

An Apology for the Free and Accepted Masons – ca 1738

Transcribed and Edited by R. W. Gary L. Heinmiller
Director, Onondaga & Oswego Masonic Districts Historical Societies [OMDHS]
www.ondhs.syracusemasons.com

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A N
A P O L O G Y
F O R T H E
F r e e a n d A c c e p t e d M A S O N S,
O c c a s i o n e d b y t h e i r
P E R S E C U T I O N
I N T H E
C A N T O N o f B E R N E,
W I T H T H E
P R E S E N T S T A T E
O F
M A S O N R Y
I N
G E R M A N Y, I T A L Y, F R A N C E,
F L A N D E R S a n d H O L L A N D.

Translated from the FRENCH, by a Brother.

Printed at FRANKFORT,
M,DCC,XLVIII.

The text for "An Apology for the Free and Accepted Masons" may be found, among other places in:

1. The Pocket Companion and History of Free-Masons, by Jonathan Scott, 1754, beginning on page 237. Which may be read at: http://books.google.com/books?id=2isiAAAAMAAJ&pg=PA243&dq=%22apology+for+the+free+and+accepted+masons%22&hl=en&sa=X&ei=SfObT8_RJly00AGX_cCaDw&ved=0CEwQ6AEwBA#v=onepage&q=%22apology%20for%20the%20free%20and%20accepted%20masons%22&f=false

2. History of the Masonic Persecutions, by Rev. George Oliver, 1867, beginning on page 52. Which may be read at: http://books.google.com/books?id=TV1JAAAIAAJ&pg=PA52&lpg=PA52&dq=%22apology+for+the+free+and+accepted+masons%22&source=bl&ots=YqxFjdVb_-&sig=Vpyav3cHsQnweI4WKnvblDfh3ck&hl=en&sa=X&ei=6Q2bT-PCLSpu0gHZ1smKDw&ved=0CKQBEOqBMBM#v=onepage&q=%22apology%20for%20the%20free%20and%20accepted%20masons%22&f=false

In another of Rev. Oliver's other books, A Revelation on the Square, page 61, he wrote:

"In 1738/39 a pamphlet, written in French [Relation apologique et historique de la Société des Franc-maçons], 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. "An Apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne; with the present State of Masonry in Germany, Italy, France, Flanders, and Holland. by J.G.D.M.F.M." [printed at] Dublin [for] Patrick Odoroko."

In a curious French translation from the website <http://dictionnaire-journalistes.gazettes18e.fr/journaliste/339-j-gautier-de-faget> appears the following regarding the supposed author of the French edition of this Apology.

J. FAGET OF GAUTIER (1st half of 18th c. -?)

Vital - He wrote between 1727 and 1743 under the name of Faget, or by the initials JG, G. F., JGDM, **JGDMFM** (J. Walter of Mechelen, Freemason). It partly reveals his identity and lists of his works in the dedicatory epistle of *the Argus of Europe* in 1742.

Training - Around 1713-1716, he studied medicine at the Hôtel-Dieu de Paris, then held for nearly twenty years "in the biggest cities in Europe" (preface of *Medicinal Dictionary*, p. X-XI). In 1727-1728, he is a doctor of Refuge in London and publishes a review of *The Henriade*, violently anti-papist (cf. Voltaire: "one Faget: an enthusiastic refugee", D333 and 341).

Career - His stay in London is mentioned in vol. III of *Memoirs of the Chevalier de Ravanne* which he is the author, "the Sister Fa. . ." exercises in the neighborhood of the Greeks "doctor françois", married, poor (*ibid.*, ed. Of 1751, London, t. III, p. 133), it is in relations with Prevost of Exiles (p. 148), he follows in Holland as Secretary (p. 176), quarreled with him and left the Netherlands (p. 81). He published several works in Brussels and Liege, submitted by the censors *medicinal Dictionary* of Mechelen on 1 March 1733.

Property status - Empiricist physician until 1730, he spent the pay of the booksellers of Holland through Prevost; t. *Memoirs of Ravanne* III describes the condition of editor-correcting in terms quite favorable (Vol. III, p. 178, 181, 184, 230-235).

Opinions - Protestant refugee, he defends deism and the spirit of "toleration" in his critique of *The Henriade*. Violent attacks against JB Rousseau in the *Memoirs of Ravanne* (Vol. III, p. 79-80). *Relationship* of 1738 *apologetic* defends the masonry in its English deist, academic and Epicurean. In the Argus, he attacks violently *Magazin events* Rousset de Missy. The *Memoirs of the Marquis de Langallerie*, written by him, expose a meeting of "all religious societies under one government" (p. 329).

Journalistic activities - *The Cyclops wandering*, Amsterdam, Desbordes, 1741, weekly newspaper published from April to September 1741 (DP1 336).

Various publications

- Réponse aux sentiments du Frère Pierre-François Le Cou-rayer, Londres, 1727. Response to feelings of Brother Pierre-Francois Le Cou-scratching, London, 1727.
- "Thoughts on Henriade", in *Henriade* of 1728, London, Lyon and Woodman, The Hague, and Gosse Neaulme.
- Trophy engraved in honor of Sir Walpole (cited in the list of the Argus without bibliographic reference).
- The Delights of the city and the territory of Brussels, 1732 (Argus).
- Dictionary medicinal [...] by JG, MD, Brussels, Cawe, 1733.
- History of Dove and Volontairete (Argus).
- The Delights of the country of Liege and Namur, Liege, 5 vols. in-8°. 8vo.
- The Foundling, or the History of Repert Knight, written by himself, Paris, at the expense of the Company, 1738-1740, 3 vols.
- **Relationship and apologetic history of the Society of Freemasons, by JGDMFM [Gautier de Malines], Dublin [Paris?], In Patrice Odonoko, 1738, (see A. Chérel, a religious adventurer in the eighteenth century, André- Michael Ramsay, Paris, Perrin, 1926, p. 57 et seq., p. 184 et seq.)**
- History of Anniaba Louis, King of Essénie, Paris, 1738-1740, 3 vols.
- The happy whims of chance (Argus).
- "The Who-pro-quo of conjugal love" in the Ladies Entertainment, The Hague, Paupie, 1740, vol. I. I.
- "The Imp" (Argus).
- The English orphan or "History Nancy Buthler", The Hague, Van Cleef, 1741.
- The Quénélomachie, or the history of the Constitution Unigenitus in burlesque verse (Argus).
- Letters Egyptian and English on topics interesting and little known, 1742 (Argus).
- Memoirs of Ravanne Knight, "last volume, 8vo, 1741," according to the Argus (this t. III is evidenced by the Wise Reaper, April 1741, vol. I, p. 79). – Mémoires du marquis de Langallery, La Haye, D.
- *Memoirs of the Marquis de Langallery*, The Hague, D. Ailland, 1743 (cf. Q., about *The War of Italy*); the dedication is signed "Walter of Faget."

Bibliography - Sgard J., *Prevost novelist*, Paris, Corti, 1968 (Republished 1989), p. 122-124, 354-355.
Jean Sgard, *journalists Dictionary* (1600-1789), Grenoble, 1976, p. 149

Among the Bibliography of Chevalier Ramsay in the book *History of the life of Fénelon* (archbishop of Cambrai), by Ramsay (Andrew Michael, Chevalier) on page 12 at <http://books.google.com/books?id=Cb4MAQAAMAAJ&pg=PA12&pg=PA12&dq=%22J.G.D.M.F.M.%22+%22ramsay%22&source=bl&ots=BSHG-kz11H&sig=DCOOpD8tYGM21q4dTMZ9XYFsrro&hl=en&sa=X&ei=CL-dT5fPBqWQQQH4meCkDw&ved=0CDMQ6AEwBQ#v=onepage&q=%22J.G.D.M.F.M.%22%20%22ramsay%22&f=false> appears the following work is attributed to Ramsay:

Relation apologique et historique, et historique de la Societie" des F. M., par J. G. D. M. F. M. Dublin, chez Patrice Odonoko, 1738; also London, 1749.

The footnote for this entry reads:

Dr. Richard Garnett, of the British Museum, has kindly furnished me with particulars of above, and states: "I no doubt Dublin is a feigned imprint, and 'Odonoko' is French for O'Donoghue." Although published under such a peculiar designation, Georg Kloss*says: "Alle Grunde sprechen dafür, dass Andreas Michael Ramsay der Verfasser war." (D. C) [All the reasons for it, that Andrew Michael Ramsay, the author was]

In the History of freemasonry, Volume 4, by Albert Gallatin Mackey, Robert Ingham Clegg, William James Hughan, page 1347, appears this commentary on the alleged authorship of the Apology by Chevalier Ramsay:

"There was published in 1738 at Dublin, Ireland, a work, reprinted at London in 1749, with the title of *Relation apologetique et historique de la Societe des Francs-Magons, par J. G. D. M. F. M.*

Kloss styles it a comprehensive and fundamental apology for the Institution of Freemasonry, and credits its authorship without doubt to Ramsay. By order of the Sacred Congregation it was burnt in the following year, at Rome, by the public executioner, for containing "impious propositions and principles," and "the faithful" were prohibited from reading it. This act of literary cremation was the first instance of the impotent persecution of the Order by the Roman Church after the publication of the celebrated Bull *In eminenti* of Pope Clement XII."

And at another website, <http://www.worldcat.org/identities/lccn-n85-250682> is a set of alternate names given, in part, for Chevalier Andrew Michael Ramsay, as follows, one of which may be seen as J. G. D. M. F. M.

Alternative Names

De Ramsay, chevalier

J. G. [a]

J. G. D. M. F. M.

J. G. Docteur Medicinae Franc Maçon.

J. G. M.

M., J. G.

Ramsai, Monsieur de, 1686-1743

Ramsay.

Ramsay, 1686-1743

Ramsay, A. M. 1686-1743

Ramsay, André Michel.

Ramsay, André-Michel, 1686-1743

As may be seen from the above, there is the possibility that the original French pamphlet was written by J. G. D. M. F. M., which has been given to represent J. Gauthier [de Faget], Dr. Med, Free Mason, and that the English version may have been translated, as was generally supposed, by Martin Clare. Georg Kloss intimates it was the work of Chevalier Ramsay, but the evidence does not seem to sustain this belief of Kloss. Other have simply cited it as an 'anonymous' work.

In combining the two above sources, one finds that Google.com converts all of the old "f's" to "s's" which is a small blessing for those who wish to read the original without all of the old style "f's." On the other hand, Rev. George Oliver adds commentary to the original document, shown by the footnote numbers within the text, and is therefore the one shown below, following the dedication from that shown in the Pocket Companion of 1754.

T O

HIS EXCELENCY

The Most Reverend and Right Honourable

HENRY, Count DE BRUHL,

Count of the *Holy Roman Empire*, Lord of *Forst* and *Psorthen*, of *Grocwiz*, *Rahmsdorff*, *Bircken*, *Pestenviz*, &c. First Minister of State and the Cabinet, Privy-Councillor, General of Foot, Lord-Chamberlain, President of the Chamber of Finances and the Mines, and Director general of the Excise and Customs of his Majesty the King of *Poland*, Elector of *Saxony*, Captain of the *Saxon Body-Guard in Poland*, Colonel of a Regiment of Foot, Provost of the Chapter of *Boudissin*, Canon of the Cathedral Church of *Meissen*, Knight of the Order of the White Eagle, St. *Andrew*, the Black Eagle, and St. *Alexander Newsky*, &c. &c.

MY LORD,

IF the Liberty which I take in dedicating this little Work to a Nobleman of such exalted Understanding as your Excellency, was not ballanced by the Confidence I have of your receiving it with your accustomed Goodness and Candour, I should never have been so bold to undertake it.

OF all Societies, ancient or modern, the most worthy and respectable, is the Order of Free-Masons, which Society has been rendered very famous, and spread themselves with inconceivable Celerity into every Corner of the World, where Arts and Learning have found a Name. But their Worth has, also, raised them up many Enemies, who are the less to be pardoned, as the only Motive of their intemperate Rancour, is their Ignorance.

