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The Star-Masonic Lodge  
312  
Duckley 1846

BYE LAWS  
FOR THE REGULATION  
OF THE  
HARMONIC LODGE,

No. 313,

DUDLEY.

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ESTABLISHED A. D., 1784.

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DUDLEY:

BOGLE, PRINTER, WOLVERHAMPTON-STREET,

1846.

## INTRODUCTION.

It is absolutely necessary to the good government and well-being of every Lodge of Free and Accepted Masons, that strict order and decorum should be observed in all matters and transactions relating thereto, and therefore the most perfect attention and willing obedience is earnestly enjoined by every Brother, not only to the Rules and Regulations laid down by the Book of Constitutions of the Craft, and the following Bye Laws, but also to all commands of the W. M. and of the Officers of the Lodge, as becomes faithful Brethren and Members of a Society, so ancient, honorable, and justly calculated to promote peace, harmony, and good will, as that of Freemasonry.

## BYE LAWS.

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### TIME AND PLACE OF MEETING.

THAT the Members of this Lodge shall meet on the first Tuesday in every Month, at the Saracen's Head and Free Masons Tavern, Stone-Street, Dudley, at Six o'Clock in the Evening.

### ELECTION OF OFFICERS.

That the Master, Treasurer, and Tyler shall be elected Annually by Ballot, on the regular lodge night in the month of November, and the Master then elected, shall (after the minutes are confirmed,) be installed according to ancient form at the next regular lodge meeting, when he shall forthwith appoint all the other Officers, viz., the Senior and Junior Wardens, Secretary, Senior and Junior Deacons, Inner Guard, and Stewards.



## THE TREASURER'S DUTY.

That the Treasurer shall keep a correct account in the books belonging to the Lodge of all monies received and paid by him; shall not pay bills or make any disbursements, unless previously passed by the Lodge and signed by the W. M. for the time being; shall have his accounts ready for examination at any regular meeting of the Lodge; and pay over to his successor in office, or such other person as the Lodge may from time to time appoint, the balance of money in his custody.

## THE SECRETARY'S DUTY.

That it shall be the duty of the Secretary to keep a list of all the Members of the Lodge, and the names of Visitors, and the Lodge to which they belong; to take minutes of all the proceedings of the Lodge, and fairly to enter them in the proper book for that purpose; to collect all dues to the Lodge and pay the same over to the Treasurer immediately received; and to issue Summonses to every Member of the Lodge, three days, at least, previous to each Meeting, stating the names, professions, and places of abode of each Candidate or joining Member, also the making altering, or repeal of any Byé Law; and that in consideration of such service he shall receive two guineas per annum, to be paid out of the funds of the Lodge.

### THE TYLER'S DUTY.

That the Tyler of the Lodge shall be a M. M., it shall be his duty to tile the Lodge during the time of communication; to keep the Stewards' room, and also all the furniture and property of the Lodge in clean and proper condition; to make all necessary preparations for every meeting of the Lodge, and duly deliver the summonses to the Members. That he be allowed and paid out of the funds of the Lodge one shilling and sixpence, and all refreshments each night of his attendance, as compensation for his trouble in the performance of the above duties, and also, the further sum of one shilling on each initiation, and sixpence for each joining Member.

### FINES ON OFFICERS.

That any of the following Officers not attending in his proper situation in the Lodge at the time appointed for opening the same, or within 30 minutes afterwards, and not having previously given intimation of his intended absence to the W. M., shall forfeit and pay to the Treasurer a fine of one shilling for every such neglect; that the Officers liable to such fine are the W. M., P. M., S. W., J. W., Treasurer, Sec., S. D., J. D., I. G., and T., and that no excuse be admitted (not even sickness or absence from Town) for non-attendance.

## CANDIDATES.

That any person proposed by a Brother as a Candidate for Masonry must be seconded by another Brother, and the name, profession, and residence of such Candidate fully entered in the sederunt of the evening, and a deposit of Ten Shillings and Sixpence then paid by the proposing Brother, which sum shall be applied and disposed of as hereinafter mentioned. That such Candidate shall be Ballotted for the ensuing lodge night, (due notice having been given to each of the Members,) and shall then be declared duly elected, unless there are Three Black Balls against him on the Ballot, and may be initiated immediately after his election, or on any regular lodge night within six months next after the same, but in case any such Candidate shall not present himself for Initiation within such time the deposit money so paid shall be absolutely forfeited; or in case the Candidate shall upon such ballot be rejected, such deposit shall be returned, and he shall not be eligible to be again proposed within twelve months afterwards. That every person upon his Initiation shall pay a fee of £4. 4s. which shall entitle him to the Degrees of E. A., F. C., and M. M., and include Grand Lodge fees and Certificate, and from which shall be deducted the Deposit paid on proposition.

## JOINING MEMBERS.

That any Brother (being first elected as afore-

said) wishing to take, in this Lodge, any Degree superior to that of E. A. (having been elsewhere duly Initiated) shall pay to the Treasurer the sum of Two Guineas, which shall include all fees. That any Brother wishing to become a Subscribing Member of this Lodge, must be regularly proposed, seconded, and balloted for as hereinbefore directed, and the Brother proposing him shall, at the same time, pay to the Treasurer the sum of Ten Shillings and Sixpence as a joining fee, but the same shall be returned if the Brother so proposed shall be rejected upon the ballot, and in such case he shall not be eligible to be again proposed for twelve months next afterwards.

#### VISITORS.

That Visitors shall pay each night the same charges as Subscribing Members, except on the first visit on any regular lodge night which shall be free.

#### SUBSCRIPTIONS.

That the Subscription to the Lodge shall be Two Shillings per month, and Two Shillings extra on the celebration of each Festival, (exclusive of wine and spirits,) such Subscriptions shall be payable whether present or absent, together with Two Shillings per Annum for Grand Lodge dues.



## GENERAL RULES.

I.—That any Member conducting himself in an unbecoming manner, either during lodge hours or refreshment, shall be admonished by the W. M., and if he repeat the offence he shall be fined Five Shillings, and should he refuse to pay such fine, or be guilty of disrespect a third time, he shall be forthwith excluded from the Lodge and reported to the Grand Lodge.

II.—That Members of this Lodge being twelve months in arrears shall have notice sent them requiring payment thereof on or before the next lodge night, and in case of non-compliance therewith, shall be no longer considered Members of this Lodge and their names shall be erased from the books.

III.—That all matters and questions relating to the affairs of the Lodge be decided by a majority of votes, but in case of an equality in the number, the W. M. shall have the casting vote, and no Member shall be allowed to vote whose dues are six months in arrear.

IV.—That if any Member of this Lodge shall at any time, under any pretence whatsoever, improperly communicate to any person (not being a Member thereof) any proceedings, resolutions, or other business that may have been before the Lodge, he shall

(on proof of such offence being adduced to the satisfaction of the Lodge,) forfeit the sum of Five Shillings.

