AHIMAN REZON:
OR, A
HELP to a BROTHER;

SHewing
The Excellency of Secrecy, and
the first Cause of the Institution of Free-
Masonry; the Principles of the Craft,
and the Benefits arising from a strict Observance
thereof; the Sort of Men that ought to be initiated
into the Mystery, and the Kind of Masons
that are fit to govern Lodges, with their proper
Behaviour in and out of the Lodge.

The ancient Manner of Constituting new
Lodges with All the Charges, &c.

Likewise
The Prayers used in Jewish and Christian Lodges,
Also,
The Old and New Regulations,
the Manner of Chusing and Installing Grand-
Master and Officers, &c.

To which is added,
A large Collection of Masons Songs,
entertaining Prologues and Epilogues,

And
Solomon's Temple:
An Oratorio.

By Brother Laurence Dermott, Sec.

Dublin:
Printed by Dillon Chamberlaine, in Smock Alley,
For the Editor.
MDCCLX.
To the Right Honourable

WILLIAM,
EARL of Blessington.

My Lord,

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

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

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

Nor are the rest of Mankind less acquaint-ed with Your Lordship's Affability, Generosity, Benevolence, and Charity.

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

I am, my Lord,

With all due Respect,

Your Lordship's

Most oblig'd

Most humble, and

Most obedient Servant

And faithful ——,

Lau. Dermott.

THE EDITOR TO THE READER.

It has been the general Custom of all my worthy Brethren, who have honoured the Craft with their Books of Constitutions, or Pocket-Companions for Free-Masons, to give us a long and pleasing History of Masonry from the Creation to the Time of their writing and publishing such Accounts, e.g., from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator to Augustus Cæsar, from Augustus Cæsar to the Havock of the Goths, and so on until the Revival of the Augustan Style, &c. &c. &c. Wherein they give us an Account of the drawing, scheming, planning, designing, erecting, and building of Temples, Towers, Cities, Castles, Palaces, Theatres, Pyramids, Monuments, Bridges, Walls, Pillars, Courts, Halls, Fortifications, and Labyrinths, with the famous Light- house of Pharos and Colossus at Rhodes, and many other wonderful Works performed by the Architects, to the great Satisfaction of the Readers and Edification of Free-Masons.

Hav'ing called to Mind the old Proverb, Better out of the World than out of Fashion, I was fully determined to publish a History of Masonry, whereby I did expect to give the World an uncomman Satis-

* Quere, Whether such Histories are of any Use in the secret Mysteries of the Craft.
faction; and in order to enable myself to execute this great Design, I purchased all or most of the Histories, Constitutions, Pocket-Companions, and other Pieces (on that Subject) now extant in the English Tongue.

My next Step was to furnish myself with a sufficient Quantity of Pens, Ink, and Paper: This being done, I immediately fancied myself an Historian, and intended to trace Masonry not only to Adam, in his sylvan Lodge in Paradise, but to give some Account of the Craft even before the Creation: And (as a Foundation) I placed the following Works round about me, so as to be convenient to have Recourse to them as Occasion should require, viz. Doctor Anderson and Mr. Spratt directly before me, Doctor D'Aubigny and Mr. Smith on my Right-hand, Doctor Desagulier and Mr. Penwell on my Left-hand, and Mr. Scott and Mr. Lyon behind me: A Copy of (that often called) the Original Constitutions (said to be in the Possession of Mr. John Clark, in Paris); and another Copy of the same Magnitude handed about in England, together with the Pamphlet printed at Frankfort in Germany, I tied up in the Public Advertiser of Friday, October 19, 1753, and threw them under the Table.

Having tried my Pen, and wrote a Line not unlike the Beginning of a Chapter in the Alcoran*, I began to flourish away in a most admirable Manner, and in a few Days wrote the first Volume of the History of Masonry, wherein was a full Account of the Transactions of the first Grand Lodge, particularly the excluding of the unruly Members, as related by Mr. Milton.†

By this Time I imagined myself superior to Jofephus, Stackhouse, or any other Historian whom the Reader shall please to think on. And as I intended to give the World a History of Masonry for several Years before the Creation, I made no manner of Doubt but my Work should live (at least) two Thousand Years after the general Conflagration.

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

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

† See Paradise Lost.
I have heard of many others of later Date (not so far distant as Peguin *) that have been preferred to Places or Offices of great Trust, and dignified with Titles of Honour, without having the least Claim to Courage, Wit, Learning, or Honesty; therefore if such Occurrences be duly considered, I humbly conceive it will not be deemed as a capital Offence, that I should entertain my own perpetual Notion, while I do not endeavour to disinherit any Man of his Properties.

