do hereby Order the same to be Published, and recommend it for the Use of the LODGES.

PHILIP DUKE of WHARTON, *Grand-Master*.

J. T. DESAGULIERS, *Deputy Grand-Master*.

F I N I S.



JAMES ANDERSON (c.1679–1739) was born and educated in Aberdeen, Scotland. He was ordained a minister in the Church of Scotland in 1707, and moved to London, where he ministered to the Glass House Street congregation until 1710, and to the Presbyterian church in Swallow Street until 1734, and at Lisle Street Chapel until his death. He is reported to have lost a large sum of money in the South Sea Company crash of 1720. Anderson was a Master of a Masonic lodge and a Grand Warden of the Grand Lodge. He was commissioned to write this history of the Free-Masons by the Grand Lodge of London and Westminster in September of 1721, and it was published in 1723. A second edition, much expanded, appeared in 1738. The work was translated into many languages, including Dutch (1736), German (1741), and French (1745). His other published works include *Royal Genealogies* (1732), *A Defence of Masonry* (1738?), *News from Elysium* (1739), and *A Genealogical History of the House of Tvery* (1742). His authorship of the present work is declared on page 80.

BENJAMIN FRANKLIN (1706–1790) came to Philadelphia from Boston in 1723, and opened his own printing business in 1728, in partnership with Hugh Meredith, who left in 1730. He began to publish the *Pennsylvania Gazette* in October of 1729 and became the official printer for the colony of Pennsylvania in 1731. Franklin was admitted to the St. John's Lodge of Free-Masons in January of 1731, became a junior grand warden of the lodge in June of 1732, and Grand Master of Masons of Pennsylvania in June of 1734.

He advertised his edition of *The Constitutions of the Free-Masons* as “just published” in the *Pennsylvania Gazette* for May 16, 1734 (at a price of 2s.6d., or bound at 4s.). Franklin’s connections with Masonry were very important for his professional, intellectual, and political careers, and he maintained them throughout his life, not only in America, but in England and France, as well.

The edition of *The Constitutions of the Free-Masons* that Franklin produced in Philadelphia in 1734 is a fairly faithful reprinting of the London original of eleven years earlier. It omits only the musical scores for some of the songs, the engraved frontispiece and coat of arms of the Duke of Montagu, and the Hebrew type occurring in the note to page 15 in this edition. In general, it is not as ornate or as typographically complex as the London edition, although clearly the effort was made to produce an attractive and fully ornamented book. It consisted of 96 pages, with the last two blank, on imported Genoese paper, with the pages measuring 8 inches high by 5.7 inches wide. In August of 1734, Franklin sent 70 copies to the Masonic Lodge in Boston and, at some point, another 25 copies to Charleston. Seventeen copies of the edition are known to survive. Facsimile editions have appeared in New York in 1905 and in Washington, D.C., in 1924. (See C. William Miller, *Benjamin Franklin’s Philadelphia Printing, 1728-1766: A Descriptive Bibliography*, [Philadelphia: American Philosophical Society, 1974], pp. 39-40.)

One of the five songs (“A New Song,” page 91) in the book appeared in print for the first time in the 1734 edition. It is not known if Franklin composed this song, but it is known that he composed another (“Fair Venus Calls”) around 1741 that continued to be sung at Masonic meetings into the nineteenth century. (See J. A. Leo Lemay, *Benja-*

min Franklin: A Documentary History; available online at <http://www.english.udel.edu/lemay/franklin/>, and Leonard W. Labaree, ed., *The Papers of Benjamin Franklin*, v. 1, pp. 373-76.)

The text of this edition was transcribed from digital page images of the 1734 edition accessed online in the Early American Imprints, Series I: Evans, 1639-1800, no. 3744, which is derived from microfilm of the copy held in the Henry E. Huntington Library in San Marino, California. The London edition of 1723 is available online as digital page images—in the Eighteenth Century Collections Online series—and it has been used for reference and comparison.