V.—That all fines imposed by virtue of the foregoing Bye Laws, shall be forthwith paid to the Treasurer, and in case of refusal by any Brother to pay the same when inflicted, or of non-compliance with any of such Laws and Regulations, the Brother so refusing or offending shall be forthwith excluded from the Lodge and intimation thereof given to the Grand Lodge.

VI.—That every Member be expected to appear on regular lodge nights and Festivals in Masonic Costume.

VII.—That any Member wishing to withdraw his name from the books of this Lodge must give to the Secretary notice thereof in writing.

VIII.—That any proposition for the enactment of a new Bye Law, or the repeal or alteration of any existing Law, shall be determined upon at the regular lodge meeting next after the night on which such proposition is made, and of the purport of which due notice shall be given to all the Members in the usual circulars.

IX.—That all questions and matters relating to

Masonry in general, and this Lodge in particular, and not otherwise especially provided for, either by the Book of Constitutions, or these Bye Laws shall be determined and decided upon by a majority of the Members then present.

X.—That it is necessary for the well-being of the Lodge that these Rules be agreed to and obeyed, and that each Member be requested to confirm his adhesion to them by signing his name in full.

of this society, to have its interest espoused by the great, the noble, and honored of the land. Then let us unite our hearts, and our society must flourish; let us promote the useful arts, and by that means distinguish ourselves; let us cultivate the social virtues, and improve in all that is good and valuable; let the genius of Masonry preside, and let us endeavour to act with that dignity which becomes us as Men and as Masons.

None but the actions of the great and just  
Can shine, when mingled are, with common dust;  
Then we, in life, should pay respect to fame,  
And leave behind us an unsullied name.

Do not look for the reward of virtue in the plaudits  
of the multitude, but in the innermost recesses of thy  
own heart.

The honours of a name 'tis just to guard;  
They are a trust but lent us, which we take,  
And should, in reverence to the donor's fame,  
With care transmit them down to other hands.

SHIRLEY.

Let us th' important now employ,  
And live as those that never die.

BURNS.



SELECTIONS  
FROM  
THE STAR IN THE EAST,  
BY  
THE REV. G. OLIVER, D. D.

MASONRY is confessedly an universal system, and teaches the relative and social duties of man on the broad and extensive basis of general philanthropy. A Jew, a Mahometan, or a Pagan may attend our Lodges without fear of hearing his peculiar doctrines or mode of faith called in question, by a comparison with others which are repugnant to his creed, because a permanent and unalterable landmark of Masonry is, the total absence and exclusion of religious or political controversy.

Freemasonry was revealed by God himself to the first man. A wise and good being would reveal nothing but what had a tendency to encourage the practice of those precepts, which were given to preserve the newly-created man in the strictest line of moral duty; therefore Masonry must be closely interwoven with the practice of religion.

Freemasonry commemorates particularly five great events in the history of the world, each typical of the Messiah. These are, the Vision of Jacob, where he beheld the celebrated ladder, reaching from earth to heaven; the Offering of Isaac upon Mount Moriah, when it pleased the Lord to substitute a more agreeable victim in his stead; the Miraculous Deliverance from Egyptian Bondage under the conduct of Moses; the Offering of David on the threshing floor of Araunah the Jebusite; and the Building of Solomon's Temple.

I presume not to say that Masonry is exclusively Christian, because men are daily initiated into its mysteries whose religious opinions are inimical to Christianity; I only contend, and shall endeavour to prove, that being a system of ethics, and inculcating the morality of every religion under the sun, it is more particularly adapted to the Christian religion, because Christian ethics approach nearest to the standard of absolute perfection, and because the genius of Masonry can assimilate with no other religion so completely as with Christianity. The historical part of its lectures bears an undoubted reference to our pure religion; and this coincidence is so remarkably striking, that it would almost convince an unprejudiced mind, that Masonry was formed as an exclusive companion for Christianity. The strength of this testimony is increased by the nature and tendency of its symbolical instruction.

How can any one assert that Masonry contains no reference to religion, when the very first step which a candidate makes in advancing to the floor of a Lodge, is attended with an acknowledgement that he believes in an omnipresent Deity, and that he puts his trust in that great and omnipotent Being to shield him from danger, and to remove his apprehensions of evil? The progress of masonic knowledge moves step by step.—The elevation in the Third degree refers to the resurrection from the dead; and this is a clear admission of the reality of a future state, because, if there be no future state, there can be no resurrection. If we proceed another step, the evidence becomes stronger. The order of the Royal Arch is founded exclusively on religion, and includes little but what is connected with the love and worship of God, and the wise and genial regulations of Divine Providence for the benefit of man. The very tests are founded on the fall of Adam, and the consequent degradation of the human race, enforced by the salutary promise of their future restoration through the intercession of a Mediator. If this be not religion, if this be not Christianity, what is it?

A respectable writer on Masonry says, "The royal order of Masonry, however secret from its most early foundation to the present moment, has nothing belonging to it, but what is so far from giving birth or growth to the commission of any thing inconsistent with the strictest parts of our holy religion, whether it



respects our duty to God or man, that every part of it, if duly followed, has a direct tendency, to enforce and to encourage the performance of every one of its most holy precepts."

Such is Masonry united with religion; and in truth, Masonry could not be practised without the aid of this magnificent supporter.

Masonry has set forms of prayer adapted to every one of its transactions. The Lodges are opened and closed with prayer; the solemn initiations, passings, raisings, and exaltations, are accompanied by the same devotional exercise; and if Masonry be not allied to religion, to whom can these prayers be addressed, or what can be their efficacy? For prayer can only be beneficial, so far as it includes a belief in the omnipresence of God, and his ability as well as inclination to confer blessings on his creatures, and to grant his omnipotent aid on all their undertakings. Indeed, the very act of prayer is a full acknowledgement of God's attributes of wisdom, power, and goodness, and thus becomes an unequivocal act of religion.

"Piety towards God, the glorious master builder of the universe," says the Rev. James Wright, "and love to mankind, are the two grand immoveable pillars which support the fabric of Masonry."

And Brother Stephen Jones states, that "The system of morality, cannot fail to include the first solemnity of our rites, which embracing the whole



principles of religion, from which morality is best derived, necessarily calls our attention to the great architect of the universe, the Creator of us all. The Masonic system exhibits a stupendous and beautiful fabric founded on universal piety. To rule and direct our passions, to have faith and hope in God, and charity towards man, I consider as the objects of what is termed speculative Masonry."

"The structure of the Lodge is a pattern of the universe; and the first entry of a Mason represents the first worship of the true God." "The sun and moon are emblems of God's power, eternity, omnipresence, and benevolence. The ethereal mansions of the blessed, for possession of which all men hope, are typified by seven stars."