HAVING the Happiness to be initiated into the Secrets of a Society so illustrious, I think it my Duty, publickly to make known my Zeal and Ardour, for every Thing that can be either for their Defence or Glory; and seeking for a Protector, under whose auspicious Patronage I might shelter these Reflections, I knew none better acquainted with the Justice of the Cause I had to defend, or more able and willing to support the same, *than your Excellency*, whose

good Principles, Love of Justice, and Knowledge of Things Human and Divine, attract the Admiration and publick Praise of all *Europe*.

I HAVE thence presumed to embellish these Reflections with your Excellency's illustrious Name; and shall esteem it my greatest Happiness, if it is thought worthy of your Perusal; nor less will be my Satisfaction, for the Regard that your Excellency has shewn for the Merits of the Cause, and the approving my Zeal for the Fraternity. The honouring this little Work with any Degree of Favour will be granting the utmost of my Wishes: 'Tis that I most humbly intreat of your Excellency, and beg your kind Permission, to give me Leave to say, that I am, with the greatest Respect,

*Your Excellency's most humble,
Most obedient and devoted Servant,*
The AUTHOR.



AN APOLOGY FOR THE FREE AND ACCEPTED MASONS.

OCCASIONED BY THEIR PERSECUTIONS IN THE CANTON OF BERNE, WITH
THE PRESENT STATE OF MASONRY IN GERMANY, ITALY,
FRANCE, FLANDERS, AND HOLLAND.[1]

" ----- Then the witch
Began a magic song,
One long low tone, through teeth half closed,
Through lips slow moving, muttered slow;
One long continued breath,
Till to her eyes a darker yellowness
Was driven, and fuller swoln the prominent veins
On her loose throat grew black.
Then looking upward, thrice she breathed
Into the face of heaven;
The baneful breath infected heaven;
A mildewing fog it spread
Darker and darker; so the evening sun
Poured his unentering glory on the mist,
And it was night below." SOUTHEY.

The Free and Accepted Masons, so famous in our times, are a society of men of all ages, conditions, religions, and countries, who have ever been such lovers of virtue, as always to seek and never betray it; and yet happier in seeing those amiable ends constantly practised by all that are true and faithful. From hence it is, that they are united by the most indissoluble ties of brotherly affection, and instructed with unanimity to aspire after that which makes their lives happy, by uniting the profit and the good of mankind.² However resplendent this picture of the fraternity may appear at first view, the colouring yet very much falls short of the Original; and more so, as these Qualifications have exposed them to many unjust and cruel Persecutions,³ under various Pretences, very false in themselves, as the Reasons of such vexatious Troubles proceeded from imaginary and groundless stories propagated among the Vulgar.⁴ It is the Right of the unjustly-persecuted to complain, and to wish for redress. It is a Token of real Goodness and Virtue to bear the scourge of ignorant and mistaken Zealots with such becoming Fortitude and Patience, as will at length prevail. By thus magnanimously bearing undeserved Reproach, they are sure at least of the *heartly good wishes* of all that are true and faithful throughout the World.

The *States-General* of the United Provinces were the first among the Powers of Europe who took Notice of the Freemasons; for, finding that they held their Chapters or Congregations in almost every Town under their Government, they began to be exceedingly alarmed, as it was judged impossible that Architecture could be the only motive for holding such assemblies.⁵ Under this Persuasion the States published an Edict, in the year 1735, in which they ordained that, *though they had not discovered any Thing in the Behaviour or Practices of the Fraternity, contrary to the Peace of the Republick, or to the Duty of good Subjects, they were resolved, nevertheless, to prevent any bad Consequences that might ensue, that the Congregations, Assemblies, or Lodges of the Free-Masons should be entirely abolished.*⁶ Far from blaming the Conduct of these wise Republicans, it will be found to accord with the Policy of their Government, ever remarkably suspicious of all new or secret Assemblies;⁷ besides, at that Time, they knew no better, for they had not a clear and distinct Knowledge of the harmless Nature, and of the End and Design, of the Fraternity; which, as the Time this happened, were holding their Lodges under the Sanction of the Grand Master of *England* and were rapidly spreading all over *Europe*, under the same great Authority,⁸ which procured them Peace and an honourable Reception, where otherwise they should not have found it. The *States-General* having since experienced the good Behaviour of the Fraternity,⁹ and acquainted themselves with the Charges, Laws, and essential Usages of that illustrious Body, do not only permit any of their Subjects to become of the craft, but also countenance, encourage, and protect the Lodges in the Cities and Towns of the Republic.¹⁰

FRANCE, in the Year 1737, followed the Example of Holland; though many of the greatest Personages in that Kingdom had defended the Lodges of Masons, and interested the Court in their Behalf, yet they were decreed to the same Fate as in the United Provinces, by Reason *that under the Pretence of the inviolable Secrets of their Order, they might cover some dangerous Design, which might in the End be to the Disadvantage, not only of Religion, but of the Kingdom's Peace.*¹¹ But these Days have been. At this Time there are none so Scrupulous, in regard to Masonry, as they were some Tears ago. It is known that the Prince of Conti, that illustrious Hero, glories in having been made a Mason; and that he sometimes lays aside his warlike Habiliments, to wear the honest and humble Apron, and work with surprising Diligence and Assiduity in carrying on the grand Design.

The persecutions the Freemasons have undergone at Vienna might have passed unnoticed, as it was occasioned by the jealousy of some ladies belonging to the court, who having endeavoured, by various artful and crafty devices, to get some of their tools and agents into many of the lodges, though without any effect, they then attempted to inflame the mind of the empress queen against the fraternity, and carried it so far with that princess, as to get an order for surprising them in all their lodges, to revenge themselves, in as open a manner as possible, for some affronts they imagined had been given them by the fraternity. But the success of their undertakings did not by any means answer the intentions of their diligence and industry; for no less a person than his imperial majesty, the first Mason in Europe, instantly put a stop to all their proceedings, and declared himself ready to answer for their conduct,¹² and to redress any plea that could be alleged against them;¹³ but that the ladies or their abettors must find some better foundation for complaint, before he should enter into the merits of the cause, as what had already appeared was only falsehood and misrepresentation.

The court of Rome, instigated by the impositions of evil-minded persons, poured out its bulls and decrees against the Masons,¹⁴ whereby they were condemned in a more severe and tyrannical manner—the peculiar characteristic of the inquisition—than they had ever yet undergone in any nation, and that without the least foundation for such proceedings, his holiness being utterly ignorant of what was so zealously to be interdicted. The words of the said bull, with the edict and decree which followed, will best depicture the impure fountain they sprang from.¹⁵

"The Condemnation of the Society of Conventicles De Liberi Muratori, or of the Freemasons, under the penalty of ipso facto Excommunication, the Absolution from which is reserved to the Pope alone, except at the point of Death.

"CLEMENS BISHOP, SERVANT OF THE SERVANTS OF GOD, TO ALL THE FAITHFUL OF CHRIST, HEALTH AND APOSTOLICAL BENEDICTION.

"PLACED (unworthy as we are), by the disposal of the divine clemency, in the eminent watch-tower of the apostleship, we are ever solicitously intent, agreeable to trust of the pastoral providence reposed in us, by obstructing the passages of error and vice, to preserve more especially the integrity of orthodox religion, and to repel, in these difficult times, all danger of trouble from the whole Catholic world.

"It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, commonly called *De Liberi Muratori*, or *Freemasons*, or by whatsoever other name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which persons, of whatever religion or sect, contented with a kind of an affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them; which likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken on the Bible, as by the imprecation of heavy punishments, to preserve with inviolable secrecy.

"We, therefore, revolving in our mind the great mischiefs which generally accrue from this kind of societies or conventicles, not only to the temporal tranquility of the state, but to the spiritual health of souls; and that, therefore, they are neither consistent with civil nor canonical sanctions; since we are taught by the Divine Word to watch, like a faithful servant, night and day lest this sort of men break as thieves into the house, and, like foxes, endeavour to root up the vineyard; lest they should pervert the hearts of the simple, and privily shoot at the innocent; that we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes to us known, have by the advice of some of our venerable brethren of the Roman church, the cardinals, and of our own mere motion, and from our certain knowledge and mature deliberation, by the plentitude of the apostolical power, appointed and decreed to be condemned, and prohibited, and by this our present ever-valid constitution, we do condemn and prohibit the same societies, companies, meetings, assemblies, clubs, or conventicles, *De Liberi Muratori*, or *Free-Masons*, or by whatever other name they are distinguished.

"WHEREFORE all and singular the faithful in Christ, of whatever state, degree, condition, order, dignity, and pre-eminence, whether laity or clergy, as well seculars as regulars, worthy all of express mention and enumeration, we strictly, and in virtue of holy obedience, command that no one, under any pretext or colour, dare or presume the aforesaid societies, *De Liberi Muratori*, or *Free-Masons*, or by whatever other manner distinguished, to enter into, promote, favour, admit, or conceal in his or their houses, or elsewhere, or be admitted members of, or be present with the same, or be anywise aiding and assisting towards their meeting in any place; or to administer anything to them, or in any manner publicly or privately, directly or indirectly, by themselves or others, afford them counsel, help, or favour; or advise, induce, provoke, or persuade others to be admitted into, joined, or be present with this kind of societies, or in any manner aid and promote them; but that they ought by all means to abstain from the said societies, companies, meetings, assemblies, clubs or conventicles, under the penalty of all that act contrary thereto, incurring excommunication *ipso facto*, without any other declaration; from which no one can obtain the benefit of absolution from any other but us, or the Roman pontiff for the time being, except at the point of death.¹⁶

"We will moreover and command, that as well bishops and superior prelates, and other ordinaries of particular places, as the inquisitors of heretical pravity universally deputed, of what state, degree, condition, order, dignity, or pre-eminence soever, proceed and inquire, and restrain and coerce the same, as vehemently suspected of heresy, with condign punishment; for to them, and each of them we hereby give and impart free power of proceeding, inquiring against, and of coercing and restraining with condign punishments, the same transgressors, and of calling in, if it shall be necessary, the help of the secular arm; and we will that printed copies of these presents, signed by some notary public, and confirmed by the seal of some person of ecclesiastical dignity, shall be of the same authority as original letters would be, if they were shown and exhibited. Let no one, therefore, infringe, or by rash

attempt contradict this page of our declaration, damnation, command, prohibition, and interdict; but if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the blessed apostles Peter and Paul.

"Dated from Rome at St. Mary's the Greater, in the year of the incarnation of our Lord 1738, the fourth of the calends of May (28th of April, N. S.) in the 8th of our pontificate.

A. CARD, Vice-Datary.
C. AMATUS, Vice-Secretary.
VISA DE CURIA N. ANTONELLUS.
The place + of the leaden seal.

I. B. EUGENIUS.

Registered in the Secretary of the Briefs Office, &c.

"In the above-mentioned day, month and year, the said condemnation was fixed up and published at the gates of the palace of the Sacred Office of the Prince of the Apostles, and in other usual and accustomed places of the city, by me, Peter Romolatius, Cursor of the Most Holy Inquisition."

EDICT.

Joseph Cardinal Firrao, of the Title of St. Thomas in Parione, and of the Sacred Roman College Cardinal Priest.

"WHEREAS, the holiness of our sovereign lord, Pope Clement XII. happily reigning, in his bull of the 28th of April last, beginning *In eminenti*, condemned, under pain of excommunication, reserved to himself, certain companies, societies, and meetings, under the title of Freemasons, more proper to be called conventicles, which, under the pretext of civil society, admit men of any sect and religion, with a strict tie of secrecy, confirmed by oath on the sacred Bible, as to all that is transacted or done in the said meetings and conventicles; and whereas such societies, meetings, and conventicles, are not only suspected of occult heresy,¹⁷ but even dangerous to public peace, and the safety of the ecclesiastical state, since if they did not contain matters contrary to orthodox faith, to the scale, and to the peace of the commonwealth, so many and strict ties of secrecy would not be required, as it is wisely taken notice of in the aforesaid bull; and it being the will of the holiness of our said lord, that such societies, meetings and conventicles totally cease and be dissolved, and that they who are not constrained by the fear of censures, be curbed at least by temporal punishments.