I doubt I have tried the Reader's Patience; and if so, I humbly beg his Pardon for this long Digression. But to return: While my Mind was wholly taken up with my fancied Superiority as an Historian, &c. I insensibly fell into a Slumber, when me-thought four Men entered my Room; their Habits appeared to be of very ancient Fashions, and their Language also I imagined to be either Hebrew, Arabic, or Chaldean, in which they addressed me, and I immediately answered them after the Pantomime Fashion: After some formal Ceremonies, I desired to know their Names and from whence they came; to which one of them answered me (in English), We are four Brothers, and came from the holy City of Jerusalem; our Names are Shallum, Abiman, Abub, and Talmon. Hearing they were Sojourners from Jerusalem, I asked them whether they could give any Account of Solomon's Temple; to which Shallum (the chief of them) made Answer and said, The wise King Solomon, Grand-Master of Israel, appointed us head Porters at the Temple, in the thirty-second Year of his Age, the twelfth of his Reign, and about the Year of the World 2942, and therefore...

* Peguin is supposed to be 7272 Miles E. of London. 

[1 Chron. ix 17]
therefore we can give a full and particular Description of that wonderful Fabrick, and likewise of the ingenious Artists who performed it.

I was glad to meet with such Brethren, from whom I did expect a great deal of Knowledge, which the many Ages they had lived in must have taught them, if their Memories did not fail: Upon this Consideration I told them, that I was writing a History of Masonry, and begged their Assistance, &c.

A History of Masonry! (says Abiman) from the Day of the Dedication of the Holy Temple to this present Time, I have not seen a History of Masonry, though some have pretended (not only) to describe the Length, Breadth, Height, Weight, Colour, Shape, Form, and Substance of every Thing within and about the Temple; but also to tell the spiritual Meaning of them, as if they knew the Mind of him who gave Orders for that Building, or seen it finished: But I can assure you, that such Surveyors have never seen the Temple, nay, never have been within a thousand Miles of Jerusalem. Indeed (continued he) there was one Flavius (I think he was a Soldier) took a great deal of Notice of the Temple, and other Matters about it; as did another Man, called Jerron. There were two others whose Names I have forgot, but remember one of them was an excellent Dreamer, and the other was very handy in collecting all Manner of good Writings after the Captivity.

Those were the only Men that have wrote most and best upon that Subject, and yet all their Works together

* See Solomon's Temple Spiritualized by Bunyan.
† Jerusalem is supposed to be 2352 Miles S. E. by R. of London.
‡ Ezekiel
¶ Ezra.

...together would not be sufficient for a Preface to the History of Masonry; but for your further Instruction, you shall hear an eminent Brother who can inform you in every Particular that is necessary to your present Undertaking. The Words were scarce ended, when there appeared a grave old Gentleman, with a long Beard; he was drest in an embroidered Vest, and wore a Breast-plate of Gold, set with twelve precious Stones, which formed an oblong Square: I was informed that the Names of the Stones were Sardine, Emerald, Ligure, Beryl, Topaz, Sapphire, A-gate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper. Upon these Stones were engraved the Names of the twelve Tribes, viz. Reuben, Judah, Gad, Zebulon, Simeon, Dan, Asher, Joseph, Levi, Naphtali, Issachar, and Benjamin.

Upon his Entrance, the four Sojourners did him the Homage due to a Superior; and as to me, the Lustre of his Breast-plate dazzled my Sight, in such a Manner that I could scarce look at him. But Abiman giving him to understand that the People of this Country were weak-sighted, he immediately covered his Breast-plate; which not only gave me an Opportunity of perceiving him more distinctly, but also of paying him my Respects in the best Manner I was capable of; and making a very low Bow, I presented him with the first Volume of the History of Masonry, hoping he would do me the Honour of perusing it, and begged his Advice for my further Proceedings. He kindly received it, and read it over, whilst I impatiently waited to hear his Opinion; which at last (to my Mortification) amounted to no more than an old Hebrew Proverb (which Abiman translated thus: Thou hast directed deep into the Water, and hast brought up a Fish); Nevertheless he took me by the Hand, and said *; My Son, if thou wilt thou shalt be taught, and
and if thou wilt apply thy Mind thou shalt be witty; 
if thou lovest to hear thou shalt receive (Doctrine); 
and if thou delightest in hearing thou shalt be wise: 
And although your History of Masonry is not worth 
Notice, yet you may write many other Things of 
great Service to the Fraternity.

CERTAIN it is (continued he) that Free-Masonry 
has been from the Creation (though not under that 
Name); that it was a divine Gift from God; that 
Cain and the Builders of his City were Strangers to 
the secret Mystery of Masonry; that there were but 
four Masons in the World when the Deluge happen-
ed; that one of the four, even the second Son of 
Noah, was not Master of the Art; that Nimrod, 
nor any of his Bricklayers, knew any Thing of the 
Matter; and that there were but very few Masters 
of the Art (even) at Solomon's Temple: Whereby it 
plainly appears, that the whole Mystery was commu-
nicated to very few at that Time; that at Solomon's 
Temple (and not before) it received the Name of 
Free-Masonry, because the Masons at Jerusalem 
and Tyre were the greatest Cabalists; then in the World; 
that the Mystery has been, for the most Part, prac-
ticed amongst Builders since Solomon's Time; that 
there were some Hundreds mentioned (in Histories of 
Masonry) under the Titles of Grand-Masters, &c. 
for no other Reason than that of giving Orders for 
the building of a House, Tower, Castle, or some 
other Edifice (or perhaps for suffering the Masons to 
erect such in their Territories, &c.) while the Mem-
ories of as many Thousands of the faithful Crafts 
are buried in Oblivion: From whence he gave me 
to understand, that such Histories were of no Ufe to 
the Society at present; and further added, that the 
Manner