"From East to West Freemasonry extends; and between the North and South in every clime and nation are Masons to be found. Our institution is said to be supported by wisdom, strength, and beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. Its dimensions are unlimited, and its covering no less than the canopy of heaven. To this object the Mason's mind is constantly directed, and thither he hopes at last to arrive by the aid of the theological ladder, which Jacob in his vision saw extending from earth to heaven; the three principal rounds of which are faith, hope, and charity;

which admonish us to have faith in God, hope in immortality, and charity to all mankind."

Faith, hope, and charity, are virtues connected with religion, if any affinity can be traced between religion and morality. But charity united with faith and hope is pure Christianity. Faith imprints a strong sense of duty on the mind, and displays the glorious prospect of an eternal reward. Hope vigorously discharges duty under a strong assurance that the reward is attainable. But charity surmounts all difficulties, turns duty into delight, and contributes to a final consummation in glory. "Charity never faileth."—Hence the true Mason will be transported beyond all bounds, when placed in the immediate presence of the majestic object of his former faith, and in the actual enjoyment of celestial bliss. In this Grand Lodge all will be immutably perfect and happy under the influence of universal charity. As there will be no wants to relieve, no distress to pity; all in that blessed assembly will enjoy a plenitude of bliss, emanating from the sacred source of infinite goodness, truth, and mercy. The souls of the just will form but one glorious company with the angels and archangels; possessed of one mind, and with one voice recounting the praises of the spotless Lamb. With thoughts, capacities, and powers having but one tendency, one centre, they will all unite to adore the Great I AM, in peace, harmony, and brotherly love.

“ Every well-governed Lodge is furnished with the Holy Bible, the Square, and the Compass. The Bible points out the path that leads to happiness, and is dedicated to God ; the square teaches to regulate our conduct by the principles of morality and virtue, and is dedicated to the master ; the compass teaches to limit our desires in every station, and is dedicated to the brethren. The Bible is dedicated to the service of God, because it is the inestimable gift of God to man ; the square to the master, because, being the proper masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside ; and the compass to the craft, because, by a due attention to its use, they are taught to regulate their desires, and keep their passions within due bounds.”

“ The ornamental parts of a Lodge are, the Mosaic pavement, the indented Tressel, and the blazing Star. The Mosaic pavement is emblematic of human life, chequered with good and evil ; the beautiful border which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the centre.— The moveable and immoveable jewels are the square, the level, and the plumb-rule, the rough and perfect ashler, and the tressel board. These appear to be mere instruments of labour ; but the moral, to which they



respectively point, renders them jewels of inestimable value. The square teaches morality and justice ; the level equality, and the plumb-rule integrity. By the rough ashler we are reminded of our rude and imperfect state by nature ; by the perfect ashler that state of perfection at which we hope to arrive by a virtuous education, aided by Divine grace ; and the tressel board reminds us that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his tressel board, so should we endeavour to erect our spiritual building agreeably to the rules and designs laid down by the supreme architect of the universe in the Holy Bible, which is a Mason's spiritual tressel board.—That book, which is never closed in any Lodge, reveals the duties which the great master of all exacts from us ; and were we conversant therein and adherent thereto, it would bring us to a house not made with hands, eternal in the heavens."

"In all regularly constituted Lodges there is represented a certain *point within a circle*, the point representing an individual Brother ; the circle representing the boundary line of his duty to God and man ; beyond which he is never to suffer his passions, prejudices, or interests, to betray him on any occasion. This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist, who were perfect parallels in Christi-



anity as well as Masonry ; and upon the vertex rests the book of the Holy Scriptures, which point out the whole duty of man. In going round this circle we necessarily touch upon these two lines, as well as on the Holy Scriptures ; and whilst a Mason keeps himself thus circumscribed, it is impossible that he should materially err."

The second degree is devoted to the study and illustration of human science : and to trace the greatness and majesty of the Creator, by minutely analyzing his works. The intellectual faculties expand as a desire of knowledge increases ; and by the studies attached to this degree, the mind is elevated to a communion with its Maker.

The third degree is the cement of the whole : it binds men together by the mystic points of fellowship, as in a chain of indissoluble affection, and teaches them to love their neighbour as themselves, as the best means of evidencing that the love of God is shed abroad in their hearts. But it does more than this, it asserts positively the resurrection of the body, and points to a future state, in which those who have endured sufferings in this world to preserve their virtue and religion from profanation, shall meet a suitable reward ; while the wicked shall be cast out as unworthy of a place in the heavenly country, and receive the horrible punishment they have imprecated on themselves.

The first point incites us to brotherly love : that

love which renders spontaneous assistance in time of pressing need, without the venal hope of receiving an equivalent, for the reward is from above.

The second point inculcates universal benevolence; which must derive its satisfaction from a source distinct from, and independent of human approbation; I mean the reflection that it will ensure the approbation of God, to which a reward is attached beyond the reach of calumny.

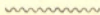
The third point teaches the duty and necessity of prayer to God, without which, as a solemn act of religion, nothing we can be engaged in can reasonably be expected to prosper.

The fourth point inculcates secrecy, and points out the consequences of betraying the confidence reposed in us by a friend and brother.

The fifth point teaches us to bury in oblivion a brother's failings; to speak as well of him in his absence as in his presence; and if unfortunately his morals be tainted with crime, to say nothing rather than defame.

“The Three Steps usually delineated upon a master's carpet, are emblematical of the three principal stages of human life,—youth, manhood, and old age. In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbour, and ourselves; that so

in old age, as master masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality."



" Oh ! let us then (as Job elegantly express it) ring together like the morning stars, and as the sons of God, shout for joy."

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There comes a voice that awakes my soul. It is  
the voice of years that are gone : they roll before me  
with all their deeds.

OSSIAN.



A  
SKETCH OF THE HISTORY  
OF  
MASONRY.

SELECTED FROM THE FREEMASONS' POCKET  
COMPANION.

THE origin of the society of Freemasons has been very differently stated; some writers date it as coeval with the world; while others, from a desire to injure its influence, and deride its pretensions, represent it as an invention of the Jesuits to aid their projects. Some again deduce its origin from Pythagoras, while others have supposed it to have arisen during the Crusades, as a secondary order of chivalry, and that, deriving its birth from those warlike institutions, it has been adapted to the more peaceful pursuits of scientific men.

I shall endeavour in this sketch to show what I consider its real origin and progress, and to prove that some of these apparently inconsistent accounts are not incompatible with each other.

