

Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a masonic ball.

"But a truce to this gossip. I turn to the literary proceedings of the period, for I was now appropriated by the celebrated Martin Clare, A. M., F. R. S., D. G. M. in 1741, who had already distinguished himself by his zeal and intelligence on several occasions, and had done good service to Masonry by an address, which has been already referred to. In this document he made a few observations on those improprieties which are most likely to discompose the harmony of a Lodge; and then proceeded to show at large what the errors and deviations were, which it would be desirable to avoid by a society of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

"His grave and quiet method of delivery made a strong impression on the audience; and its conclusion, in these impressive words, was received with loud approbation: 'It has been long,' said he, 'and still is, the glory and happiness of this Society, to have its interests espoused by the great, the noble, and the honoured of the land. Persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and, being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head. If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Grand Lodge will be smoothly and effectually carried on: your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives should observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other body of men, how magnificent soever their pretensions may be; for none can be so amiable as that which promotes brotherly love, and fixes that as the grand cement of all our actions, to the performance of which we are bound by an obligation, both solemn and awful, and that entered into, by our free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.'

"At this time rumours were whispered in the Metropolitan Lodges, that the Order was subjected to great persecutions in Switzerland, Germany, Italy, France and Holland; and that edicts and decrees were thundered out against it in all those countries; and although it was admitted that nothing had been discovered in the behaviour or practices of the Fraternity contrary to the public peace, or to the duty of good subjects, yet the several governments were, nevertheless, determined that the Lodges of Freemasons should be entirely abolished.

"These unprecedented measures excited in the English Fraternity such a feeling of disgust, that a few influential Brethren united themselves together for the purpose of considering what would be the most eligible and ef-

fectual method of showing the utter absurdity and impolicy of such a line of conduct; and in 1739 a pamphlet, written in French, was published in Dublin, under the title of 'An Apology for the Society of Freemasons.' It appeared in the same year in an English form, translated, as was generally supposed, by Martin Clare. It created a great sensation, and promoted the translator to the office of D. G. M. He had been already officially authorized to revise the Lodge Lectures, and to make such alterations and improvements as, in his judgement, the present state of the Order might require, always preserving inviolate the ancient landmarks. And his version of the Lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges under the Constitution of England; and all former Lectures were abrogated, and pronounced obsolete.

"In this formula, the symbol of a point within a circle was introduced for the first time; and it is a singular fact, that although the original interpretation was simple enough, yet several meanings were soon attached to it by fanciful expositors, differing in reference, but agreeing in fact. And thus diversity of opinion, as I should conceive," my companion added, "with some allusion to my own individual judgement, constitutes one of the peculiar excellences of the Craft; for, however the definition may have been amplified and extended, the results, when the several arguments were wound up and applied, pretty nearly corresponded with the original application of Martin Clare. For whether the point be Time, as some think, and the circle Eternity, or whether the former be an individual Mason circumscribed by the circle of virtue, the result will be the same; for virtue is as boundless as universal space; and as the body of man may be accounted a fit representative of Time, so is his soul of Eternity. In the same Lectures, the numbers 3, 5, and 7, were applied, in strict conformity with ancient usage, to the Trinity, the Senses, and the Institution of a Sabbath. The Jewish Masons subsequently (for we had no Hebrews amongst us at that period), repudiated this primitive application, and substituted the following:—'Three rule a Lodge,—in allusion to the most sacred parts of the Temple of Solomon; viz., the Porch, the Holy Place, and the Holy of Holies. Five hold a Lodge, in reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censer, the Sacred Roll, the Rod of Aaron, and the Pot of Manna. Seven make a Lodge perfect, in allusion to the seven chief Degrees conferred by King Solomon, and to the years employed in building the Temple.'

"At the Grand Lodge, when Martin Clare was appointed Deputy Grand Master, I recollect perfectly well the Festival was celebrated in Haberdashers' Hall, March 19, 1741, several old Masons being present, including Past Grand Masters Payne, Desaguliers, the Earls of London and Darnley, and the Marquis of Caernarvon, with a numerous train of noble and worthy Brethren, and several distinguished foreign members of the Craft. The twelve Stewards, and a great number of other Brethren, in their proper clothing, waited on the Earl of Morton, Grand Master Elect, at his house in new Bond Street, and after being there entertained at breakfast, had a public procession to Haberdashers' Hall, in carriages, attended by three bands of music. At the Hall gate the Stewards received the cavalcade, and conducted the Grand Officers through the Hall into an inner chamber, the Deputy Grand Master carrying the Grand

Master's Jewel. Here the Grand Lodge was opened, and our friend Martin Clare was publicly complimented by the Grand Master, and also by Bros. Payne and Desaguliers, the latter of whom moved a vote of thanks to him for his new version of the Lectures, in which he pronounced them to be a lively elucidation of the most ancient method of working a Lodge.

"The above ceremonial, and another of the same kind in the following year, each of which was attended with a public procession in coaches, originated a caricature and broadside, which were published in ridicule of the proceedings. The former was entitled, 'The Solemn and stately Procession of the Scald Miserable Masons, as it was martialled on Thursday, the 18th day of this instant April;' and the latter was headed, 'A geometrical view of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, 1742. And what sort of a procession do you think it was? You shall hear.

"First came two Tylers, in yellow cockades and liveries; then the Apprentices, armed with drawn swords to keep off all cowans and listeners; after which came the band of music, consisting of four cows' horns, as many tea-canisters, filled with broken glass, four shovels beaten with brushes, two double-bass dripping pans, a frying-pan, a salt-box, and a pair of tubs for kettle-drums. Then followed six lean horses with funeral habiliments, and the arms of Hiram Abiff, a brick waggon for a hearse, on which was a bier of tubs covered with a chimney-sweeper's cloth, and on each side was a double rank of Brethren, bearing escutcheons, and others funeral symbols. After this came another band of music similar to the above, the performers being mounted upon donkeys. Then the Grand Sword Bearers preceding the Grand Master in a dust-cart, and followed by the Grand Officers in carts, each drawn by four donkeys; the procession closing with probationists and candidates.

"This good-natured burlesque afforded the Craft much amusement; but in the year 1745 it was followed by an actual procession, got up by some unfaithful Brethren who had been disappointed in their expectations of the high offices and honours of Masonry, and enlisted a number of low characters and buffoons in a scheme to exhibit a mockery of the public processions of the Craft. But while these proceedings were a source of mirth to the gaping crowd, the Fraternity were disgusted, and determined in future to confine their operations within the limits of their own assembly; and the Grand Festival itself was suspended for several years.

"At one of our Lodges during the Mastership of Martin Clare, a question was mooted respecting the meaning of the sixth Ancient Charge: 'No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the Lodge; for as Masons, we are of the oldest Catholic religion above hinted;' which refers to the following passage in the first Charge: 'In ancient times the Christian Masons were charged to comply with the Christian usages of each country, where they travelled or worked; but Masonry being found in all nations, even of divers religions, are now only charged to adhere to that religion in which all men agree.'

"A Brother present opened the Book of Common Prayer, which was always in the