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

Manner of constituting Lodges, the old and new Re-
gulations, &c. were the only and most useful Things; 
(concerning Free-Masonry) that could be wrote: To 
which I begged to be informed, whether Songs were 
to be introduced: His Answer was: If thou be made 
the Master, lift not thyself up; but be among them as 
one of the rest: Take diligent Care for them, and so fit 
down.

And when thou hast done all thy Duty, sit down, that 
you may be merry with them; and receive a Crown 
for thy good Behaviour.

Speak thou that art the elder, for it becometh thee; 
but with sound Judgment: And binder not Music.

|| And at all Times let thy Garments be White.

While he was speaking these last Words, I was 
awaked by a young Puppy that got into the Room 
while I slept, and, seizing my Papers, eat a great 
Part of them, and was then between my Legs 
shaking and tearing the last Sheet of what I had 
wrote.

I HAVE not Words to express the Sorrow, Grief, 
Trouble, and Vexation I was in, upon seeing the 
Catastrophe of a Work which I expected would out-
last the Teeth of Time.

LIKE one distraught (as in Truth I was) I ran to 
the Owner of the Dog, and demanded immediate 
Satisfaction: He told me he would hang the Cur; 
but at the same Time he imagined I should be under 
more Obligation to him for so doing, than he was to 
me for what had happened.

* Eccles. xxxii. 1, 2, 3.  || Eccles. ix. 8
In short, I looked upon it as a bad Omen; and my late Dream had made so great an Impression on my Mind, that Superstition got the better of me, and caused me to deviate from the general Custom of my worthy Predecessors: otherwise I would have published a History of Masonry: And as this is rather an accidental than a designed Fault, I hope the Reader will look over it with a favourable Eye.

In the following Sheets I have inserted nothing but what are undeniable Truths, which will be found (if observed) to be of great Use to the Fraternity, and likewise to Numbers that are not of the Society; to the latter, because it will (in some Measure) shew them their Folly in ridiculing a Society founded upon Religion, Morality, Brotherly-Love, and good Fellowship; and to those of a more gentle and better polished Nature, give them an Opportunity of examining themselves, and judging how much they are endued with the necessary Qualifications of a Free-Mason, before they apply to be made Members of the Society.

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

With all due Respect,

The Reader’s most oblig’d,

Humble Servant,

Lau. Dermott.
AHIMAN RESON.

BEFORE we enter into the Cause or Motive of the first Institution of Free-Masonry, it is necessary in some measure to shew the Excellency of Secrecy, and with what Care it is to be kept.

One of the principal Parts that makes a Man be deemed wise, is his intelligent Strength and Ability to cover and conceal such honest Secrets as are committed to him, as well as his own serious Affairs. And whoever will peruse sacred and profane History, shall find a great Number of virtuous Attempts (in Peace and War) that never reached their design'd Ends, but were shaken into Shivers and defeated, only through Defect of secret Concealment; and yet, besides such unhappy Prevention, infinite Evils have thereby ensued. But before all other Examples, let us consider which excels all the rest, deriv'd ever from God himself. Who so especially preserves his own Secrets to himself, never letting any Man know what should happen on the Morrow; nor could the wise Men in Ages past, divine what should befall us in this Age: Whereby we may readily discern, that God himself is well pleased with Secrecy. And although (for Man's good) the Lord has been pleased to reveal some Things, yet...
it is impossible at any Time to change or alter his Determination, in regard whereof the reverend wise Men of ancient Times, evermore affected to perform their Intentions secretly.

We read that Cato the Centor often said to his Friends, that of three Things he had good Reason to repent, if ever he neglected the true Performance of all or any one of them: The first, if he divulged any Secret; the second, if he adventured on the Water when he might stay on dry Land; and thirdly, if he should let any Day negligently escape him without doing some good Action. The latter two are well worthy of Observation; but the first concerns our present Undertaking. Alexander having received divers Letters of great Importance from his Mother, after he had read them, in the Presence of none but his dear Friend Ephestion and himself, he drew forth his Signet that sealed his most private Letters, and without speaking set it upon Ephestion's Lips; intimating thereby, that he in whose Bosom a Man buries his Secrets, should have his Lips locked up from revealing them.