"THEREFORE, it is the express order of his holiness, by this edict to prohibit all persons, of any sex, state, or condition soever, whether ecclesiastical, secular, or regular, of whatever institute, degree, or dignity, though ordinarily or extraordinarily privileged, even such as require special and express mention to be made of them, comprehending the four legations of Bologna, Ferrara, Comugua Urbino, and the city and dukedom of Benevento; and it is hereby forbidden that any do presume to meet, assemble, or associate in any place under the said societies, or assemblies of Freemasons, or under any other title or cloak whatsoever, or even be present at such meetings and assemblies, under pain of death and confiscation of their effects, to be irremissibly incurred without hopes of grace.

"It is likewise prohibited, as above, to any person soever to seek or tempt any one to associate with any such societies, meetings, or assemblies, or to advise, aid, or abet to the like purpose the said meetings or assemblies, under the penalties abovesaid; and they who shall furnish or provide a house, or any other place, for such meetings or conventicles to be held, though under pretext of loan, hire, or any other contract soever, are hereby condemned, over and above the aforesaid penalties, to have the house, or houses, or other places where such meetings and conventicles shall be held, utterly erased and demolished; and it is his holiness's will, that to incur the above said penalty of demolition, any human conjectures, hints, or presumptions, may, and shall suffice for a presumption of knowledge in the landlords of such houses and places, without admission of any excuse soever.

"AND because it is the express will of our said lord, that such meetings, societies, and conventicles do cease, as pernicious, and suspect of heresy and sedition, be utterly dissolved; his holiness does hereby strictly order, that any persons, as above, who shall have notice for the future of the holding of the said meetings, assemblies, and conventicles, or who shall be solicited to associate with the same, or are in any manner accomplices or partakers with them, be obliged, under the fine of a thousand crowns in gold, besides other grievous corporal punishments—the gallies not to be excepted—to be inflicted at pleasure, to denounce them to his eminence, or to the chief magistrate of the ordinary tribunal of the cities, or other places in which the offence shall be committed, contrary to this edict; with promise and assurance to such denouncers or informers, that they shall be kept inviolably secret and safe, and shall farther obtain grace and immunity, notwithstanding any penalty they themselves may or shall have incurred.

"AND that no one may excuse himself from the obligation of informing under the borrowed pretext of natural secret, or the most sacred oath, or other stricter tie, by order of his said holiness, notice is hereby given to all, that such obligation of natural secret, or any sort of oath in criminal matters, and already condemned under pain of excommunication, as above, neither holds nor binds in any manner, being null, made void, and of no force, &c.

" 'Tis is our will that the present edict, when affixed in the usual places in Rome, do oblige and bind Rome and its district, and from the term of twenty days after, the whole ecclesiastical state, comprehending even the legations and cities of Bologna, Ferrara, and Benevento, in the same manner as if they had been personally notified to each of them. Given in Rome this 14th day of January, 1739.

JOSEPH, Cardinal Firrao.
JEROME DE BABDI, Secretary.

Rome, in the printing-office of the Reverend
Apostolic Chamber. 1739."

D E C R E E.

The 18th Day of Feb. 1739.

THE Sacred Congregation of the most Eminent, and most Reverend Cardinals of the Holy Roman See, and Inquisitors-Generals in the Christian Republick against heretical Pravity, held

in the Convent of *St. Mary Supra Minervam*, thoroughly weighing that a certain Book, written in *French*, small in its Size; but most wicked in Regard to its bad Subject, intituled, *The History of, and an Apology for the Society of Free-Masons*, by J. G. D. M. F. M. printed at *Dublin*, for *Patrick Odoroko*, 1739, has been published to the great Scandal of all the Faithful in *Christ*, in which Book there is an Apology for the Society of Free-Masons, already justly condemned by the Holy See: After a mature Examination thereof, a Censure, and that published by our most Holy Lord, Pope *Clement XII*, together with the Suffrages of the most Eminent and most Reverend Lords, the Cardinals, by the Command of his Holiness, condemns and prohibits, by the present Decree, the said Book, as containing Propositions and wicked Principles.

WHEREFORE, that so hurtful and wicked a Work may be abolished, as much as possible it can, or at least that it may not continue without a perpetual Note of Infamy, the same sacred Congregation, by Command as above, has ordered that the said Work shall be burnt publickly by the Minister of Justice in the Street of *St. Mary Supra Minervam*, on the 25th of the current Month, at the same Time, the Congregation shall be held in the Convent of the same *St. Mary*.

MOREOVER this same sacred Congregation, by the Command of his Holiness, positively forbids and prohibits all the Faithful in *Christ*, that no one dare by any Means, and under any Pretence

whatsoever, copy, print, or cause to be copied or printed, or retain or presume to read the said Book, in any Language, and Version now published, or (which God forbid) may be published hereafter, and now condemned by this Decree, under the Pain of Excommunication to be incurred *ipso Facto* by those that shall offend therein; but that they shall presently and effectually deliver it up to the Ordinaries of such Places, or to the Inquisitors of heretical Pravity, who shall burn it, or cause it to be burnt, without Delay.

Twenty-fifth of February, 1739.

Paul Antinus Capellarius, Notary Publick of the Holy Roman and Universal Inquisition.

The Place † of the Seal.

Upon the 25th of February, 1739, the above cited Decree was fixed and published at the Gates of the Church of the Prince of the Apostles, at the Palace of the Holy Office, and at the other accustomed Places within the City, by me *Peter Romolatus*, Officer of the Holy Inquisition.

At Rome, from the Printing-Office of the Reverend Apostolick-Chamber, 1739.

Notwithstanding these abominable infractions upon human liberty, and being thus oppressed in the ecclesiastical state,¹⁸ the fraternity found a safe refuge from time to time in many parts of Italy, who being better enlightened than those of Rome,¹⁹ did not by any means oppose the spreading and propagating an art, founded on the most exalted maxims of sound morality, and which could not but tend to the greatest advantage of every kingdom.²⁰ The malicious reflections and invectives raised and spread against the Masons all over Europe, and with which they have been without mercy bespattered, and which would fill a volume, must be passed over in silence, to treat of matters that are of much greater consequence and nearer concern to the fraternity. At a time when they enjoyed peace and tranquility in Switzerland to the utmost of their wishes, all at once a cloud arose in a certain quarter that threatened a heavy storm; nor less it was than to root out and extirpate the hitherto unshaken and immoveable foundations of Masonry, and at once to over throw the superb structure that had been erecting for many ages.²¹ This must be farther, and more at large, explained for the benefit of those who are not already acquainted with the facts. None can be ignorant that, after the example of France and Holland, the Swiss cantons received the Masons amongst them, and afforded them treatment equal to their merit.²² The eagerness with which all ranks of people applied themselves to what might aggrandize that illustrious body, has served as a pattern for all other nations in Europe, who value themselves for their brightness of understanding, or love for the liberal arts. What fatal destiny, what fanatical fury, could transport the magistrates of Berne to become the enemies of Masonry—the enemies of a society who had never done them wrong, or impeached of one unworthy deed? Is it then that innocence, capable everywhere of curbing the fiercest and most malignant dispositions, can make no impression upon the callous hearts of those sage republicans? No; the cruel prejudices with which they armed themselves against the noble craft, has caused them to publish an ordonnance for their abolition, containing assertions as unjust as ill-founded against the society of Freemasons, "who had slyly and artfully crept into that country." On reading this, who could restrain the fervency and zeal with which he must be inflamed for the honour and glory of this ancient and venerable society? This it was that led the writer of this little Essay to make all possible efforts for their defence, by imparting to the public some reflections by way of apology for the Masons, upon their being so violently attacked by the magistrates

of Berne. But that the several articles of this ordonnance may by the reader be better examined one by one, and by which he will be the better enabled to judge the force of the reasons made use of against it, made it necessary to insert the said ordonnance here at length, not deviating in the least from the original. It is set forth in these words:—

We the advoyer, the little and great council of the city and republic of Berne, make known to all men by these presents: Having learnt that a certain society, called Freemasons, spreads itself every day more and more into all the cities and towns under our government, and that the persons who have joined the said society are received under various solemn engagements, and even by oath. Wherefore, having seriously reflected upon the consequences thereof, and considered that such meetings and associations are directly contrary to the fundamental laws and constitutions of our country, and in particular to the protection required on our part to discountenance any assemblies under our government, without our knowledge and express permission; moreover it has appeared to us, that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the state. For these reasons, and through our paternal affection as much for the public good as the private advantage of all our citizens and subjects, we have found it absolutely necessary to dissolve and totally abolish the said society, which we do by these presents; and henceforth for ever we forbid, annul, and abolish it in all our territories and districts, to all persons, that now are, or shall hereafter come into our dominions: and we do in the first place ordain and decree, that all those, our citizens and subjects, who are actually known to be Freemasons, shall be obliged immediately to abjure, by oath, the engagements they have taken in the said society, before the bailiff or officer of the district where they live, without delay. And as to our citizens and subjects who actually are Freemasons, and not publicly known to be such, and who, nevertheless, at present reside in our dominions, or may hereafter come under our obedience, our sovereign will and pleasure is, that those who shall be found in our dominions, shall be bound to renounce their obligation in the space of one month from the date hereof; and those who are absent must submit to the same terms, to be reckoned from the day of their return, not only to accuse themselves, but to abjure and renounce their engagements, those who present themselves in our capital city, to the reigning Advoyer, and in other cities, and in the country, to the bailiff of the place; and from them they shall receive assurance of safety to their persons, if they abjure and renounce their obligations without delay, in the same form as all other Masons are obliged to do.

Upon failure in any part hereof, they shall all undergo the punishment hereafter declared. But to the end that no person shall dare, for the time to come, to entice, tempt, solicit, or be so enticed, tempted, or solicited, to engage him, or themselves, into this same society of Freemasons, we have thought fit to ordain and decree as follows:

That all those Masons who shall hold their assemblies in our dominions, or who shall entice, tempt, or solicit others into their associations, as well as all our citizens and subjects in our dominions, and elsewhere, as also those who have been set at liberty, shall for the future frequent such assemblies, they shall all and every of them be subjected to the fine of one hundred crowns, without remission; and likewise be deprived of whatever place, trust, benefit, or employment, he shall now hold; and if they have no present employment or office, shall be rendered incapable of holding any such for the time to come.

And touching the place or lodge where this kind of assemblies are held for the future, the person or persons who shall let or furnish them with a house, room, or place, for the holding of such lodge, shall be subjected to the same fine of one hundred crowns; one-third of which to the informer, one-third to the bailiff of the place, and one-third to the hospitals, or fund of the poor, where such assembly shall be held. Let it be well understood that all offenders who shall leave our dominions, in order to satisfy the payment of the said fine, shall be banished from our dominions for ever, or till they shall have paid the said line, and shall not return again till they have paid it, upon pain of death. We moreover reserve, at pleasure, to punish with more or less rigour, according to the case of the person so rendering himself up to our sovereign pleasure, or those who, notwithstanding their abjuration, shall have again entered into the society, or frequent any of their assemblies.

We do finally ordain and command, that all our bailiffs and ministers of justice do cause these presents to be published in all churches, and to be fixed up in the accustomed places, and see that these, our commands, are strictly and faithfully executed.

Given in our great council the 3rd of March, 1745.