The design and layout of this edition are based on the Philadelphia edition of 1734. The text typeface is IM Fell DW Pica, originally cut by Peter de Walpergen, and digitized and furnished by Iginio Marini (available online at <http://iginomarini.com/fell.html>). Larger type in the titles and text of the “Dedication” is IM Fell Double Pica, from the same source. Some accommodations have been made in the composition: in deference to modern readers, the long “s” and its ligatures have not been used, nor have the ligatures for “ſ”, “ff”, “fi”, “ffi”, “ffl”, “fff”, and “ll”—in order to allow for easier and more accurate searching and excerpting. Paragraph-long quotations have been rendered in the modern style, rather than beginning each line with quotation marks. One curious feature deserves special note: in the list of “Masters and Wardens of Particular Lodges” in the “Approbation” section, the typesetter apparently ran out of brackets and used double-daggers to indicate the last ten pairs of Wardens; this feature is preserved in this edition. The ornaments reproduced in this electronic version are reproductions or reconstructions of those found in the printed Philadelphia edition.

This edition retains the spelling, capitalization, italics, and punctuation of the 1734 Philadelphia edition. No attempt has been made to standardize spellings or orthography. Some typographical errors have been corrected, and a list of emendations is given below, keyed to page and line number of the present edition (the line count includes chapter headings, but not running heads or hairlines):

| <i>Page.line</i> | <i>1734 reading</i> | <i>emended to</i> |
|------------------|---------------------|----------------------|
| 10.29 | perpendciular | perpendicular |
| 20.20 | which | (which |
| 22.5 | PYTAHGORAS | PYTHAGORAS |
| 24.31 | exellent | excellent |
| 33.25 | Conjurnation | Conjuration |
| 40.30* | TRINITY COLLEGE | TRINITY-COLLEGE |
| 41.37 | Fief | Fife |
| 43.10* | <i>County</i> | <i>County,</i> |
| 43.12* | Drumlanrig Castle | Drumlanrig-Castle |
| 43.18 | Clydsdaleshire | Clydsdaleshire |
| 43.19* | Wanstead House | Wanstead-House |
| 43.21* | Mereworth Castle | Mereworth-Castle |
| 43.26 | <i>Earle</i> | <i>Earl</i> |
| 48.16 | may distinguish'd | may be distinguish'd |
| 80.9b | THO | THO. |
| 80.28b | Master | Master. |
| 83.38 | belov'd | belov'd. |
| 83.29b | Art | Art. |
| 85.29 | thriv'd | thriv'd. |
| 87.6b | King | King; |
| 88.5b | compleat ? | compleat ; |
| 90.22b | T'each each | T'each |
| 91.14b | are | are ! |

The five emendations indicated with asterisks represent occasions where the text of the Philadelphia edition departs from its London source-document within a list or context where it is otherwise faithful to that source. In these five cases, the reading of the London text has been adopted (*i.e.*, four hyphens and a comma have been restored). In all other cases, other than the correction of typographical errors, the Philadelphia edition has been followed.

The following bibliographies and webliographies may be helpful to those seeking further sources for research on Masonry:

“Masonry and the Printed Word,” National Heritage Museum, Lexington, MA 02421 <http://www.monh.org/Default.aspx?tabid=359>

Brandy Farese, “Freemasonry in the Eighteenth-Century,” <http://www.louisville.edu/a-s/english/subcultures/colors/black/bljett01/farebiblio.html>

“DOCUMENTARY HISTORY OF PHILANTHROPY AND VOLUNTARISM IN THE UNITED STATES, 1600-1900,” <http://ksghome.harvard.edu/~phall/dochistcontents.html>

“Freemasonry,” <http://en.wikipedia.org/wiki/Freemasonry>

Walgren, Kent Logan, *Freemasonry, Anti-Masonry, and Illuminism in the United States, 1734-1850, A Bibliography*. Worcester, MA: American Antiquarian Society, 2003.

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