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

The Senators of Rome, at their usual sitting in the Senate-House, had constituted a Custom among themselves, that each Brother Senator who had a Son, should be admitted with his Father to abide in the Senate-House during their sitting, or depart if Occasion required; nor was this Favour general, but extended only to Noblemen's Sons, who were tutored in such a Manner as enabled them to become wise Governors, capable of keeping their own Secrets. About this Time it happened that the Senators sat in Consultation of a very important Cause, so that they stayed much longer than usual, and the

Conclusion referred to the following Day, with express Charge of Secrecy in the mean Time. Among the other Noblemen's Sons who had been at this weighty Business, was that faithful Youth the Son of the grave Papirius, whose Family was one of the most noble and illustrious in all Rome.

The young Lad being come home, his Mother (as most of the Fair-Sex, are highly affected with Novelty) intreated him to tell her what strange Cafe had been that Day debated in the Senate, that had Power to detain them so long beyond their usual Hour: The virtuous and noble Youth courteously told her that it was a Business not in his Power to reveal, he being in a solemn Manner commanded to Silence: Upon hearing this Answer, her Desires became more earnest in stricter Enquiries into the Cafe, and nothing but Intelligence thereof could any way content her: So that first by fair Speeches and Entreaties, with liberal Promises, she endeavoured to break open this poor little Casket of Secrecy: But finding those Efforts in vain, to Stripes and violent Threats was her next Flight; because Force may compel, where Lenity cannot.

The admired noble Spirit finding a Mother's Threats to be very harsh, but her Stripes more bitter than any Thing beside; comparing his Love to her as his Mother, with the Duty he owed to his Father; the one mighty, but the other impulsive; he lays her and her fond Conceit in one Scale; his Father, his own Honour, and the solemn Injunctions to Secrecy, in the other Scale; and finding her intrinsic Weight as being his Mother, but lighter than Wind being thus gone out of herself. Whetting his tender Wit upon the sandy Stone of her edging Importunity, to appease her, and preserve his own Honour by remaining faithful, he thus resolved her.

Madam, and dear Mother, you may well blame the Senate for their long sitting, at least for calling
in Question a Case so impertinent; for except the Wives of the Senators be admitted to consult thereon, there can be no Hope of a Conclusion: I speak this but out of my young Apprehension, for I know their Gravity may easily confound me; and yet, whether Nature or Duty so instruct me, I cannot tell: But to them it seems necessary, for the Increase of People, and for the public Good, that every Senator should be allowed two Wives; or otherwise, their Wives two Husbands: I shall hardly under one Roof call two Men by the Name of Father; I had rather call two Women by the Name of Mother. This is the Question, Mother; and To-morrow it must have Determinations.

The Mother hearing this, and his seeming unwilling to reveal it, took it for infallible Truth: Her Blood was quickly fired, and Rage enflamed. I need not put the Reader in mind that such sudden Heats seldom admit of Consideration; but on the contrary, hurry the Senses and Faculties further to Raffnies, and other Follies; by which they are rendered incapable of doing themselves such good Actions, or Service, as their Care often require: So without requiring any other Counsel, she immediately sent to the other Ladies and Matrons of Rome, to acquaint them with this weighty Affair, wherein the Peace and Welfare of their whole Lives was so nearly concerned. This melancholy News blew up such a brain-fick Passion, that the Ladies immediately assembled; and though (some falsely say) that a Parliament of Women are very seldom governed by one Speaker, yet this Affair being so urgent, the Haste as pertinent, and the Care (on their Behalf) mealy indulgent, the revealing Woman must procure for herself and the rest. And the next Morning such a Din was at the Senate Door, for Admission to sit with their Husbands in this wondrous Consultation, as if all Rome had been in an Uproar. Their Minds must

must not be known before they have Audience; which (though against all Order) being granted, such an Oration was made by the Woman Speaker, with Request that Women might have two Husbands rather than Men two Wives, who could scarcely content one, &c. Upon the Riddle's Solution, the noble Youth was highly commended for his Fidelity, and the Ladies greatly confounded, and departed very likely with blushing Cheeks. Nevertheless, to avoid the like Inconveniency for the future, it was determined that thence forward they should bring their Sons no more into the Senate; only young Papirius, who was freely accepted, and his Secrecy and discreet Policy not only applauded, but himself with Titles of Honour dignified and rewarded.

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

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

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

The Romans had a Goddess of Silence named Angerona, which was pictured like Harpocrates, holding her Finger on her Mouth, in token of Secrecy.

The Servants of Faunus are much commended, because no Torment could make them confess the Secret which their Master intrusted them with.

Likewise the Servant of Cato the Orator was cruelly tormented, but nothing could make him reveal the Secrets of his Master.
Quintus Curtius tells us, that the Persians held it as an inviolable Law to punish most grievously (and much more than any other Treasons) him that discovered any Secret: for Confirmation thereof, he says, that King Darius, being vanquished by Alexander, had made his Escape so far as to hide himself where he thought he might rest secure; no Tortures whatsoever, or liberal Promises of Recompence, could prevail with the Faithful Brethren that knew it, or compel them to disclose it to any Person: And furthermore says, that no Man ought to commit any Matter of Consequence to him that cannot truly keep a Secret.