It will be well to premise, that an examination of the different systems of religious mysteries throughout the world, so far as we have the means of judging of

them, must evince to the inquiring mason that every one of them contains rites and ceremonies, emblems and symbols, bearing a most powerful similarity to those used among us. To this subject I only allude, because it has been examined with great minuteness by one of our order with much ingenuity and scholastic research. To the works of the Rev. George Oliver, to whom I am indebted for much masonic information, and particularly to his two volumes entitled "Signs and Symbols Illustrated," I would refer the inquisitive mason for amusement and instruction. I quote his conclusion from the investigation, as it will lead me immediately to the point from which I intend to set out. "The antiquity of Freemasonry may be deduced from the similarity of our rites to those of the mysteries; and we can only account for the resemblance which the ceremonies and doctrines of distant nations bear to each other, by supposing that they were all derived from some great primitive system, which was practised when all mankind lived together as a single family. It is morally impossible, on any other principle, that the same events, perpetuated by the same ceremonies and symbols, and the same secret system of communication, could subsist in nations so widely separated as to preclude all possibility of intercourse between the inhabitants."

Of the history of masonry in the earliest ages we can know little with certainty; it is not therefore my pur-

pose to follow those who write of its existence in the antediluvian world. That the first parents of mankind were instructed by the Almighty, as to his existence and attributes, and after their fall were further informed of the redemption which was to be perfected by Christ, and as a sign of their belief, were commanded to offer sacrifices to God, I fully assent to the creed of masonry in believing. It is also highly probable that symbolical actions should have been instituted by them in memory of their *penitence, reverence, sympathy, fatigue,* and *faith*, and that these might be transmitted to posterity. But it is not my purpose to relate this part of the ancient history of the order.

I pass on to the flood, of which it is to be observed, that every mystical system on earth contained most striking memorials and symbols. After this terrible instance of the vengeance of God upon a sinful world, the families of the three sons of Noah having become very numerous, it was necessary they should separate, and colonize the different countries appointed by God for their inheritance. The pious father of the new world had received from his ancestors the principles of religious truth, which he communicated to his descendants, and from this source is it that we must trace those points of similarity in the religious systems of nations widely differing in manners, and far distant in habitation. But these pure doctrines soon became corrupted, and Nimrod, the rebel son of Cush, endeavoured to

establish himself in the land of Shinar, instead of going to his appointed lot. Here he and his followers built a tower, probably for the purposes of the Zabian false worship, which had even then begun, and intended to form an empire, that they might not be scattered over the earth. But God put a stop to their impious proceedings by the confusion of their language, and obliged them to separate.

Without following the movements of any of the other nations, our concern will be with the Egyptians, their masonry, and the various modifications introduced into other countries from Egypt; and also the state of masonry among the Hebrews. In Egypt, then, the nearest country to the place of separation, and the first inhabited under a regular government, the arts and sciences soon began to make great progress and to flourish. Here we very early discover traces of that mysterious society, in which operative and speculative masonry were combined. It was probably originally composed of operative masons, of architects, who finding their talents in request for erecting religious edifices, sought, by keeping secret the discoveries in their science which they made, to gain for themselves honour and admiration. But the Egyptian priesthood, a body of men of the highest rank, and desirous of ruling the people by superstition, were soon led to join the society, for the purpose of participating in the scientific information possessed by its members. The principal build-



ings erected, being of a religious character, gave them a just plea for joining the architects, and they soon imparted to this order a religious appearance, and connected their philosophy and mythology with the avowed objects of the association, whence arose that union of science and theology found in freemasonry. The knowledge they possessed they concealed from the vulgar, veiling it by a language of hieroglyphics and symbols, and they admitted none to participate in their mysteries without passing through an ordeal of the most trying nature.

The aspirant was subjected to all the horrors of mind, and even pain of body, which an exposure to the elements could occasion, before he was admitted to initiation. He was obliged to pass through chambers of fire, to run the hazard of his life by a sudden change which threw him into deep waters, and his brain was confused by being whirled rapidly through the air, by the powerful and appalling mechanism of the system established by the conservators of the secrets. He was then gradually instructed in the doctrines which they taught, of the creation of the world, and the nature of the soul; but he was not admitted to the highest degree of knowledge, until he had figuratively suffered a temporary death, and had been laid as it were in the chambers of the grave.— This last remarkable circumstance was, in one form or another, a chief part of the mystical ceremonies in

every system in the world, varying in degrees of horror and duration, according to the spirit of the nations to which each belonged, and represented as figurative of the loss of some eminent person in every case, but all really relating to the entombment of the great father of the post-diluvian world in the ark, and pointing out to the aspirant the certainty of a future life beyond the grave. Many were the persons who offered themselves for initiation into the Egyptian mysteries; and some failed before they had passed the preparatory ordeal, for which by the laws of the mystagogues they were condemned to confinement for life. But the system spread widely from Egypt, particularly into Greece, whither, when the population became too great for the country of the Nile to support, they emigrated under different leaders, who each carried with them the mysteries. The principal of these were Inachus in 1970 B. C., Cecrops in 1657, Cadmus in 1593, and Danaus in 1586. About 1500 B. C. Trip- tolemus, son of Celeus, king of Elrusis, animated with the desire of knowledge, visited Egypt, and sought admission to the mysteries of Isis and Osiris. He was admitted as an aspirant, but was unable to endure the ordeal of fire. Being condemned to behold no more the light of day, he determined to endure the trial to the utmost; and the priests, moved by his character and determination, decided to show him favour by admitting him to a second trial. He was successful

and received initiation, and, grateful for the kindness he had experienced, resolved on his return to avow his admiration of their doctrines and justify their confidence. He accordingly instructed his countrymen in the agriculture he had learnt in Egypt, and, erecting a temple to Ceres, the Grecian Isis, he instituted the famous Eleusinian mysteries in honour of her, on the model of those in which he had been instructed. The similarity of these rites to those of our order have been proved already by those who have inquired into it very minutely.

**MASONRY AMONG THE HEBREWS.**—If the Heathens, as there can be no doubt they did, far excelled the true believers in the science and practice of architecture and operative masonry, they were no less inferior to them in that true and pure light of speculative masonry which flourished among the descendants of Abraham, and from whom we are proud to claim our knowledge of the science. While the Egyptian priests were engaged in forming that stupendous system of mystery which excited the curiosity and moved the astonishment of all the world; one solitary family was chosen by the Almighty, as the depository of the knowledge of His truth, and in whose “seed all the families of the earth should be blessed.” Abraham was called by God from the land of Ur, his native country, the inhabitants of which were attached to the Zabian superstition, the worship of the host of

heaven; and obeying the summons, he set out with his wife, and his nephew, Lot, and his household, to follow the bidding of the Lord. After many trials of his faith, a son was born to him in his old age, who was promised as the ancestor from whom the expected Redeemer should descend. Yet scarcely was this son grown up when he was ordered to take him and offer him up to God on Mount Moriah as a sacrifice. He obeyed, and this his ready compliance to the will of the Almighty was the First Grand Offering, which is to this day commemorated among freemasons. God however was pleased to substitute a more agreeable victim in the stead of Isaac, and to reiterate to Abraham his gracious promises.