It is not intended to assert that princes have not the right to forbid their subjects from entering into any society or community, but really to show the contrary by unexceptionable arguments. All sovereigns have the authority to determine the actions of their subjects, provided they are by a necessity, as well natural as moral, or by the fundamental laws of the place, capable of an obvious determination. The exercise of Masonry, then, comes not under the number of those determinable actions, which, by necessity or fundamental laws, are exempted from the sovereign authority. Princes may act as they think fit with respect to the exercise of Masonry; yet let it be well noticed, that what is here asserted will oftener accord with the absolute pow' of a sovereign than with the common and natural rights of mankind and strict justice, which are frequently of a direct contrary tendency. The ordonnance of the Canton of Berne is not to be attacked on the side of sovereign power, but in the unjust motives, suppositions, and groundless imputations, that occasioned the overhasty magistrates to accomplish the extirpation of the fraternity. This event has, however, answered one salutary end of clearing up the integrity of the Masons, and setting their innocence and sufferings, their noble and unexceptionable demeanour, and other their admirable deeds, in a proper point of view; which shining merits, it should have been thought, might have produced the highest praise, instead of unworthy and unjustifiable reproach.²³ The ordonnance sets forth " that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the state." Is it possible that the clear-sighted republicans of Berne could discover such gross ignorance, and afford their countenance and attention to the mean and base surmises everywhere industriously propagated and served up to the higher powers, against the Masons? What dangerous consequence could ensue if they were not afraid of the fraternity's stirring up sedition and rebellion against the government? The supposition is worthy the supposers. The abolishing of supreme power, let it be exercised by whomsoever it will— by kings, or by particular persons, lords or magistrates, invested with sovereign power, could tend to no other end than subverting all order in civil society, create confusion, and involve the country in destruction. The state or government, say the enemies of Masonry, ought to examine narrowly into and abolish the fraternity, because it spreads all over the world, and its members are united by obligations, so much the more strong and durable, as they are the less exposed to open day and vulgar eyes; a word can call them together; wound one, and you maim the whole body; one common interest unites them all as Brethren. Their mysteries must then cover some scheme for a revolution, which must be prevented. As they profess an indiscriminate obedience to their

Grand Master and his officers,²⁴ all the world is threatened with being reduced slavery and bondage by them, if they are not immediately extirpated without distinction. Every one will readily perceive the folly and impertinence of these frivolous and pitiful suggestions, as it requires but a small portion of common sense to discern both their malice and ignorance.²⁵

If the conduct of the fraternity be examined in every place where they have yet been established, it is utterly impossible to suppose Masonry so pernicious or so destructive in its designs and tendency; and to have nothing in view but the subversion of the civil power, which they are ready to own comes directly from Almighty God.²⁶ How can it be thought credible that they should admit not only magistrates, but noblemen, great princes, and even crowned heads, to the mysteries of an Order, the end of which was only to subvert and destroy their power? Can such a thought as this enter into the mind of a man endowed with one grain of common sense? It is not to be found in the earliest histories from the first establishment of Masonry to this day, that they ever bore a part in the intrigues and troubles that have been the forerunners of most cruel revolutions in many kingdoms and states of the world.²⁷ Even in England, a kingdom of all others the most subject to these convulsions, the fraternity always appeared with the greatest lustre and glory; yet such was the decorum they observed there, that none can discern the least shadow or pretence that might cause them to be suspected of what is called in that renowned island, "party faction," a thing directly contrary to the preservation and continuance of that sacred tie which unites them all upon their becoming Brethren. From the same motives it is that they are enjoined in all their assemblies on no account to speak of political affairs,²⁸ not only that no umbrage may be given to the civil powers, but that no dissensions of that kind may arise in the lodges, which have sown the seeds of discord and hatred among the most intimate friends. Against this, the oath they take is so sacred, that it is held as the most heinous crime to violate it. Who can suspect the Masons of engaging in plots which rarely have ended but by bringing the most flourishing kingdoms to the brink of destruction? Surely neither the religion nor policy of a state or kingdom had so often been shaken, or such seas of blood been spilt, if those who govern had been Masons, or at least had put in practice what they account as a crime. Far from degrading the authority of sovereigns, the Masons always have been, and ever will be, faithful, steady, and zealous defenders of it. ²⁹

From what has been said, it must appear plainly to all that will throw aside partiality and imaginary prejudices, that the grave magistrates of Berne have been the most mistaken of any people in the world in the pretensions of their ordonnance, to think that any dangerous consequences could accrue to them from the assemblies of the Masons- -n society which has no other intentions than to promote peace, love, union, and harmony among all men; ³⁰ and *who* might have flattered themselves, not only with being cordially received, but protected in every state, as they propagated nothing but what would make twenty one happy who is willing to be so. Another article of the ordonnance runs thus: "All those who are actually known for Freemasons, shall be obliged to abjure by oath tho, engagements they have taken in the said society." This matter must be closely examined, to see if the gentlemen of Berne had a right to push their ill-will to this great extremity, and to oblige their subjects to take this unheard-of step, and accuse themselves, which will appear the more violent from the considerations that follow.

The reception or initiation of a new brother is, by an express agreement, made between the Master of the lodge and the person who requests to be admitted. By this agreement or compact, not only the lodge of which he is Master, but also the whole Order of Freemasons, acquire a well-grounded right, which obliges this new made Brother to an exact and faithful observance of the laws of the fraternity, and to set his hand thereto; and also not to commit any action that may ever so remotely tend to the discredit or disgrace of the fraternity in general. This no prince or magistrate would ever have known, and therefore could not have deprived them of; but that the exercise of Masonry not being before interdicted, enjoying, not only in Berne, but in other parts of Switzerland, perfect liberty and freedom, rendered it of no moment to make public. The subjects, in becoming Masons, have not done anything contrary to the laws of the country under which they live, and, of course, cannot, with the least appearance of justice, be taxed or punished at all, not having committed any crime. But to force a Mason to abjure by oath the solemn and harmless engagements he has entered into by his own free choice, and without solicitation, would be the most shameful breach of human liberty, the severest infliction, and greatest disgrace that ever beset a Mason. No, death itself would be more welcome to him than to be necessitated to commit so base and foul an action. And surely it may be inferred that the magistrates of Berne can never be so cruel as to attempt putting this infernal article into execution, it not being more contradictory to natural justice than to the sacred observance and only tie among men—an oath.

It may be deemed superfluous to say that a voluntary renunciation is the most ridiculous thing that could be required of a Mason. It is nevertheless set forth that they are not only to accuse themselves, but in consequence of that accusal or renunciation, they must abjure their engagements without delay.³¹ A voluntary renunciation is acknowledging they have done wrong, or that they have offended against some laws of the country. Therefore, in order to induce the Masons to confess that they are in the wrong, the Canton of Berne must prove the rectitude of their proceedings from laws of more ancient date than their said gracious ordonnance, which they never will be able to do.

"But to the end that no person should dare to enter into the society of Freemasons, we ordain," &c.

That is to say, the magistrates of Berne having been so grievously misinformed of the real end and designs of the fraternity, not to know what was most for their welfare; because by their ordonnance they have destroyed the endeavours which only tended to make their subjects happy. Jealousy and envy have taken absolute possession of the hearts of these republicans, and carry with them a most cruel characteristic, because they sacrificed an advantage worthy of being envied, and which many other provinces received with open arms. They have strove hard that the happy effects attending their subjects should be enjoyed by strangers. Instead of repining at their conduct, the fraternity, without regret, left this savage and scabby country—the frightful mountains, and dreadful precipices—to procure to themselves a more delightful and pleasant retreat, where they may enjoy the delights of Masonry, true peace, and the good things of this life, without discontent or persecution.³²

It is grievous to be obliged to make these gentle and condescending reflections; but they are our enemies, have put the sword into our hands, and the law of nature directs every man to defend himself, when he is unjustly attacked. The liberty we profess and avow makes us look upon the assaults of these miscreants with contempt; all the revenge we seek, for the injurious reflections they cast upon us, is to demean ourselves everywhere, so as to gain the esteem of all who choose to be guided by sound reason. There really is very little in the pompous ordonnance worthy of notice, but what vanishes in smoke, unless the swaggering title seems to tell you the contrary. Should it not seem to be a work of more than ordinary wisdom against the Masons, since the magistrates of

Berne were so good as to let the world know they had condemned what they never either saw or knew, that is to say, a true description of Masonry, and a picture of a real Mason?³³ They must then be indulged; it is to be hoped they will not be offended at having the portrait of a Mason drawn for them, to convince them, if possible, of the error into which they have unfortunately plunged themselves. But, having in the beginning of these reflections given a distant view of Masonry, we shall here trace out its effects upon the conduct of human life. It always affords inward peace, but a peace not in the least tending to a careless inactivity; it is productive of the best actions, preserving such an evenness and tranquility, under all discouraging events, as places them far above the little trifling incidents that affect the human race in their pursuits after happiness. They know that bitterness and remorse of conscience ever attend the doing wrong, and are the greatest reproach to the probity they have ever maintained, and, therefore, endeavour to enlarge the good conduct they so rigidly impose, to avoid reproach from their enemies, and to show that the practice of real goodness is the only thing that can make a good and true Mason. They are taught to hope moderately, to suffer patiently, to take pleasure in what they enjoy, to hope for little, and that little to be needful. Their duty is their good-will to mankind; and they live not so much for themselves as for others; their eschewing evil and doing good exalts their understandings, renders pleasure more pleasurable, and makes them more happy in happiness, and less miserable in trouble.³⁴ In a word, if truly noble institutions, backed with all the force and strength of reason and refined taste, if that which is solidly happy, and truly virtuous, deserves any praise, they have a just claim to it, in spite of the dirty efforts of those mean and wicked persons, the factors of falsehood, who are eternally exclaiming against the vices, the passions, and imperfections of men, and are the first to commit what they condemn, though under the covering of puritanical sanctity.

Masonry is the daughter of heaven; and happy are those who embrace her! By it, youth is passed over without agitation, the middle age without anxiety, and old age without remorse. Masonry teaches the way to content—a thing almost unknown to the greatest part of mankind. In short, its ultimate result is to enjoy in security the things that are; to reject all meddlers in state affairs or religion, or of a trifling nature; to embrace those of real moment, and worthy tendency, with fervency and zeal unfeigned, as sure of being unchangeable, as ending in happiness. They are rich without riches, intrinsically possessing all desirable good; and, in short, have the less to wish for, by the enjoyment of what they have. Liberty, peace, and tranquility are the only objects worth their efforts, trouble, and diligence. Undiscerning mortals think to procure these by heaping up riches; and riches are the only obstacles against what they, with so much diligence and industry, desire to attain. What is more common than to see men argue less reasonably, when they pretend to have most reason? Is it reasonable to be exclaiming at all times, and in all places, against the fickleness and instability of fortune, making idle and impertinent reflections on past events, and either give themselves up to continual murmuring for the present, or to the most frightful apprehensions for the lime to come. The reasonable man, it may be said the good Mason, is contented in his situation, finds his temper sweetened, and his manners refined, happy in the time present, and thinks of the time to come without any dread of it; he knows so well how to enjoy it, as not to be led away with empty and vague pursuits; instead of troubling the public with his thoughts and reflections, he only studies to accomplish the desirable end of public utility, by privately inculcating every necessary duty. He chooses a way of life suited to his fortune, makes choice of friends conformable to his own character; and by acting thus, he gives no mean proof of his wisdom and taste of true virtue, so much talked of, and so seldom found among those mean and gloomy souls, who think that the greatest piety consists in making scruples of all kinds, in having the holy leer and hypocritical cant of a strait-laced Christian, who, not having discernment enough to see anything as it should be, would represent Almighty God like themselves, for ever with the brand of destruction in his hand.³⁵

The Masons detest this infernal spirit, wishing nothing but peace and union to all mankind, which, together with the rectitude of their lives, enables them to hope for all the peace and rest that is to come. Strict among themselves, not judging the faults of others. regular and attentive to all necessary duties, modest in prosperity, calm in adversity, always as ready to be taught as to teach another, equally incapable of all baseness, ill grounded complaints, and, above all things, of offending a Brother, speaking well of him, both publicly and privately, doing all things according to the strictest justice. Such is the true Mason! such Masonry, it may be hoped not only in Switzerland, but everywhere upon the face of the earth, where that noble society is entertained.³⁶ O glorious architecture! which never fails amply to recompense all who attach themselves to thee. O delightful society! no greater liberty can be on earth than in thee, nor truer peace and content than under thy banners.³⁷

One of the noblest qualifications belonging to Masons, and the innocent cause of all the persecutions and reproaches they have suffered, is secrecy. Certain it is, that in conducting all worldly affairs, secrecy is not only essential, but absolutely necessary. The Italian proverb says—"If you would live well and enjoy peace, you must be deaf and dumb." The chief aim and principle of the famous philosopher Pythagoras was to bridle the tongue. We read that Demosthenes, who was an orator and philosopher of exemplary life and great authority, among his many good qualities was guilty of talking too much, which obliged the Athenians, one day assembled in council, to assign him a pension, not for him to teach philosophy, but to make him hold his tongue, in order that his chattering might not do more mischief, and, create more misunderstandings, than the citizens of Athens could ever rectify. Princes, states, and republics ought, then, to esteem it a blessing to have their subjects complete masters over that unruly member, the tongue. In the affairs of council, silence is of the utmost importance. It were to be wished that all ministers of state would practise this excellent virtue. That royal art not only faithfully teaches how to conceal what is properly called a secret, but also to be so discreet in all words and actions, that none shall think it to be so, or they cannot in order thereto walk worthily by the square and compass.³⁸

Most of the sovereign princes of Europe, and especially those of England and Germany, have admitted the fraternity under their protection, and do not refuse what in justice they deserve, encouragement and countenance to all who profess it in their kingdoms; 39 several of them have not disdained to become of the fraternity, and labour jointly with their subjects in erecting the edifice which was so happily begun. This shows itself from the prodigious number of lodges spread all over the world. Not to be confined to those of England and France, which are almost numberless, it will be sufficient here to mention the surprising progress that Masonry has made in Germany.⁴⁰ The Germans being naturally teachable, and strongly addicted to perfect themselves in all arts and sciences, it is no wonder then that the fraternity have met with so many zealous advocates amongst them. At Berlin, Masonry is advanced to the highest pitch of splendour and glory,⁴¹ supported by the generous protection, and all necessary aid, from his majesty the King of Prussia.⁴²

A French writer gives the following account of the use which Cromwell is alleged to have made of Masonry. After ascribing its invention to that regicide for the purpose of overturning the altar and the throne, he goes on to say :—"It was to complete the

resemblance that Cromwell created the different classes of the society, and attached to each certain secret ceremonies, which were explained to the candidate as he advanced from the lower to the higher degrees, in order to preserve the Order in its purity, and to concentrate within his own influence a crowd of devoted men. The oath which he exacted from every candidate was the wonderful means he made use of, which was constructed according to the degree of knowledge that was attached to each particular step."