Horace, among his continual Laws, would have every Man keep secret whatsoever was done or said: For this Reason the Athenians were wont (when they met at any Feast) that the most ancient among them should shew every Brother the Door whereby they entered, saying, Take heed that not so much as an Word pass out from hence, of whatsoever shall here be acted or spoken.

The first Thing that Pythagoras taught his Scholars was to be silent, therefore (for a certain Time) he kept them without speaking, to the End that they might the better learn to preserve the valuable Secrets he had to communicate to them, and never to speak but when Time required, expressing thereby that Secrecy was the rarest Virtue; Would to God, that the Masters of our present Lodges would put the same in Practice.

Thus was demanded what Thing appeared most difficult to him; he answered, to be secret and silent.

To this Purpose St. Ambrose, in his Offices, placeth among the principal Foundations of Virtue, the patient Gift of Silence.

The wise King Solomon says in his Proverbs, that a King ought not to drink Wine, because Drunkenness

ness is an Enemy to Secrecy; and in his Opinion, he is not worthy to reign that cannot keep his own Secrets; he furthermore says, that he which discovers Secrets is a Traitor, and he that conceals them is a faithful Brother: He likewise says, that he that refrains his Tongue is wise: And again, he that keeps his Tongue, keeps his Soul. I could mention many other Circumstances of the Excellency of Secrecy; and I dare venture to say that the greatest Honour, Justice, Truth, and Fidelity, has always found amongst those who could keep their own and others Secrets; and this is most nobly set forth by Horace, who says:

The Man resolv'd and steady to his Trust,  
Inflexible to ill, and obstinately just;  
May the rude Rabble's Insolence despise,  
Their senseless Clamours and tumultuous Cries;  
The Tyrant's Fierceness he beguiles,  
And the stern Brow and the harsh Voice defies,  
And with superior Greatness Smiles.

Not the rough Whirlwind, that deformes  
Adria's black Gulph, and vexes it with Storms;  
The stubborn Virtue of his Soul can move;  
Nor the red Arm of angry Jove,  
That flings the Thunder from the sky,  
And gives it Rage to roar and Strength to fly;  
Should the whole Frame of Nature round him break,  
In Rain and Confusion hurl'd;  
He unconcern'd would hear the mighty Crack,  
And stand secure amidst a falling World.

Therefore I am of Opinion, that if Secrecy and Silence be duly considered, they will be found most necessary to qualify a Man for any Business of Importance: If this be granted, I am confident that no Man will dare to dispute that Free-Masons are superior to all other Men, in concealing their Secrets,
from Times immemorial; which the Power of Gold, that often has betrayed Kings and Princes, and sometimes overthrown whole Empires, nor the most cruel Punishments could never extort the Secret (even) from the weakest Member of the whole Fraternity.

Therefore I humbly presume it will of Consequence be granted, that the Welfare and Good of Mankind was the Cause or Motive of so grand an Institution as Free-Masonry (no Art yet ever being so extensively useful) which not only tends to protect its Members from external Injuries, but to polish the rusty Dispositions of iniquitous Minds, and also to detain them within the pious Bounds of true Religion, Morality, and Virtue; for such are the Precepts of this Royal Art, that if those who have the Honour of being Members thereof would but live according to the true Principles of the Ancient Craft, every Man that's endowed with the least Spark of Honour or Honesty, must of course approve their Actions, and consequently endeavor to follow their Steps. And although very few or none of the Brethren arrive to the Sublimity and beautiful Contrivance of Hiram Abif; yet the very Enemies of Free-Masonry must own, that it is the most renowned Society that ever was, is now, or (perhaps) ever will be upon Earth; the following true Description of the Royal Art, will clearly shew its great Use to Mankind.

The Excellency of Masonry described:

A frightful Desert still the World had been, And Views of Horror had disgrac'd the Scene; Inclement Seasons had destroy'd Mankind, With Dog-Star's Heat, and Winter's freezing Wind; The lawless Savage would despotic reign, And dye with crimson Gore the verdant Plain;
That Charge his Son* did afterwards fulfil,
By Tyre's great Aid, and Hiram's wondrous Skill.
By Masons Art aspiring Domes appear,
To strike the Eye and captivate the Ear.
By Masons Art th'injurious Tongue doth fall
Before the Throne, when awful Silence calls.
By Masons Art the fribbling, foppish Afs,
(Mankind's Disgrace, and Sport of ev'ry Lafs)
Soon quits his Folly, and much wiser grown,
Looks on himself as one before unknown.

Hail, noble Art! thou precious Boon of Heav'n!
To civilize Mankind in Bounty given.
'Tis thine to raise the Genius, mend the Soul,
And shew thy Pow'r from Indus to the Pole.
By thee instructed, Men obey the Laws,
And nobly act in Honour's glorious Cause.
Even bright E'y'd Virtue marches in thy Train,
Augments thy Joy, and mitigates thy Pain.
Within thy Pale, the willing Muses fly,
Dislay their Riches, and their Charms display.
Companion too hath rear'd her social Throne,
Melts at each Woe, and sighs at ev'ry Groan.
Afre's now, from dire Contagion free,
Hath left the Skies, and fix'd her Throne with thee.