Isaac having married Rebekah, had two sons, the younger of whom, Jacob, was assisted by his mother, in the old age of Isaac, to procure the blessing which rested upon his house, though of birthright it belonged to Esau. But he was no sooner possessed of it, than he was obliged to flee from his brother's wrath, who threatened to kill him for having defrauded him not only of his birthright, but his blessing also; and Rebekah persuaded Isaac to send him away to Mesopotamia, to take a wife from her family. The circumstance which happened on his first day's journey is well known, and is the next event particularly commemorated by us—that wonderful vision of the ladder reaching to heaven, with the divinely-commis-



sioned angels employed in their benevolent services to man.

Passing onward in the history, our next remarkable person is Joseph, who by his virtue, and by the favour of the Almighty, was raised to the highest eminence in the kingdom of Egypt, and was the means of preserving that country from the danger of severe famine. The descent of Jacob and his family into Egypt followed some little time after this; they received at first great honour, but after some time another king arose who knew not Joseph, probably because he belonged to a different dynasty from that of the monarch whom Joseph had served; and he began greatly to oppress the children of Israel. But the Lord had prepared a preserver for them in the person of his servant Moses, to whom he communicated the knowledge of that NAME, expressing his eternal attributes; and under whose conduct he released his people from bondage. And as they were now to be a peculiar people, he thought good to give them these most excellent institutions,—the moral, ceremonial, and judicial law; and calling Moses up into the mount, where he remained for forty days, he showed him the model after which Moses caused the tabernacle to be erected in the wilderness. Under Moses and Joshua, who fought the battles of the Lord, and under the elders who outlived Joshua, masonry flourished in purity. But they were no sooner dead, than the people began to corrupt

themselves with idolatry, and were consequently several times given over into the hands of their enemies, from whom, on repentance, they were delivered by judges whom God raised up. We pass over these times, and those of Saul, first king of Israel, and hasten to approach that most splendid period of masonic history, when operative and speculative masonry were united among the Jews.

David, having reigned seven years in Hebron, was in the year 1048 B.C. established as king in Jerusalem, in the 38th year of his age. About five years afterwards, a friendly intercourse took place between him and Hiram, King of Tyre and Grand Master of the masons in that part of the world, who were celebrated for their excellent skill and the beauty of their workmanship. This prince sent timber and workmen to David, and they built him a palace in Jerusalem; and the following year, feeling it derogatory to the honour of God, that he himself should dwell in a palace of cedar, while the holy ark was only within the curtains of the tabernacle, he proposed to Nathan, the prophet, a question, as to the propriety of building a house for the Lord. Nathan however was commanded to inform him that the Lord would not allow him to build this house, as he had been a man of war, though his devout intentions were applauded.

In the year 1017 he was unfortunately tempted to order the people of Israel to be numbered, which sin

drew down the anger of God, and a pestilence raged among the people, which destroyed great numbers of them. To appease the wrath of the Almighty, David, by divine command, built an altar on Mount Moriah, and offered thereon burnt offerings and peace offerings, together with many pious prayers, which caused the destroying angel to stay his hand: and this is the Second Grand Offering commemorated by freemasons. David died two years afterwards, and was succeeded by Solomon, his son, who immediately sent messengers to king Hiram, requesting him to provide him with timber and stones for the temple he was about to erect to the Lord his God, and with workmen, since the Sidonians excelled the Israelites in workmanship.

Hiram answered Solomon kindly, and promised to do all that he had requested. And further, in compliance with Solomon's desire that he would send him "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men in Judea and Jerusalem;" the king of Tyre sent to Jerusalem a man who was fully able to do all that Solomon required. This was Hiram Abif, the son of a Tyrian man, and his mother, then a widow, was of the city of Dan in the tribe of Naphthali, a worshipper of the true God, and superior in the power of his genius to any other architect. Solomon gladly received him, and appointed him Deputy Grand Master

under himself of the masons employed on the building. The system established by these two great chiefs for ensuring regularity and correctness is both excellent in itself and particularly deserving of the notice of freemasons. That no confusion might arise, owing to the great numbers employed, in paying the workmen their just wages, they were divided into three classes. The first class was that of the Apprentices, the second of Fellow-crafts, and the third Masters. Each class had particular signs and words entrusted to its members, and different places were assigned for the payment of each. The total number employed was 112,500, of which there were always 20,000 at rest, besides 70,000 men of burden, and not included among Freemasons, being slaves to the workmen. The workmen were employed three years in preparing the materials for the temple. Every thing was prepared with the greatest nicety; the stones were all hewn in the quarries, and there squared, fashioned, marked, and numbered; and the timber was cut in the forests of Lebanon, was there framed, carved, marked, and numbered also; so that when brought to Jerusalem there was nothing left to be done but the arrangement of different parts. The materials being thus prepared were carried on floats down to Joppa, and thence conveyed to Jerusalem on carriages of curious mechanism provided for the purpose, there to be put together according to the plan of the architect.— All being prepared, king Solomon, in the fourth year



of his reign, in the month Zif, the end of our April, in the year 1012 B. C. laid the foundation of the temple of the Lord on Mount Moriah. "There was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building."

In the year 1005 B. C. in the month Bul, the end of our October, the temple was finished; and in the next year, in the end of September, the people were assembled at one of the most solemn religious meetings that ever took place. It was then that the Third and great Offering was made on the same spot already hallowed by the offerings of Abraham and David before alluded to. This last offering was also accepted, being the many costly presents and pious prayers offered by the king at the dedication of "the house he had built to God's service."

The history of the building of the temple and its dedication have thus been brought to a conclusion without any reference to a circumstance of the deepest interest to Freemasons, which happened previous to the capstone of the building being celebrated. To this event no more than an allusion can be made; it is one which at the time made an impression of the deepest sorrow upon the brethren, and which must be indelibly imprinted upon the mind of every master mason.

The consequence of this event, accompanied as it was by a *loss* seriously felt by the brethren, was an

alteration in the structure of the society, which exists to this day. At the same time, the whole system underwent some revisal under the command of Solomon, who, being acquainted with many of the most famous systems of mysterious instruction, was enabled from that knowledge to settle an improved form of masonic discipline ; and from this point accordingly our present system of freemasonry is properly to be dated.

The death of Solomon was immediately succeeded by the revolt of the ten tribes, and the formation of the kingdom of Israel, of whose monarchs the sentence is, that they "did evil in the sight of the Lord." And though the kingdom of Judah was sometimes more fortunate, yet even then, in spite of the pious exertions of such men as Asa, Hezekiah, and Josiah, the people committed numberless errors. The Almighty being offended, denounced his sore judgments against them, that their land should be made barren and their city desolate, and themselves and their posterity suffer the severity of his wrath by seventy years' captivity in Babylon. They were carried away into captivity by Nebuchadnezzar, king of Babylon, in the year 606 B.C. in the third year of Jehoiakim, king of Judah.