The Masons assemble there four times every month, and work the lodge alternately in French and German. The grand entertainment which the Masons gave at Berlin in the year 1743, is a proof to all Europe of the great regard paid to that venerable body by the nobility, gentry, and all ranks and degrees of persons. The cities of Hamburg,⁴³ Leipsic,⁴⁴ Dresden, Breslau, Halle, and Vienna, have proved safe asylums for the illustrious Brotherhood, and in spite of what happened in the latter, the Order is still supported under the auspicious government of his imperial majesty.

His Serene Highness the Margrave of Brandenburg Bareith, in the year 1741, established a lodge in the place of his residence; and the inauguration was celebrated with amazing pomp and magnificence. At Frankfort on the Maine is the great lodge of the Union,⁴⁵ composed of the most noble personages; and at this time there is one of equal dignity established at Marburg, in Hesse-Cassel. The fraternity had a lodge constituted at Brussels in 1743, and called it the Equity; they caused a medal to be struck, which represented on one side a heap of rough stones, with this inscription, *Æqua Lege sortitur Insignis et lino*; on the other side appeared Silenus, covered with the skin of a wolf, full of eyes and ears, and out of a cornucopia, which he held in one hand, he poured out squares, and other instruments of Masonry. He lays the other hand upon his mouth, with these words, *Favete Unguis*; and a little lower, *Æquitas, Concordia, Virtus*, which are the three great pillars of the fraternity.⁴⁶

Let any one judge, after such ample proof, whether the conduct of the magistrates of Berne can be justified; and whether there is the least appearance of truth in their suggestions of dangerous consequences to the state; or whether they had any authority to force the Masons to abjure their engagements; on the contrary, it bespeaks the greatest absurdity to force them to renounce the society. Every man who judges impartially, or without being prejudiced against the Masons, will, without doubt, acknowledge the natural picture of a prince, who, on all occasions, has at heart the happiness of his subjects, and who has been so far from banishing the Masons his dominions, that he finds himself bound in conscience to gain their love, and protect them in all things that depend on him.⁴⁷

As much has been said of the injustice done the Freemasons, it cannot be greatly out of the way to mention the proceedings of the furious and horrible inquisition in Spain, Portugal, and Italy,⁴⁸ which in direct opposition to reason, justice, and humanity, endeavour to extort from Masons the secrets of their art by the most cruel torments, and finally by fire and faggot. O, what inhumanity! Dare they in a Christian country attack the innocent in such a manner as barbarians would look upon with horror! False devotees accustom themselves to infuse into the minds of the credulous multitude a baneful poison against everything that they imagine may affect their reveries, and particularly against the moral virtues, which they only know by theory; from them the fraternity may expect the most dreadful consequences.⁴⁹

Still full of that blind zeal which stirred up the frantic pagans to persecute the primitive Christians, they think that Masons must be the like victims to their vengeance. It is from hence that Rome, that tender mother, who has often used barbarities to her best children, came to extend her favours to the Masons, who neither love nor fear her threats. She falsely persuades herself, that in the lodges of the Masons, they not only act contrary to good manners, but commit the most enormous crimes:⁵⁰ form plots against holy church, and, in short, that the lodge is the head-quarters of Satan, and the theatre of atheism.⁵¹ The populace credit these well-grounded motives, and look no further, though it be trumpeted abroad by the most infernal calumniator. In the meantime the Mason quietly enjoys the religion in which he was born; is obliged to be faithful, just, and true to his country; and the engagements he enters into do not by any means dispense with the obligations that he owes to God and his sovereign; but this declaration will not appease our enemies, they require something more than being innocent of all the charges alleged against us. ⁵²

The secrets of the fraternity, then, being neither contrary to religion, nor the duty of subjects to their prince, nor, in truth, to any law divine or human; ⁵³ it must then necessarily follow, that the wicked suggestions of those incendiaries, who, under the similitude of a Mason, represent the most horrid monster that ever existed in human shape, are void of all truth. In seeking for the secrets of the fraternity, these men will for ever seek in vain; they who are curious to know them, and have all the necessary qualifications for it, with a general good character, and being well recommended, have only to become Masons to know all in a proper length of time; they may depend upon it they will not be refused. They who have endeavoured to compel the Masons by force to reveal the secrets of their art, at first sight, to the profane, would have them act contrary to the essential nature of a secret; because, when a secret is made known, it is no longer such.⁵⁴ The inquisition, every one knows, has too often made the innocent tremble, have found all their galleys, engines, and tortures to be without effect; they never will meet with a Mason base enough to betray his trust, and to buy his liberty, and even life at the expense of honour and remorse of conscience. No man, suppose him as wicked as you will, has ever revealed the secrets of Masonry, or ever will reveal them. They do not fear being confused on this point. Everything published with regard to the secrets of Masonry are mere chimeras and ridiculous fancies.⁵⁵ The public seek after words and signs. These ingenious gentlemen gratify that itching curiosity by patching up some quaint conceits, which may be true for what they know to the contrary, the better to impose on mistaken credulity; ⁵⁶ and, moreover, to answer a much more necessary end of putting the long-wanted penny into their pockets.⁵⁷ All the stratagems made use of to entrap the unwary Mason, if any such there be, will for ever be fruitless, because it is as impossible to accomplish it, as to push the moon out of its sphere.

But what is really wonderful, and what will render the glory of the fraternity immortal, is, that all these pretended revealers themselves, do them the justice to give a tolerable clear idea of their manners, their duty to princes, and their remoteness to everything that might create discord among mankind.⁵⁸ Though all this had been owned and published by the Masons, yet the revealers found the way of making it be believed. Though innocence is a bitter root, it never fails of producing sweet and delicious fruit. The wrongs which it endures tend to its glory in the end; the troubles which it undergoes end in joy; the load of injustice produces praise; and every means made use of for its destruction, renders the overcoming of all the more triumphant. Supported by patience and hope, and divine justice to plead its cause, all the malice, and all the efforts of wicked and designing men, but tend to raise it so much the higher in glory. As the application is easy, the candid and unprejudiced reader is left to his reflections thereon.

Footnotes:

1. The following papal decree was issued against this pamphlet by the Apostolical Chamber at Rome in 1739:

"The 18th day of Feb. 1739. The sacred congregation of the most eminent, and most reverend cardinals of the holy Roman See, and inquisitor-general in the Christian republic against heretical pravity, held in the convent of St. Mary Supra Minervam, thoroughly weighing that a certain book, written in French, small in its size, but most wicked in regard to its bad subject, entitled '**The History of, and an Apology for the Society of Freemasons, by J. G. D. M. F. M., printed at Dublin for Patrick Odoroko, 1739,**' has been published to the great scandal of all the faithful in Christ, in which book there is an apology for the society of Freemasons, already justly condemned by the Holy See; after a mature examination thereof, a censure, and that published by our most holy lord, Pope Clement XII., together with the suffrages of the most eminent and most reverend lords, the cardinals, by the command of his holiness, condemns and prohibits, by the present decree, the said book, as containing propositions and wicked principles.

"Wherefore, that so hurtful and wicked a work may be abolished, as much as possibly it can. or at least that it may not continue without a perpetual note of infamy, the same sacred congregation, by command as above, has ordered that the said work shall be burnt publicly by the minister of justice in the street of St. Mary Supra Minervam, on the 25th of the current month, at the same time the congregation shall be held in the convent of the same St. Mary.

"Moreover, this same sacred congregation, by the command of his holiness, positively forbids and prohibits all the faithful in Christ, that no one dare by any means, and under any pretence whatsoever, copy, print, or cause to be copied or printed, or retain or presume to read the said book in any language and version now published, or (which God forbid) may be published hereafter, and now condemned by this decree, under the pain of excommunication, to be incurred ipso facto by those that shall offend therein; but that they shall presently and effectually deliver it up to the ordinaries of such places, or to the inquisitors of heretical pravity, who shall burn it, or cause it to be burnt, without delay.

"Twenty-fifth of February, 1739.

"Paul Antinus Capellorins, notary-public of the Holy Roman and Universal Inquisition.

"The place -- of the seal.

"Upon the 25th of February, 1739, the above-cited decree was fixed and published at the gates of the church of the Prince of the Apostles, at the palace of the holy office, and at the other customary places within the city, by me, Peter Romolatus, officer of the Holy Inquisition."

2 Thus a writer of the last century concludes his book in the following words:—" Throughout this golden era of the fraternity, the royal art has been carefully and diligently propagated, the noblest evidences of true old architecture everywhere abounding, and perhaps never appeared to greater advantage since the Augustan age; as these nations, in their high taste for building and culture of the sciences, far exceed the rest of Europe; so that the absolute and complete restoration of everything ancient, noble, great, and elegant in architecture, has been by fate reserved to be completed in these happy islands; and that whilst any of those goodly structures continue to resist the ruins of time, the fame and glory of the most ancient fraternity in the world will be honoured and esteemed by all that love true knowledge; and joining the operative and moral architect, together with the constant practice of the most extensive humanity, benevolence, and charity, seem to promise a continuation till the final consummation of all things."

3 Men of sense and discrimination usually endeavour to induce others to embrace their opinions by persuasion—bigots by persecution. Christ established his gospel by mildness—Mahomet by the sword. The persecutions of the early popes were carried on by the agency of ignorant zealots. Pope Innocent III. perceived in the Dominican and Franciscan friars all the qualities necessary for carrying on his persecuting schemes. They appear to have been descended from the dregs of the people; they were severe and inflexible, and entirely devoted to the interests of the court at Rome. The pope having secured their services, sought for every opportunity to increase their authority; and at length the inquisition was established, where they were to sit and hear, and pronounce sentence against reputed heretics, as judges delegated by him, and representing his person.

4 These stories were propagated by means of a swarm of pamphlets, with which its enemies thought to destroy the existence of Freemasonry, as the locusts did the fruits of the land of Egypt. (See Masonic Institutes, p. 17.) These pamphlets were generally treated by the fraternity with perfect indifference, and even made by them the subjects of ridicule. Two of them were satirized in the secretary's song; and when they were thus brought prominently under the notice of the lodge, they proved a fund of amusement to the Brethren present.

5 The first of a series of regular meetings took place at the Hague, in 1734, under the direction of Bro. de la Chapelle; but in the third year of their establishment, proclamations were issued against them, which were followed by the order of the Emperor Charles VI., in 1738, prohibiting the continuance of masonic assemblies in his Netherland dominions, or any part of Flanders. Despite these edicts, the lodge at the Hague continued its work, and adopted, in the year 1749, the title of Mother Lodge; diffusing in all directions its kindness, and rendering assistance to all that required it. In 1759, the Baron Charles von Boetzelaer was elected Grand Master; and he entered so actively on its duties, that to his interference and management the prosperity of Masonry in Holland may be ascribed. It survived the persecution there, and is at present in a flourishing state. (Freemasons' Quarterly Review, 1844, p. 158.)