By thee inspir'd, Hibernia's Sons advance,
Uprear the Sword, and point the glittering Lance.
Against the Foe with martial Ardor run,
And take that Vengeance which they seek to shun.

But methinks I hear some of my Readers say,
Surely if Free-Masonry be such as it is here represented, the Brotherhood most certainly are the happiest Men living; and yet, on the contrary, we often meet some very miserable, others very great Knaves, and a Number of ignorant, illiterate, stupid Fools of the Society; or at least would endeavour to make the World believe so. This shall be duly considered, and

* Solomon.
A Mason is a Lover of Quiet; is always subject to the civil Powers, provided they do not infringe upon the limited Bounds of Religion and Reason. And it was never yet known, that a real Craftsman was concerned in any dark Plot, Designs, or Contrivances against the State, because the Welfare of the Nation is his peculiar Care; so that from the highest to the lowest Step of Magistracy due regard and Deference is paid by him.

But as Masonry hath at several Times felt the injurious Effects of War, Bloodshed, and Devastation, it was a stronger Engagement to the Craftsman to act agreeable to the Rules of Peace and Loyalty, the many Proofs of which Behaviour hath occasioned the ancient Kings and Powers to protect and defend them. But if a Brother should be so far unhappy as to rebel against the State, he would meet with no Countenance from his Fellows; nor would they keep any private Conferre with him, whereby the Government might have Cause to be jealous, or take the least Umbrage.

A Mason, in regard to himself, is carefully to avoid all Manner of Intemperance or Excess, which might obtrude him in the Performance of the necessary Duties of his laudable Profession, or lead him into any Crimes which would reflect Dishonour upon the ancient Fraternity.

He is to treat his Inferiors as he would have his Superiors deal with him, wisely considering that the Original of Mankind is the same; and though Masonry deviseth no Man of his Honour, yet does the Craft admit, that strictly to pursue the Paths of Virtue, whereby a clear Conscience may be preserved, is the only Method to make any Man noble.

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

A Mason is to pay due Obedience to the Authority of his Master and presiding Officers, and to behave himself meekly amongst his Brethren; neither neglecting his usual Occupation for the Sake of Company, in running from one Lodge to another; nor quarrel with the ignorant Multitude, for their ridiculous Aperisons concerning it; but at his leisure Hours he is required to study the Arts and Sciences with a diligent Mind, that he may not only perform his Duty to his great Creator, but also to his Neighbour and himself: For to walk humbly in the Sight of God, to do Justice, and love Mercy, are the certain Characteristics of a Real Free and Accepted Ancient Mason; Which Qualifications I humbly hope they will possess to the End of Time; and I dare venture to say, that every true Brother will join with me in, Amen.

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

In the first Place; our Privileges and Instructions, when rightly made Use of, are not only productive of our Welfare on this Side of the Grave, but even our eternal Happiness hereafter. For the Craft is founded on so solid a Basis that it will never admit Blasphemy, Lewdness, Swearing, Evil-Plotting, or Controversy; and tho' they are not all of the same Opinion in Matters of Faith, yet they are ever in one Mind in Matters of Masonry; that is, to labour justly, not to eat any Man's Bread for Nought, but to the utmost of our Capacity to love and
and serve each other, as Brethren of the same Household ought to do: Wiseley judging, that it is as great an Aburdity in one Man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same Size and Countenance, &c.

Therefore to afford Succour to the Distressed, to divide our Bread with the industrious Poor, and to put the misguided Traveller into his Way, are Qualifications inherent in the Craft and suitable to its Dignity, and such as the worthy Members of that great Body have at all Times strove with indefatigable Pains to accomplish.

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

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

Upon this depends the Welfare or Destruction of the Craft; for as Regularity, Virtue, and Concord, are the only Ornaments of human Nature, (which is often too prone to act in different Capacities) so that the Happiness of Life depends, in a great Measure, on our own Election and a prudent Choice of those Steps.

For human Society cannot subsist without Concord, and the Maintenance of mutual good Offices; for, like the working of an Arch of Stone, it would fall to the Ground provided one Piece did not properly support another.

In former Times every Man (at his Request) was not admitted into the Craft, tho' perhaps of a good and moral Reputation) nor allowed to share the Benefits of our ancient and noble Institution, unless he was endued with such Skill in Masonry, as he might thereby be able to improve the Art, either in Plan or Workmanship; or had such an Influence of Fortune as should enable him to employ, honour, and protect the Craftsmen.

I would not be understood, by this, to mean that no reputable Tradesmen should receive any of our Benefits; but, on the contrary, am of Opinion that they are valuable Members of the Commonwealth, and often have proved themselves real Ornaments to Lodges.