Four years before the Babylonish captivity began, Jehoahaz, king of Judah, was carried captive into Egypt by Pharaoh Necho ; and at this time Thales of Miletus was in that country, in search of knowledge.

Having acquired more just and true notions from the Jews than he had before entertained, he returned to Miletus, and founded the Ionic sect there. One even more extraordinary than Thales undoubtedly received from the Jews the elements of his philosophy. This was Pythagoras, from whom many are willing to trace that system of masonry, of which, in fact, he was but a scion. He is said to have been in danger of losing his life at his initiation. He had met with some of the Jews who with Jeremiah had fled to Egypt from Jerusalem, and desiring to know more of the doctrines into which he had then obtained only a little insight, went to Babylon in the year 541 B.C. where he became acquainted with Daniel. After a residence of twelve years in Babylon, having witnessed the return of the Jews to their own land, he went to Samos, but finally settled at Crotona, in the south of Italy, where he established his lodge, called the Italic school.

In the year 536 B.C. the seventy years' captivity of the Jews being expired, the Lord stirred up the heart of Cyrus, king of Persia and Babylon, who issued a proclamation,—“The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of his people? the Lord his God be with him, let him go up.”

The Jews left Babylon, under the conduct of Zerubabel, son of Shealtiel, attended by Joshua the high

priest, Haggai the prophet, and Ezra the scribe, and returned to their own land. In the beginning of the second year the foundation of the second temple was laid by Zerubbabel, the grand master of the Jewish masons, assisted by Joshua the high priest, as senior grand warden.

But before the foundation of the temple was laid, a great discovery was made, which gave great joy, by the reparation of a loss which had been seriously deplored for nearly five hundred years; the consequence was an important addition to the order, now ingrafted upon it, in memory of the zeal and fidelity by which the discovery was made.

The building of the house of God was stopped for fifteen years, until the second year of king Darius, the year 520 B.C. Haggai the prophet now arose by the commands of God, and severely rebuked the Jews for ceasing from their pious work, and permitting the house of the Lord to lie waste. The work was recommenced, and continued with great spirit from the year 519 until the year 515, when, all being completed, the dedication was solemnized with great joy.

From the zealous masons, who assisted in the building of the second temple, were descended a remarkable body of men, little known or mentioned. These were the sect of the Essenes, whose customs have been much examined by other writers. They were divided into Lodges, orally instructed, particular signs given



them, and bound to preserve the old land-marks. But of the Essenes it is also to be remarked, that from their order proceeded many of those noble characters who, under the name of Kasideans, assisted Judas Maccabeus in his defence of the holy temple.

Of the history of our order, however, at this period, and for some time afterwards, we know but little; but we are well assured of its existence at the time of the coming of our Lord upon earth, when it received the assistance of those two great lights, who are to this day commemorated in our lodges in gratitude for the kindness received from them.

In Britain, we are informed that St. Alban was a great patron of the masons; but we have no good reason, I think, to believe that freemasonry was introduced into Britain before the time of St. Austin, who, with forty more monks, among whom the sciences were preserved, was commissioned by Pope Gregory to baptize Ethelbert, king of Kent.

I will now proceed with the masons in England from the time of St. Austin. By them the old cathedral of Canterbury was built in 600; St. Paul's, London, 604; and St. Peter's, Westminster, 605; with many others. In 680, Bennet, Abbot of Wirral, was appointed superintendent by Kinred, king of Mercia. From this time, however, little is known of the fraternity, until 856, when St. Swithin was the superintendent, ap-

pointed by Ethelwolf, from which time it gradually improved. In 872 king Alfred took the command of it, and at his death, in the year 900, Edward succeeded to the throne, and Ethred, prince of Mercia, patronised the society. Edward was succeeded, in 924, by his son, Athelstan, whose brother, Edwin, procured from the king a charter for the masons, by which they were empowered to meet, and to regulate their own order; and according to this charter, the first grand lodge of England met at York, in 926.

In 1199 Peter de Colechurch was appointed grand master, and the society continued to increase and flourish in the successive reigns of Henry III. Edward I. Edward II. and Edward III. This last prince revised the constitutions of the order. On the accession of Henry V. Chicheley, archbishop of Canterbury, presided over the society, and we have records of a lodge held at Canterbury under his patronage. Early in the reign of Henry VI. an act of parliament passed against the meetings of the society, caused by the enmity of cardinal Beaufort, bishop of Winchester, towards the Duke of Gloucester, the king's uncle, a great patron of the order; but this act was never enforced, and in 1450, the king was himself initiated, and patronised the society.

In the meantime, under the auspices of James I. of Scotland, masonry flourished in that country.

During the civil wars in England, masonry declined, but on the accession of Henry VII. in 1485, it revived again, and he presided in person at the laying the foundation stone of the chapel at the east end of Westminster Abbey. About 1550, Sir T. Sackville, then grand master, assembled the general lodge at York, which is said to have roused the jealousy of queen Elizabeth, and that she intended to break up the meeting, but being informed that they did not meddle with politics, she withdrew the order. Masonry continued to flourish until the civil war, but again revived at the restoration of Charles II. William III. was initiated in 1690. The Masons of Wales attached themselves to the grand lodge of England in 1726.—The society was introduced into India in 1728; the grand lodge of America constituted 1735; Holland in the same year; Prussia, in 1738; and Antigua in 1774. A correspondence was opened with the grand lodge of France in 1768; with that of Germany in 1779; Sweden, 1799; and Prussia in 1805.

I am here obliged to close this Sketch of the History of Masonry, trusting it will be deemed sufficiently explicit, having given the utmost my limits will allow me, and shall conclude it with a list of the grand masters in England, beginning with St. Austin, in the year 597.

### List of Grand Masters.

- A. D.
- 597 Austin the monk.  
 680 Bennet, abbot of Wirral.  
 856 St. Swithin.  
 872 King Alfred.  
 900 Ethred, prince of Mercia.  
 926 Edwin, brother of Athelstane.  
 928 Athelstane.  
 957 Dunstan, archbishop of Canterbury.  
 1041 Edward the Confessor.  
 1066 Gondulph, bishop of Rochester.  
 1100 Henry I.  
 1135 Gilbert de Clare, marquis of Pembroke.  
 1155 The grand master of the Templars.  
 1199 Peter de Colechurch.  
 1216 Peter de Rupibus, bishop of Winchester.  
 1272 Walter Giffurd, archbishop of York.  
 1307 Walter Stapleton, bishop of Exeter.  
 1327 Edward III.  
 1357 William à Wykeham, bishop of Winchester.  
 1375 Simon Langham, abbot of Westminster.  
 1377 William à Wykeham, again.  
 1400 Thomas Fitz Allen, earl of Surrey.  
 1415 Henry Chicheley, archbishop of Canterbury.  
 1423 William Waynfleet, bishop of Winchester.  
 1471 Richard Beauchamp, bishop of Salisbury.  
 1500 The grand master of the order of St. John.  
 1502 Henry VII.  
 1515 Cardinal Wolsey.  
 1530 Thomas Cromwell, earl of Essex.  
 1540 John Touchett, lord Audley.  
 1549 Edward Seymour, duke of Somerset.  
 1552 John Poynet, bishop of Winchester.  
 1560 Sir Thomas Sackville.  
 1567 Sir Thomas Gresham, in the south.  
 — Francis Russell, earl of Bedford, in the north.