6 Let us see what the London Masons were about at the time when this sweeping ordinance was decreed. In turning to the history of Masonry, we find Thomas Thymus Lord Viscount Weymouth, the Grand Master; John Ward, Esq., Deputy Grand Master; Sir E. Mansell, Bart., and Martin Clare, A. M., F. R. S., the Grand Wardens. The Grand Master elect, on April 17, 1735, was attended at his house, in Grosvenor-square, by Grand Master Crauford and his officers, by the Dukes of Richmond and Athol, the Marquis of Beaumont, the Earls of Winchelsea, Wemys, Loudon, and Balcarras, the Lord Vere Bertie and Lord Cathcart, with many other eminent and worthy Brethren, clothed proper, and with a band of music proceeded through the city with great state and solemnity to Mercer's Hall, where good old customs were strictly observed. In the several communications, Deputy Grand Master Ward, being in the chair, made a most excellent speech, recommending temper, decency, and good decorum to the whole assembly; moved that a law might be made to enforce the same; and then proposed a regulation of ten rules for the good government of the

communications, which passed unanimously. It not suiting the Grand Master to attend, the Deputy Grand Master performed all to the lasting honour, safety, and well-being of the craft.

7 Notwithstanding the above ordinance, a lodge composed of several respectable gentlemen continued to meet at a private house in Amsterdam. The magistrates getting intelligence of it, ordered the whole lodge to be arrested; when the Master and Wardens declared, that although they were incapable of satisfying the magistrates respecting their particular secrets or ceremonies, yet if any of the magistrates chose to be initiated, they would then be satisfied that Masonry contained nothing but what was good and commendable. The magistrates accepted the offer and ordered the town clerk to be initiated, which was accordingly done; and he made such a favourable report of the proceedings in the lodge, that all the magistrates became Masons, and established a new lodge for their own particular use.

8 There was an authorized compact between the Right Honourable Lord Petre, Grand Master of England, and his Serene Highness the Prince of Hesse Darmstadt, Grand Master of Germany, in which the Grand Lodge in London confirmed the power and authority of his Serene Highness in Germany; and the latter agreed not to constitute any new lodges, or grant any masonic power or authority, except within the empire of Germany. And the two contracting Grand Lodges mutually agreed to use their best endeavours to destroy all schisms and innovations in Masonry, and more especially that sect of Masons who call themselves the Strict Observance, whose principles are pronounced in their compact to be inconsistent with true Masonry.

9 The first lodge at Amsterdam was opened by the grand officers from the Hague, and consisted of the first men in the country; but it was interdicted, as we have just seen, and the result was creditable to the Order. From that period all prohibitory proclamations were withdrawn, and the Order became protected by the laws, excepting in the provinces under the sway of the Emperor Charles VI.

10 The progress of Masonry in Holland is thus given in the foreign periodical called *Latomin*: "The only original, traceable, and regular lodge at the beginning of the seventeenth century, is the *MODS* lodge of Perfect Union, under the warrant of the Duke of Montague; from that nucleus it gradually increased, but principally in the south. In 1731 the Grand Duke of Tuscany was introduced into Freemasonry by the English ambassador, Lord Chesterfield: but the lodge, with one exception, consisted of Englishmen. It appears that *Bio. Vincent de la Chapelle* held a lodge under the title of 'the Reunion of the Grand Masters of the Provinces, and the resort of the generality;' from which time may be dated the commencement of the persecution by the clergy and populace, who supposed it to have a *Dolitical* tendency."

11 At this period the Continent of Europe was over-run with infidelity. The court, the church, and every other class of society swarmed with Free-thinkers—and the tendency of some of the interpolated degrees, viz., the *Elus*, the *Chevalier du Soliel*, &c., gave rise to an opinion that Masonry was a system of infidelity. Hence, probably, arose the persecutions to which Freemasonry was exposed. In France Masonry was abolished in 173/, under the pretence that the inviolable secrets of the lodges might cover some dreadful design hostile to religion, and dangerous to the kingdom. These suspicions, however, were speedily removed, and the Order was restored to its former prosperity and splendour.

12 That enlightened monarch, *Joseph II.*, allowed the Freemasons every indulgence and privilege, restricting the number of lodges to three in each town, but giving plain instructions to all departments in the state to assist and support the Freemasons. Affairs were altered, however, by his successors. The meetings were prohibited, and *Francis H.* requested all the German princes to do the same. The ambassadors of Hanover, Brunswick, and Prussia protested against it, saying that the emperor might do as he pleased in his own country, but beyond that he had no right to legislate. Austria complied with his requests; and every man officially employed was sworn that he was not, and never would become a member of the secret societies of Freemasons, *Rosicruciaji*, *Sjlluminati*, or whatever other name they might bear. (*Freemasons' Quarterly Review*, 1844, p. 162.)

13 The prayer of this excellent monarch on the present occasion is worthy of perusal, and may be found in the *Freemasons' Quarterly Review*, 18 43, p. 472. It was taken from an old German work, and will well repay a perusal. In it he says, addressing the Deity—"I will try to be like thee, as far as human efforts can approach infinite perfection. I will be as indulgent, as thou art, to all men whose tenets differ from mine, and all unnatural compulsion, in point of conscience, shall be banished from my kingdom."

14 The republication of this tract will be extremely useful at the present period, when the absurd denunciations against Freemasonry have been repeated from authority. I subjoin an episcopal denunciation, extracted from the "*Monita et Statuta*," promulgated by the English vicars apostolic.—"We enjoin that the Catholics be warned against entering into the society of them who are vulgarly called Freemasons." This document was signed on the 4th-May, 1838, by the bishops of *Siga*, of *Cambysopolis*, of *Trachis*, and of *Olena*. This was not enough for the latter, who, in April, 1842, promulgated an additional injunction, to be observed in the London district, declaring that "a confessor cannot lawfully or validly grant sacramental absolution to men belonging to the society of Freemasons, unless they absolutely, positively, and for ever, abandoned the aforesaid condemned society. This rule must be implicitly followed, where the penitent is avowedly associated with a body of Freemasons, or where, in confession, he declares himself to be a Freemason."

15 These bulls against Freemasonry," says *Bro. O'Ryan*, "are no more the law of the church of Rome, than the lunatic manifesto of *Carnana* of Malta is the production of the mind of either a scholar or a Christian. It should, however, be borne in mind, that *Leo XII.* used very strong measures to uproot a society, well known by the name of the *Carbonari*, whom many, most erroneously, confound with Freemasons, with whom they have nothing in common, save secrecy. The one is a society admitting its objects to be those of violence and blood, assuming as its war cry, 'Revenge for the land crushed by the wolf,' and binding its members on admission to hatred to tyrants. The other enjoins obedience to law, human and divine, and inculcates charity. The one is confined to a particular locality, the other extends to every region of the civilized world; the former aims at the infliction of vengeance on men for their evil actions, the latter seeks to unite the whole human family in a sublime and sacred bond of brotherhood, and endeavours not to encourage strife, but to promote benevolence. The *Carbonari* throughout Italy were visited by law with the punishment of death, at so late a period as 1821, while on the passing of an act to suppress secret societies in this country, the British parliament especially excepts Freemasons; affording thereby a proof that their character as citizens, and their loyalty as subjects, are unquestioned. Now may it not be very probable, that this often-quoted bull is directed against the *Carbonari*, not the Freemasons? Admitting it, however,

to be against the latter, it is but the opinion of one man, which cannot, contrary to the evidence of our senses, and the approval of our consciences, persuade us that that is criminal which we know full well to be righteous." (Intolerance, p. 53.)

16 Thus, it appears that, except in danger of death, a confessor has not the power to absolve a penitent who is a Freemason without special permission from the pope. A confessor can absolve a penitent guilty of usury, adultery, murder, or any other crime, however heinous, provided he be contrite: but if guilty of a breach of discipline by becoming a Freemason, from Rome only can absolution come; the inference deducible therefrom being, that a breach of human discipline is an offence more aggravating than an actual violation of the commands of the Decalogue; and to disobey your fellow-man, is more criminal than to trample on the laws of the Deity 1" (O'Byan ut supra, p. 52.)

17 The above refers to the practice of the Rosicrucians, who had been admitted into the Order, and had succeeded in engrafting many of their conceits upon it; taken from the elaborate cabalistical work of Studion, called "Naometruv, or Temple Measuring; or, the Temple opened by the Key of David. Auctore Simoue Sstudione inter Seorpiones. Anno 1604."

18 The Roman Catholics were not generally satisfied of the policy, or even the justice of these arbitrary edicts. Dr. Doyle said, in his evidence before the House of Commons—"I should be satisfied that a sentence was just and lawful, before I would make myself an instrument in executing it; for they are guilty of death, fays the Apostle, not only those who do evil, but those who consent to the doing of it; and if I become the pope's agent in pronouncing sentence of excommunication against a Christian not guilty of a crime, in my opinion, deserving it, I should be an accomplice in the pope's injustice."

17 In the archives of the Grand Lodge of Scotland, is deposited an old parchment-bound minute book, with the following explanatory memorandum respecting the lodge at Rome in 1735. "Pope Clement XII, having published a most severe edict against Freemasonry, the last lodge held at Rome was on the 20th August, 1711, when the late Earl of Wintown was Master. The officer of the lodge, who was a servant of Dr. James Irvin, was sent, as a terror to others, prisoner to the Inquisition, but was soon released." See the whole account in the Freemasons' Quarterly Review, 1842, p. 393, where the transactions of this lodge are recorded.

20 In Spain, however, these edicts excited a severe persecution of the fraternity. In 1742, the Inquisition of that country imprisoned Bro. Alexander James Mouton, a French Artist, and John Coustos, a native of Berne, in Switzerland, for being Freemasons; the father of the latter came into England in 1716, and was naturalized. The crimes brought against them by that horrid Inquisition were, that they had infringed the pope's orders, by their belonging to the sect of Freemasons; which sect was a horrid compound of sacrilege, unnatural, and other abominable crimes; of which the inviolable secrecy observed therein, and the exclusion of women, were but too manifest indications; a circumstance that gave the highest offence to the whole kingdom. See Chap. IV. of the present volume.

21 The first lodge in Switzerland was founded at Geneva, in 1737; the second in Ijausanne, by a warrant from the Duke of Montague, in 1731! which was subsequently made the Grand Lodge. Accession to Freemasonry was forbidden; but no particular regard was paid to the decree at present; but it operated as a clog upon the craft, and prevented, to a certain extent, the dissemination of its principles.

22 And this might, as it should appear, be done safely when the King of Prussia was the avowed protector of the Masons of Germany, and the reigning Duke of Brunswick their Grand Master; the Princes of Lunenburg, Hesse Cassel, &C., Prov. Grand Masters in Denmark, Hamburg, &C.; and H. H. H. Joseph, Duke of Courland, protector of the Masons there.

23 A writer in the Freemasons' Quarterly Review, (Sit Lux) under date 1845, very truly says: "In the present day we are looked upon with a considerable degree of shyness by the Romish church, and indeed are openly denounced by some of their clergy as an unchristian body; while in old times the fraternity was chiefly composed of Roman Catholics; and it is to them we are indebted for those specimens of ancient architecture now remaining, the principle of which style of building was confined to themselves, and in my opinion formed one of the great secrets preserved among Masons, and the knowledge of which Sir C. Wren acknowledged to have been lost even in his day. That peculiar style of ecclesiastical architecture, the knowledge of which was formerly confined to our ancient Brethren, contained a secret reference to the doctrine of the cross, and the mystery of the Trinity; and yet, strange to say, we, who as an Order are descended from those ancient Brethren, are now denounced as antichristian; and our system as unholy, though we contend that it is founded on the purest principles of piety and virtue." There is a great deal of truth in these observations; and they are fully exemplified in the "Apology for the Freemasons," published by Bro. Spencer in 1846.