Those whom I aim at, are the miserable Wretches of Low-Life, (often introduced by excluded Men*) some of whom can neither read nor write; and when (by the Assistance of Masonry) they are admitted into the Company of their Betters, they too often act beyond their Capacities; and under Pretence of searching for Knowledge, they fall into Scenes of Gluttony or Drunkenness, and thereby neglect their necessary Occupations and injure their poor Families, who imagine they have a just Cause to pour out all their

* That is, Men excluded from their Lodges for Misdemeanors, &c. who (finding themselves deemed unworthy of to nob'ei a Society) still endeavour to make the rest of Mankind believe, that they are good and true, and have full Power and Authority to admit, enter, and make Free-Masons, when and wheresoever they please, &c. These Traders, (though but few in Number) associate together, and for any mean Consideration, admit any Person to what little they know of the Craft. Little I say, for I honestly assure my Readers, that no Man who rightly understands the Craft, can be so blind as to trample over its ancient Landmarks; therefore all Vi$$uagers, &c. ought to be very cautious of entertaining such, from whom neither Benefit nor Credit can be expected. See New Regulation VIII.
their Exclamation, and Invectives against the whole Body of Free-Masonry, without considering or know-
ing that our Constitutions and Principles are quite
opposite to such base Proceedings.

Here I think it necessary to put in a Word of
Advice to some who may have an Inclination to be-
come Members of this ancient and honourable So-
ciety: First, they are to understand that no Man
can be made a regular Free-Mason, but such as is
free from Bondage, of mature Age, upright in Body
and Limbs, and endowed with the necessary Sense of
a Man: This has been the general Custom of Na-
sions, in all Ages and Nations, throughout the known
World.

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

The next Thing to be considered is the Choice of
Officers to rule and govern the Lodge, according to
the ancient and wholesome Laws of our Constitution;
and this is a Matter of great Concern, for the Offi-
cers of a Lodge are not only bound to advance and
promote the Welfare of their own particular Lodge,
but every Whosover may tend to the Good of the
Fraternity in general.

Therefore no Man ought to be nominated or
put in such Election, but such as by his known Skill
and Merit, is esteemed worthy of Performance, viz.
He must be well acquainted with all the private and
public Rules and Orders of the Craft; he ought to
be

be strictly honest, humane of Nature, patient in In-
juries, modest in Conversation, grave in Counselling
Advice, and (above all) constant in Amity and faith-
ful in Secrecy.

Such Candidates well deserve to be chosen the
Rulers and Governors of their respective Lodges, to
whom the Members are the courteous and obedi-
ent, and, by their wife and ancient Duties, may
learn to despise the over-covetous, impatient, conten-
tious, presumptuous, arrogant, and conceited Prat-
tlers, the Bane of human Society.

Here I cannot forbear saying, that I have known
Men whose Intentions were very honest, and with-
out any evil Design commit great Errors, and some-
times been the Destruction of good Lodges; and
this occasioned by their Brethren hurrying them in-
discreetly into Offices, wherein their slender Know-
ledge of Masonry rendered them incapable of exec-
uting the Duties committed to their Charge, to the
great Detriment of the Craft and their own Di-
hibition.

Amongst the Qualities and Principles of the
Craft, I have given a Hint concerning the Behaviour
of a Mason in the Lodge, to which I beg he may
add the few following Lines, viz., he is to pay due
Respect, and be obedient (in all reasonable Matters)
to the Master and Presiding Officers: He must not
curse, swear, nor offer to lay Wagers; nor use any
lewd or unbecoming Language, in Degradation of
GOD'S NAME, and Corruption of good Manners;
nor behave himself ludicrously, nor jestingly, while
the Lodge is engaged in what is serious and sacred;
Neither is he to introduce, support, nor mention any
Dispute or Controversy about Religion or Politicks;
nor force any Brother to eat, drink, or stay against
his Inclination; nor do or say any Thing that may
be offensive, or hinder a free and innocent Conver-
sation; least he should break the good Harmony, and

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defeat the laudable Designs and Purposes, of the ancient and honourable Fraternity.

And I honestly recommend Free-Masonry, as the most sovereign Medicine to purge out the above, or such other Vices; and regular Lodges, as the only Seminaries where Men (in the most pleasant and clearest Manner) may hear, understand, and learn their Duty to God; and also to their Neighbours. And this without the Multiplicity of spiteful and malicious Words, long Arguments, or fierce Debates; which have been made Use of, among mistaken Mortals, upwards of a thousand Years past: And instead of uniting Men in one sacred Band (as the Servants of God, and Brethren of the same Household) have divided them into as many different Opinions, as there were (not only Languages, but even) Men at the Confusion of Babel.

As to the Behaviour of the Brethren when out of Lodge, I hope the short Space between each Lodge-Night will not admit of forgetfulness of the Decency and good Decorum observed in the Lodge, which may serve them as an unerring Rule for their Behaviour and Conduct in all other Companies and Places; and like the worshipful discreet Master of a Lodge, rule, govern, and instruct their Families at home in the Fear of God and Love of their Neighbours, while they themselves imitate the Member’s Obedience, &c. in paying due Respect to their Superiors.