## A. D.

- 1580 Charles Howard, earl of Effingham.  
 1588 George Hastings, earl of Huntingdon.  
 1603 Inigo Jones.  
 1618 William Herbert, earl of Pembroke.  
 1630 Henry Danvers, earl of Danby.  
 1633 Thomas Howard, earl of Arundel.  
 1635 Francis Russell, earl of Bedford.  
 1636 Inigo Jones, again.  
 1643 Henry Jermyn, earl of St. Albans.  
 1666 Thomas Savage, earl of Rivers.  
 1674 George Villiers, duke of Buckingham.  
 1679 Henry Bennett, earl of Arlington.  
 1685 Sir Christopher Wren.  
 1697 Charles Lennox, duke of Richmond.  
 1698 Sir Christopher Wren, again.  
 1717 Anthony Sager.  
 1718 George Payne.  
 1719 Dr. Desaguliers.  
 1720 George Payne, again.  
 1721 John, duke of Montagu.  
 1722 Philip, duke of Wharton.  
 1723 The duke of Buccleugh.  
 1724 The duke of Richmond.  
 1725 The earl of Abercorn.  
 1726 William O'Brien, earl of Inchiquin.  
 1727 Lord Coleraine.  
 1728 Lord Kingston.  
 1729 Thomas Howard, duke of Norfolk.  
 1731 Lord Lovel.  
 1732 Viscount Montacute.  
 1733 The earl of Strathmore.  
 1734 The earl of Crawford.  
 1735 Viscount Weymouth.  
 1736 John Campbell, earl of Loudon.  
 1738 The Marquis of Carnarvon.  
 1739 Lord Raymond.  
 1740 The earl of Kinton.  
 1741 The earl of Morton.

A. D.

1742 John Ward, lord Dudley and Ward.

1745 James, lord Cranstown.

1747 Lord Byron.

1752 John, lord Carysfort.

1754 Marquis of Carnarvon, again.

1757 Sholto, lord Aberdour.

1762 Washington Shirley, earl Ferrers.

1764 Lord Blaney.

1767 Henry, duke of Beaufort.

1772 Lord Petre.

1777 George, duke of Manchester.

1782 H.R.H. Frederick, duke of Cumberland.

1790 H.R.H. George, prince of Wales.

1813 H.R.H. Augustus Frederick, duke of Sussex, to  
~~the present time, and may he long continue.~~*1844 The R. Hon. The Earl of Zetland*

This truth how certain when this life is o'er;  
We die to live, and live to die no more.

Look round the world, behold the chain of love  
Combining all below and all above.  
In Faith and Hope the world will disagree,  
But all mankind's concern is Charity:  
All must be false that thwart this one great end;  
And all of God that bless mankind or mend.

POPE.

May He that doth the starry heavens guide,  
The sun and comets, earth, and rolling tide,  
Bless our endeavours to relieve our kind,  
And in the bonds of love our Union bind.

## The Pilot.

WEIGH anchor, bear off to the harbour above,  
Where dwells our chief Captain of mercy and love ;  
The Bark must be wisdom, the freight firm belief,  
Let virtue be sure stand the mast that is chief.

### CHORUS.

Drink about then with glee, and let this our toast be—  
May Masons live happy, united, and free.

Let your cargo spread charity where it has need,  
Of your mess let the poor and the indigent feed ;  
May envy and malice your cabin keep clear,  
Let temperance stand at the rudder and steer.

Drink about then with glee, &c.

Kick scandal o'erboard, sink it low in the deep,  
Defrauding and cheating your ballast ne'er keep ;  
Sail off from the rocks of vain glory and strife,  
Lest on them you founder and split in a trice.

Drink about then with glee, &c.

Let wisdom and truth on the fore-castle stand,  
Religion will dictate the word of command ;  
Lest breezes of pleasure your mind much engross,  
Drop sail or tack round, that you may not have loss.

Drink about then with glee, &c.

Ply industry's oars to health, fortune, and fame,  
On the keel of your heart implant a good name ;  
To honesty's compass be always full bent,  
And you'll ride to the port of perpetual content.

Drink about then with glee, &c.

COME, ye Masons, hither bring  
 The tuneful pipe and pleasing string,  
     Exert each voice,  
     Aloud rejoice,  
 And make the spacious Concave ring :  
 Let your hearts be blythe and gay,  
 Joy and mirth let all display,  
     No dull care  
     Shall enter here,  
 For this is Masons' holiday.  
     Let your hearts, &c.

Friendship here has fix'd her seat  
 And Virtue finds a calm retreat ;  
     Go tell the fool,  
     'Tis Wisdom's school,  
 Where love and honour always meet.  
     Let your hearts, &c.

Social pleasures here invite,  
 To fill the soul with sweet delight,  
     While hand in hand  
     Our friendly band  
 In love and harmony unite.  
     Let your hearts, &c.

May we oft assemble here,  
 And long the badge of honor wear,  
     May joy abound,  
     And we be found  
 For ever faithful and sincere.  
     Let your hearts, &c.

Take the flowing glass in hand,  
 And drink to our Provincial Grand,  
     Long may he reign,  
     The cause maintain,  
 And Lodges flourish through the land.  
     Let your hearts, &c.



ADIEU! a heart-warm, fond adieu!  
 Dear Brothers of the mystic tie!  
 Ye favour'd, ye enlighten'd few,  
 Companions of my social joy!  
 Tho' I to foreign lands must hie,  
 Pursuing fortune's slidd'ry ba',  
 With melting heart, and brimful eye,  
 I'll mind you still, tho' far awa'!

Oft have I met your social band,  
 And spent the cheerful, festive night;  
 Oft, honour'd with supreme command,  
 Presided o'er the sons of light:  
 And by that hieroglyphic bright,  
 Which none but Craftsmen ever saw!  
 Strong mem'ry on my heart shall write  
 Those happy scenes when far awa'.

May freedom, harmony, and love,  
 Unite you in the grand design,  
 Beneath th' omniscient eye above,  
 The glorious Architect Divine!  
 That you may keep th' unerring line,  
 Still rising by the plummet's law,  
 Th' ill order bright completely shine,  
 Shall be my pray'r when far awa'.