24 MAOISTER was the original term universally applied to an architect, and which, in distinction to his small band of associated Masons, was continued to the latest period. Thus, Alexander d« Berneval was Maitre to des oeuvres ue Mac, onrie, at the cathedral at Rouen. *Depositor openim*, literally, he who lays a foundation or gives a plan. The generic word was Carmentarius, which, or Magister lapidum, was used by the earliest Italian writers upon architecture. In the epitaph of the Master Mason of the abbey of Caen, in Normandy, he is styled "*GuJielmus jacet Petrarum summus in arte;*" and in St. Michael's Church, at St. Albans—"T. Wolvey, *Lnlirrm summtis in arte,*" &c. Latomus or Lithotomus is, literally, Stonchwer (*Lapieida*), and differs in some degree from Caementurinus; the first-mentioned is the rough Mason or E. A. P., the other squared and polished the blocks of stone or ashlar, being the Fellow-crafts.

25 This, however, has been the uniform course adopted by bigots and tyrants. The mysteries of Freemasonry were the object of suspicion. It was this which induced Trajan to reject the advice of Pliny, when he recommended colleges or lodges of Masons to be formed for rebuilding the city of Xiccdemia, which had been burnt down. Pliny says, (Kpist. .liii.)—"Tu Dominedespicie, an instituendum putes, Colleginm Fabrorum, duntaxat hominum cl.; ego attendam ne quis nisi Faber reeipiatur, neve jure coucesso, in aliud utatur. Nec erit difficile custodire tam puueos." The emperor refuses for this extraordinary reason—"Sed memiuerimus provinciam istam et pracipue eas civitates, ab *ejusmodi factimiibus eise vcrjratas.*"

26 Nothing can show the absurd pretences which were resorted to for persecution more than the following anecdote, taken from the Freemasons' lexicon:—"Aix-la-Chapelle is remarkable for a persecution of the Freemasons in 1779. A Dominican monk, named Ludwig Creinemaun, a lecturer on theology, endeavoured to prove, by a course of sermons preached during Lent, that the Jews who crucified our Saviour were Freemasons; that Pilate and Herod were the Wardens of a Masons' Lodge; that Judas, before he

betrayed his Master, was initiated in the Synagogue ; and that when he returned the thirty pieces of silver, he did no more than pay the fees for initiation into the Order. The magistrates, to quiet the commotion raised among the people by these discourses, published a decree, which provided that " if any one shall offer a refuge in his house to the Freemasons, or allow them to assemble there, he shall be punished for the first offence with a fine of one hundred florins; for the second offence, two hundred florins; and for the third offence, with perpetual banishment from the city and its territories."

27 The earliest charge to a newly-initiated Brother which I have met with, contains the following extract on the above subject. It was used in 1730; and is valuable on account of its antiquity, and because it shows the ancient creed of a Mason respecting his conduct as a member of civil society :—" Brethren, you are now admitted, by the unanimous consent of our lodge, a fellow of our most ancient and honourable society; ancient, as having subsisted from times immemorial; and honourable, as aiding in every particular to render a man so, that will be but conformable to its glorious precepts. The greatest monarchs in all ages, as well as, Asia and Africa as of Europe, have been encouragers of the royal art; and many of them have presided as Grand Masters over the Masons in their respective territories, not thinking it any lessening to their imperial dignities to level themselves with their Brethren in Masonry, and to act as they did."

28 The very foundation principle of Masonry is the exclusion of religion and politics; because the lodges ought to admit men of all religious and political opinions. To exclude them would be a species of intolerance as bad as that which prompted the papal persecutions of the Order. It is equally inconsistent with the tenets of our profession, and at variance with the ancient landmarks of the Order, which all unite to conciliate true friendship amongst the members of the masonic family, and to embrace men of every country, sect, and opinion, who have been initiated into its mysteries.

29 Smith's "Use and Abuse of Freemasonry" was dedicated to the King of Prussia, where we find him saying—" As the author had the honour to learn the first rudiments of war in your majesty's service, during seven instructive campaigns, and is connected with some of the most ancient and noble families in the Prussian dominions, is thereby induced to offer this work as a tribute of his unfeigned duty and respect to the greatest of kings, to the most valiant of heroes, the greatest philosopher, poet, and politician the world ever beheld."

30 Masonry expands itself, says a celebrated writer of the last century, over the whole universe; and as " it shines refulgent by the splendour of its buildings, and the excellence of its work, let Masons also shine as lights of the world by their virtue, their benevolence, their charity. As the walls of a lodge circumscribe the social band, let friendship unite our hearts by every virtuous tie; so that our Order may be for ever established in truth and righteousness."

31 Plutarch relates that during the persecutions of the Pythagorean Order, when the members were banished, a few secretly assembled in a house at Metapontum, when the inhabitants, in their bigoted fury, set fire to the house, and destroyed them all except two, who, being young and active, escaped through the fire. One of them fled to the Lucanians, where he collected a strong party: they vanquished their persecutors, and re-established their society.

32 It does not appear that they were absolutely safe even in other parts of the world: for Major Françoise d'Alincourt, in 1777, a French gentleman, and Don Oyres de Ornellas Pracao, a Portuguese nobleman, were sent to prison by the governor of the island of Madeira for being Freemasons. They were sent to Lisbon as prisoners, and confined in a common goal for fourteen months; where they would absolutely have perished, had not the brethren at Lisbon generously supported them, and by their intercession with Don Martinio de Mello they were at last released.

33 Masonry now flourishes among the Protestants of this country, and it has a Grand Lodge called "The National Lodge of Switzerland," which has issued a book of ceremonies, drawn up in the true spirit of Masonry, although containing some errors. It is called "The Helvetic Ceremonies of Masons, said to come from Egypt." And it commences thus :—" Master Masons will know that in this ritual there are none of our mysteries; the book is intended to assist Masters of lodges in solemn days and great ceremonies of Freemasonry; as also to instruct them in some things of importance for the external dignity of the craft. On the 2nd of June, 1847, a representative of the Grand Lodge of Switzerland was formally introduced to the Grand Lodge of England

34 Shakespeare well described the influence of Masonry on the human heart, when he put into the mouth of Hamlet these noble ideas :—" What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable in action how like an angel! in apprehension how like a god."

35 Capt. Smith, who wrote in 1783. says :—" This general diffusion of masonic knowledge is one effect of that happy constitution of government, which, towards the close of the last century, was confirmed to us, and which constitutes the peculiar glory of the nation. In other countries the great body of the people possess little wealth, have little power, and, consequently meet with little respect; except among the extensive body of Freemasons, who are not only a most respectable community, but are universally esteemed in all foreign parts ; in Great Britain the people are opulent, have great influence, and claim, of course, a proper share of attention, except among the society, where very little regard is paid them, owing to their inferior rank in life and abilities. To their improvement in the masonic art, therefore, men of letters have lately directed their studies; as the great body of Masons, no less than the dignified, the learned, or the wealthy few, have an acknowledged title to be amused and instructed."

36 This hope has been gloriously fulfilled. In 1803 Masonry was revived in Switzerland. Berne took the lead by opening the Lodge of Hope, under the authority of France; which was subsequently deputed to consecrate lodges at Lausanne, Basle, Solothurn, and other places. This induced the formation of the Grand Orient of the National Roman Helve. tiquo, under Grand Master Glayre, who, many years ago, had restored Freemasonry in Poland. In 1811, the Orient of Zurich made its appearance in Basle, but returned very soon after to its original position. Lodges were also opened in 1818, under the English constitutions; and the Duke of Sussex appointed Bro. Von Tavel the Provincial Grand Master.

37 I have much pleasure in quoting some judicious remarks of a very worthy and intelligent brother, William Tucker, Esq., of Gorton Park, Provincial Grand Master for Dorset, in a speech at Weymouth, August, 1846. He said :—" As the sacrifices of the ancient Jews pointed to that great atonement whereby man became reconciled to God ; so the mysteries of Masonry direct the inquiring mind to that period when the sun of righteousness shall arise, and, with healing on His wings, dispel the mists which overshadow

the nations of the earth, and the Trinity in unity shall be universally acknowledged and adored. And as the principles of our ancient institution, in the earlier days, prepared the mind for the reception of this great truth; so will the mind now be improved by the moral influence of those principles, and rendered fit for the enjoyment of the full blaze of light, when it shall be revealed in all its majesty and glory."

38 A memorable instance of this discretion, even under the most painful circumstances, is recorded in the Freemasons' Quarterly Review, 1839. During the rebellion in Ireland, it will be recollected, the Habeas Corpus Act was suspended, and many scenes of violence occurred. One of the means employed to extract information from their prisoners was by Hogging. A Freemason of good character was once unfortunately brought before Major Sand. s, on the charge of being privy to some misdeeds committed by others; and as nothing could be extracted from him by common examination, he was ordered to be tied up to the halberts. It was in vain that he protested his innocence; and therefore he appealed to the Deity, in a manner known only to the true craftsman, exclaiming :—" is it possible that an innocent man should thus suffer 1" The major, who was a Mason, immediately understood him, and said—" Confound you, why did you not tell me *that* before?" He immediately countermanded the punishment, and a very few minutes' conversation in private satisfied him of his innocence, and procured his release.

39 Freemasonry had declined in England from the time of the commonwealth; for it received a great blow and discouragement during the civil wars. And whether these unholy dissensions disunited the ties by which the fraternity were cemented, and thus caused the lodges to disperse; or whether Cromwell, as has been confidently asserted, used it to promote his own designs, the result was the same. The general Grand Lodge at York never effectually resumed its functions as the head of the Order; and though the lodges held their meetings during the reigns of Charles II. and the Jameses, yet no quarterly communications were convened from the above period till a Grand Lodge was formed in the metropolis in 1717.

40 In Germany there is no uniform system of Masonry practised at present. The Order, under one form or another, flourishes abundantly; but the rituals vary in different states, and under different Grand Lodges; and a section is now under a cloud with the rest of the masonic world, by reason of its refusal to admit Jewish Masons as visitors in its lodges.

41 At present there are in Berlin three Grand Lodges; that of the Three Globes, which is the oldest, and is said to have been founded by Frederick the Great. The Royal York Grand Lodge, which was established by Brethren from France; and here the late Duke of York was initiated while on his travels; whence the name, for it was previously called St. John's Lodge l'Amitie aux trois Colombes. And the Native Grand Lodge, founded in 1773, by two Brethren who split off from the Grand Lodge of the Three Globes. They adopted the system of Zinnendorf, and worked also in the higher degrees.

42 The initiation of this prince is thus noticed by Campbell, in his work entitled, " Frederick the Great and his Times:"—"One day, at table, the conversation turned upon Freemasons, against whom Frederick launched out with great acrimony., The Count of Lippe Buckeburg, himself a member of the fraternity, defended it with such warmth and eloquence, that the prince afterwards privately intimated to the count his wish to join a society which numbered such staunch champions of truth amongst its members. The count accordingly requested some of the Brethren residing at Hamburg and Hanover to meet at Brunswick, for the purpose of the initiation. The celebrated Brother Bielefeld was of the number. When the preparations were fully made, the prince royal arrived, accompanied by Count Wartoesleben, a captain in the king s regiment at Potsdam. The prince introduced him to us as a candidate, whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form; and I could not sufficiently admire his fearlessness, his composure, and his address. When all was over, the prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him."

43 The Grand Lodge of Hamburg is one of the most ancient lodges in Germany, and was formed in 1733 by a warrant obtained in London. They have, however, changed the English ritual for that of Schroeder. Its independence was acknowledged in 1814, and it has, under its jurisdiction, twenty-five private lodges.

44 Freemasonry has existed in Leipsic for more than a century. In fact, it was introduced in 1738 by a French officer, who formed a lodge called the Three White Eagles. It has gradually progressed ever since; and, although royal support was never publicly conceded to the fraternity, they were never molested in the practice of their rites. There are several public charities attached to it.

45 The Grand Lodge at Frankfort numbers under its jurisdiction *tip*. lodges of Nuremberg, Erlangen, Darmstadt, Worms, Mayence, Offenbach, and Alzey. It was originally a provincial Grand Lodge under the English constitutions; but it became independent in 1782. It is very much indebted for its prosperity 'o the tact and indefatigable exertions of the celebrated Zinnendorf.