And you, farewell! whose merits claim,  
 Justly, that highest badge to wear!  
 Heav'n bless your honour'd, noble name,  
 To Masonry and Scotia dear!  
 A last request permit me here,  
 When yearly ye assemble a',  
 One round, I ask it with a tear,  
 To him, the Bard that's far awa'.

COME let us prepare,  
 We Brothers that are  
 Assembled on merry occasion :  
 Let's be happy and sing,  
 For life is a spring,  
 To a Free and an Accepted Mason.

The world is in pain  
 Our secrets to gain,  
 And still let them wonder and gaze on :  
 They ne'er can divine  
 The word or the sign  
 Of a Free and an Accepted Mason.

'Tis this and 'tis that,  
 They cannot tell what,  
 Nor why the great men of the nation,  
 Should aprons put on,  
 And make themselves one  
 With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,  
 Have laid by their swords,  
 Out 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.

Antiquity's pride  
 We have on our side,  
 To keep up our old reputation :  
 There's nought but what's good  
 To be understood  
 By a Free and an Accepted Mason.

We are true and sincere,  
 And just to the Fair;  
 They'll trust us on any occasion :  
 No mortal can more  
 The Ladies adore,  
 Than a Free and an Accepted Mason.

Then join hand in hand  
 By each Brother firm stand,  
 Let us be merry and put a bright face on :  
 What mortal can boast  
 So noble a toast,  
 As a Free and an Accepted Mason.

*Cho.* No mortal can boast  
 So noble a toast,  
 As a Free and an Accepted Mason.

~~~~~

ARISE, and blow thy trumpet, Fame!  
 Freemasonry aloud proclaim,  
 To realms and worlds unknown :  
 Tell them of mighty David's son,  
 The wise, the matchless Solomon,  
 Prized far above his throne.

The solemn temple's cloud-capt towers,  
 The aspiring domes are works of ours,  
 By us those piles were raised :  
 Then bid mankind with songs advance,  
 And through the ethereal vast expanse,  
 Let Masonry be praised.

Still louder, Fame! thy trumpet blow ;  
 Let all the distant regions know  
 Freemasonry is this :  
 Almighty Wisdom gave it birth,  
 And Heaven has fix'd it here on earth,  
 A type of future bliss.

We help the poor in time of need,  
 The naked clothe, the hungry feed,  
 'Tis our foundation stone :  
 We build upon the noblest plan,  
 For friendship rivets man to man, } *Cho.* 3 times.  
 And makes us all as one.

BY SAMUEL ARGENT BARDSLEY,

OF THE NEWSTEAD LODGE.

YOUR patience, my dear Brethren, I now wish to claim,  
 Whilst the praises of Masonry I now proclaim :  
 How lovely and beautiful indeed is the sight,  
 When man's kindest feelings and passions unite!  
 Then hail to thee, hail to thee, Masonry dear,  
 May our old Newstead Lodge 'mongst the foremost appear.

Through thee we reflect on the glories above,  
 And mix in the bonds of sweet friendship and love ;  
 And led by thy precepts with patience to wait,  
 Until summon'd to quit his terrestrial state.  
 Then hail to thee, &c.

Then success to each Mason, be he peasant or king,  
 And in praise of the Craft now let each Brother sing :  
 And long may it flourish and wide may it spread,  
 And our old Newstead Lodge be one at the head.  
 Then hail to thee, &c.

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Hail ! Universal Lord !  
 By Heaven and Earth ador'd—  
 All hail ! Great God !

Before thy name we bend,  
 To us thy grace extend,  
 And to our prayer attend.  
 All hail ! Great God !



HAIL the dearest tie that binds  
 Our glowing hearts in one!  
 Hail sacred Hope! that tunes our minds,  
 To harmony Divine:  
 There is that hope, that cheering hope,  
 We Masons entertain;  
 We hope when days and years are past,  
 We all shall meet again.

What though the northern winter's blast  
 Should howl around my cot;  
 What though beneath an eastern sun  
 We cast our distant lot:  
 There is that hope, &c.

From Albion's shores, from Africa's strand,  
 From India's burning clime  
 From Europe, from Columbia's land,  
 We hope to meet again:  
 There is that hope, &c.

No lingering look, no parting sigh,  
 Our future meetings know;  
 There, friendship beams from every eye,  
 And hopes eternal grow:  
 There is that hope, that cheering hope,  
 We Masons entertain;  
 We hope when days and years are past,  
 We all shall meet again.

CHO. We all shall meet again at last,  
 We all shall meet again,  
 We all shall meet again at last,  
 We all shall meet again.

## ANECDOTES.

Several of our regiments have lodges attached to them; and the annals of one, No. 227, under the Grand Lodge of Ireland, held by the distinguished 46th, furnish facts alike honourable to the Craft and the human heart. During the services of the above regiment in America, General Washington was initiated into Masonry in their lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow creatures, received the sublime tenets of our Order. That the impression was of a highly wrought character, his after life proved; for when war broke out between the States and the Mother Country, and he became divided from the brothers of his adoption; in feeling—in communion of soul he was their brother still. The masonic chest of the 46th, by the chance of war, fell into the hands of the Americans: they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry in the most marked and gratifying manner, by directing that a guard of honour, under the command of a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men may be imagined, when they perceived the flag of truce that announced this elegant

compliment from their noble opponent, but still more noble Brother. The guard of honour with their flutes playing a sacred march—the chest borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that with presented arms and colours hailed the glorious act by cheers.

The 46th had the misfortune again to lose the masonic chest when in Dominica, in the year 1805, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterward, the French government, at the request of the officers who had commanded the expedition, returned the chest with several complimentary presents; offering by that act the acknowledgement and homage of an enlightened nation to the purity, value, and usefulness of Masonry.

The wandering Arab, the civilized Chinese, and the Native American, the rigid observers of the Mosaic Law, the followers of Mahomet, and the professors of Christianity are all cemented by the Mystic Union! How valuable is an institution founded on sentiments like these! How infinitely pleasing must it be to Him who is seated on a throne of everlasting mercy—to that God, who is no respecter of persons! We cannot con-

clude without giving the following remarkable circumstance, which at once shews the advantages arising from this truly excellent institution :—During the late dreadful tempest, a Swedish vessel, the “Caret Joahn,” Captain Peter Walrouth, a Swede, was driven on shore on the coast of Hampshire, and totally wrecked, the Captain and crew were with great difficulty saved, when immediately on their setting foot on shore, a gentleman who was a Freemason, by a peculiar sign, recognized in the Captain a Brother Mason; the latter immediately flew to the gentleman as to an old and confidential friend and firmly grasped his hand, to the no small surprise of the crew and other persons assembled.

The three most difficult things are,—to keep a secret, to forget an injury, and to make good use of one's leisure.

CHILO.

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