46 Several similar medals were struck about the same time at other places. At Hamburg, the 'St. John's lodge struck a medal in 1742, to commemorate the connexion between Freemasonry and the sciences. On one side is a Mason leaning against a pillar, with a plumb rule in his hand, and the inscription, *Labor Sileillum Libertati*; on the other side is a pyramid, ruins of houses, and masonic tools, and inscribed, *Connubia ScieUiarum Honesta*. Another medal was struck at Hamburg, in the same year, to explain the reason why the Brethren assembled in the evening, containing the following hieroglyphics :—the sun and moon appear to be casting their light upon the earth, while the All-seeing eye of God overlooks the labours of the Brethren. It is inscribed, *tacics Supremi Emlem*. Several other medals were produced on the continent at a later period.

47 In speaking of His Royal Highness the Duke of Sussex, the " Illustrated London News" says—" There is no dignity in which he more rejoices, or in which many thousands of persons are more proud to do him honour, than that of Or.md Master of the Freemasons of England." This, then, will form the natural picture of a prince. "The above words are his purest and best emblazonment of Christian renown; they are in themselves the symbols of a Brotherhood; the most beautiful in its foundation; the most widely extended in its influence; the most enduring in its stability; the most binding in its principles of love and charity; the most thoroughly affectionate in spirit, and pervaded with the warmest impulses of the human heart; of all the speculations of mankind for promoting the sympathies of our nature, or adding to the crime-curtailed pittance of man's happiness on earth. More and more do the beauties and virtues of Freemasonry impress themselves upon the world of Brethren whom it has gathered within its glorious

circle. In all emergencies of difficulty and danger—in war, in plague, in prison—they have softened the asperities of tyranny, and quailed the cruelty of revenge; they have set up BROTHERHOOD as the sign of succour, and made peace smile amidst havoc and bloodshed at the mouth of the cannon, and upon the edge of the sword. More life has been saved by Freemasonry, more assistance rendered to distress and misery, more violent passions conquered, and more malice humbled into shame, than by any other foundation short of the divine one of Christianity itself. To be at the head of so grand, so vast, wide-spread, and philanthropic an institution, in a mighty country like our own, is almost to hold the spring of the fountain from which its beauty and its goodness flow."

48 Laurie says that—"Notwithstanding these attempts to suppress and exterminate the society, Freemasonry appears to have made a head in several parts of Italy. In the year 1751 another bull was issued, renewing the former prohibitions against the meetings of masonic lodges, either at Rome, or in any of the ecclesiastical dominions, and praying the princes and states of the Roman communion to forbid them in their respective territories. At Naples, several Freemasons were seized and imprisoned; but as divers persons of distinction frequented the lodges there, and much murmuring appeared amongst them, his Sicilian majesty ordered the commissioners, who were appointed to execute the edict, to search thoroughly into the true state of the case. This they accordingly did, and reported that they could find nothing contrary to religion or virtue in the proceedings of the lodges of Freemasons; and that there was no reason for suspecting the members of holding maxims pernicious to the state; whereupon the king ordered all inquiries and prosecutions on the subject to cease."

49 A most diabolical act of treachery was practised at this period against the Freemasons by the inquisitor of Spain, whose infamous name was Peter Torrabia. This individual, having first made confession, and received absolution, became a Freemason, for the express purpose of betraying it, and of handing to the executioner, the unfortunate members, before he knew what their deserts might be. He was initiated in 1751, and immediately made himself acquainted with the entire ramifications of the craft, and names of the subscribers. Being unable to accuse them of any malpractices, he named for punishment the members of ninety-seven lodges, without any pretext whatever; and as he himself was the accuser, witness, and judge, the whole of them were subjected to torture on the rack. (See the account in Freemasons' Quarterly Review, 1844, p. 16.)

50 Even Robison submits the reverse of all this. He says—speaking of an elegant entertainment which he visited in the female *Loge de la Fidelité*—"Every ceremonial was composed in the highest degree of elegance; everything conducted with the most delicate respect for our fair sisters, and the song of brotherly love was chanted in the most refined strain of sentiment, I do not suppose that the Parisian Freemasonry of forty-five degrees could have given me more entertainment." (Proofs, p. 3.)

51 A Roman Catholic Freemason, who wrote to the editor of the "Nenagh Guardian" in 1844, puts the supposed infallibility of the pope in a strong point of view, and his words are worth quoting—"Take England for example, and open those pages of her history which record the events that occurred during the reign of John—as vile as miscreant as ever provoked a nation's malediction. During the reigns of Henry I., Stephen, and Henry Re charters containing various privileges had been granted, but the enjoyment of which John refused to cede. To enforce a confirmation of those charters, the barons of England and the Cardinal Archbishop Langton held a 'monster meeting' at Runnimeade, electing Fitzwalter as their general, and cold steel being always a powerful supported of warm argument, John, whose cowardice was commensurate with his tyranny, trembling for his own safety, signs the charter, and confirms it on his solemn oath, determined to perjure himself on the first favourable opportunity. He had been previously excommunicated by Pope Innocent; but having written a letter of repentance, couched in the most abjectly submissive and subservient terms, Innocent at once receives the penitent sinner with open arms. John sends to other countries, hires battalions of butchers, as well suited for his purpose as the mercenaries who visited our fathers in 'U8; the accident of a shipwreck alone saves England from a scene of carnage, in which 'her tears could not number the dead.' Providence favours Britain, not so the pope—who threatens the barons for having, without consulting him! presumed to wrest the charter of their country's liberties from a tyrant's grasp. He absolves John from his oath—declares the charter null and void—excommunicates the barons, and suspends Langton for refusing to publish the bull of excommunication. Though centuries have passed by since he descended to an honoured grave, the memory of Stephen Langton is still cherished in grateful remembrance, not only by Englishmen, but by the natives of every country in the universe where patriotism has an admirer, or liberty a votary; yet this was a man who, in 1210, was put under ban by an authority which in 1844 is declared infallible by Curuana of Malta, and John of Tuam. So much for the infallibility of popes; and in the face of such startling historic facts, who will dare affirm the bull of Leo XII. against Freemasonry—an authority before which Roman Catholics are bound in conscience to bow, his own judgment convincing each Mason that the censure is unmerited? As a Roman Catholic, I recognize the authority of a general council on all matters of faith, and I defy any man to take the eighteen general councils of the church of Rome, and from Nice to Trent to point out one passage condemnatory of our Order."

52 It is strange that in our own times, some of the Protestant clergy should have adopted these barbarous opinions. The "Freemasons' Quarterly Review" has recorded and perpetuated the fact, that "at the installation of a Provincial Grand Master at Falmouth, in the year 1764, the Rev. Mr. Blount expressed his opinion that the church had nothing to do with such matters, that is, with Freemasonry, and that her services ought not to be mixed up with them. 'Where ignorance is bliss, 'tis folly to be wise;' and so Mr. Blount dogmatically pronounces Freemasonry as undeserving the countenance of the church: and stated that the refusal of his pulpit on the occasion referred to, had the bishop's sanction." If the reader will take the trouble to look over my "Apology for the Freemasons," published in the above year, he will find all Mr. Blount's arguments fully refuted.

53 When Bro. John Xepomuck von Belling was examined before the privy council of the Elector of Bavaria, in 1785, on the charge of being a Freemason, he replied:—"I do not deny having been a member of the Order 'I' Freemasons; but I must observe, that I was a member of that society at a time when I justly could suppose that his electoral highness would tolerate a lodge in his country, like many other German princess I was assured on my reception that all the principles of the Order contain nothing that is inimical to religion, the state, or the sovereign; and I do solemnly protest never to have seen or heard, in the Order, anything that is injurious to either; of which his electoral highness may convince himself, if he will order a vigorous inquiry to be made into the accusations that have been exhibited against the Freemasons from private motives, and with a malicious design against the lodge. His electoral highness having last year declared by proclamation his sentiments relative to all secret societies, I have not hesitated to obey the commands of my sovereign, and to break off all connexion with the Freemasons, conformably to the duties incumbent upon a loyal subject."

54 Even De Quincey admits this fact, because, he says—"Their main object was a mystery; and that it might remain such, an oath of secrecy was demanded of every member on his admission. Nothing of this mystery could ever be discovered by a visit from the police; for when such an event happens, and naturally it has happened many times, the business is at an end—and the lodge, *ipso facto*, dissolved. Besides that, all the acts of the members are symbolic, and unintelligible to all but the initiated. Meantime, no government can complain of this exclusion from the mysteries; as every governor has it at his own option to make himself fully acquainted with them, by procuring his own adoption into the society. This it is which, in most countries, has gradually reconciled the supreme authorities to the masonic societies, hard as the persecution was which they experienced at first. Princes and prelates made themselves Brothers of the Order as the condition of admission to the mysteries. And, think what the y would of these mysteries in other respects, they found nothing in them which could justify any hostility on the part of the state." (Loud. Mag. 1824, p. 9.)

55 Major Allyn gives a curious reason for publishing, what he calls, the Secrets of Masonry.—" We come to lay before the world the claims of an institution which has been sanctioned by ages, venerated for wisdom, and exalted for light; but an institution whose benefits have always been over-rated, and whose continuance is not in the slightest degree necessary. We meet it with its high requirements, its time-honoured customs, its swelling titles, and shall show it in its nakedness and simplicity Strip it of its borrowed trappings, and it is a mere nothing—a toy not now worthy the notice of a child to sport with. If we would climb the high ascent of human science, and trace the mighty progress of human genius, in every gigantic effort of mind, in logic, geometry, mathematics, chemistry, and every other branch of knowledge, we ridicule the idea that Masonry contains the arts and sciences—the strictest Mason in the whole fraternity is not bold enough to uphold or maintain the opinion for one moment in sober reality." (Ritual. Introd. viii.) Poor simpleton! he proceeds to describe his reward, styling himself, by the way, " a man of high rank and standing!" He got lots of peace, and lots of petting, as he richly deserved. He confesses that " he was insulted, mobbed, sued, imprisoned, abused, and libelled; the house in which he lectured was more than once torn down; and often the windows and doors were broken and battered with stones and other missiles; while he sought, in vain, the protection of that law *which he had not violated.*' But in all this," he adds, " I moved forward, undaunted, in the path of duty. With a modest deportment, an unstained honour, a veracity unquestioned, a resolution unshaken, a reputation unblemished, I will still continue to press against the common enemy!" How very virtuous! He was merely violating a series of obligations, *by his own confession*, solemnly entered into; and deliberately breaking the laws both of God and man.

56 These books are seldom read. Such works were published a few years ago in America by Morgan and others; and of them a contemporary thus speaks :—" Morgan's book was at first sought after with considerable avidity. Few, however, have had patience to read it through; and of those few, but a small part are willing to acknowledge it. It has sunk almost into oblivion, and scarcely affords a subject for conversation." (Brown's Narrative, p. 72, A. D. 1829.)

57 I have already offered an opinion on the above subject in the Introductory Essay, prefixed to the first volume of the Golden Remain--, to which I have subjoined a detailed list of these catch-penny publications, which I am gratified to find has been received by the fraternity with considerable interest and satisfaction. Barruel labours hard to establish the credibility of this trash. He says, in the course of his argument,— "I might have quoted the testimony of another adept, who writes as follows to the authors of the Endemonia :—" I also can declare that I have been present at the grand mysteries, particularly that in 1785, I was entrusted with the degree of Mage, or Philosopher; and that the short description given in the Endliches Schicksal, or the last object of Freemasonry, is perfectly exact and well-grounded.' The author of the Endliches schicksal has only, like myself, copied the text from Biederman. I have no knowledge of the new adept. I see he has signed his letter, desiring the authors of the Endemonia not to make use of his name without an absolute necessity. Besides, I am a Roman Catholic ; and *I might find disagreeable consequences from not having asked to be absolved from my oath, before I published what I promised to keep secret.*" (Hist. Jac. vol. iii. p. 259.) Admirable logic! worthy an opponent of our ancient and honourable society.

58 To do Barruel justice, he was candid enough to admit that, " in treating of Freemasonry, a regard to truth rigorously compels us to begin with an exception that exculpates the greater part of those Brethren who have been initiated, and who would have conceived a just horror for this association, had they been able to foresee that it could ever make them contract obligations which militated against the duties of the religious man and of the true citizen. England, in particular, is full of those upright men who, excellent citizens and of all stations, are proud of being Masons, and who may be distinguished from others by ties, which only appear to unite them more closely in the bonds of charity and fraternal affection. And it is not the fear of offending a nation, in which I have found an asylum, that has suggested this exception." (Hist. Jack vol. ii. p. 263.)