These few Hints may serve to put the Brethren in Mind of the Duty incumbent on them as Free-Masons; and likewise, how to behave themselves in such a Manner as may be acceptable to God, agreeable to the Principles of Masonry, and much to their own Honour: But for further Satisfaction to my Readers in general, I shall here insert the several old Charges of Free and Accepted Masons.

The OLD CHARGES of the FREE and ACCEPTED MASONs.

CHARGE I. Concerning GOD and RELIGION.

A Mason is obliged by his Tenure to observe the moral Law as a true NOACHIDA*; and if he rightly understands the Craft, he will never be a stupid Atheist nor an irreverent Libertine, nor act against Conscience.

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

They are generally charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular Opinion); that is, to be good Men and true, Men of Honour and Honestly, by whatever Names, Religions, or Persuasions they may be distinguished; for they all agree in the three great Articles of NOAH, enough to preserve the Cement of the Lodge.

Thus Masonry is the Centre of their Union, and the happy Means of conciliating Persons that otherwise must have remained at a perpetual Distance.

CHARGE II. Of the CIVIL MAGISTRATE, supreme and subordinate.

A Mason must be a peaceable Subject, never to be concerned in Plots against the State, nor disrespectful to inferior Magistrates. Of old, Kings, Princes, and States, encouraged the Fraternity for their Loyalty, who ever flourished most in Times of Peace; but though a Brother is not to be countenanced in his Rebellion against the State, yet, if convicted

* Sons of Noah, the first Name of Free-Masons.
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convicted of no other Crime, his Relation to the Lodge remains indefeasible.

CHARGE III. Concerning a LODGE.

A LODGE is a Place where Masons meet to work in; hence the Assembly, or organized Body of Free-Masons, is called a Lodge; just as the Word Church, is expressive both of the Congregation and the Place of Worship.

Every Brother should belong to some particular Lodge and cannot be absent without incurring Censure, if not necessarily detained.

The Men made Masons must be free-born (or no Bondmen), of mature Age, and of good Report; hall and found, not deformed or dismembered, at the Time of their making; but no Woman, nor Eunuch.

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

CHARGE IV. Of Masters, Wardens, Fellows, and Apprentices.

All Preferments among Masons, is grounded upon real Worth and personal Merit only, not upon Seniority. No Master should take an Apprentice that is not the Son of honest Parents, a perfect Youth.

AHIMAN REZON.

Youth without Maim or Defect in his Body, and capable of learning the Mysteries of the Art; that so the Lords (or Founders) may be well served, and the Craft not despised; and that when of Age, and expert, he may become an Entered Apprentice, or a Free-Mason of the lowest Degree; and upon his Improvements, a Fellow-Craft and a Master-Mason, capable to undertake the Lord's Work.

The Wardens are chosen from among the Master-Masons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary Cases, or when a Lodge is to be formed, and none such be had, for then three Master-Masons, tho' never Masters nor Wardens of Lodges before, may be constituted Master and Wardens of that new Lodge.

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

CHARGE V. Of the Management of the Craft in Working.

All Masons should work hard and honestly on working Days, that they may live reputably and appear in a decent and becoming Manner on Holidays; and likewise the working Hours appointed by Law, or confirmed by Custom, shall be observed.

A Master-Mason only must be the Surveyor or Master of the Work, who shall undertake the Lord's Work reasonably, shall truly dispense his Goods as if they were his own, and shall not give more Wages than just, to any Fellow or Apprentice.

The Wardens shall be true both to Master and Fellows, taking Care of all Things both within and without
without the Lodge, especially in the Masters Absence; and their Brethren shall obey them.

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

None shall shew Envy at a Brothers Prosperity; nor supplant him, nor put him out of his Work, if capable to finish it.

All Masons shall meekly receive their Wages without murmuring or Mutiny, and not deflect the Master till the Lords Work is finished; they must avoid ill Language, calling each other Brother or Fellow with much Courtesie, both within and without the Lodge; they shall instruct a younger Brother to become bright and expert, that the Lords Materials may not be spoiled.

But Free and Accepted Masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent Necessity; and even in that Case they must not teach Cowans, but must have a separate Communication; no Labourer shall be employed in the proper Work of Free-Masons.

**CHARGE VI. Concerning MASON'S Behaviour.**

1. Behaviour in the Lodge before closing.

You must not hold private Committees, or separate Conversations, without Leave from the Master; nor talk of any Thing impertinent, nor interrupt the Master or Warden, or any other Brother speaking to the Chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn; but you are to pay due Reverence to the Master, Wardens, and Fellows, and put them to worship.

Every Brother found guilty of a Fault, shall stand to the Award of the Lodge, unless he appeals to the Grand Lodge, or unless a Lords Work is retarded; for then a particular Reference may be made.

No private Querels, no Quarrels about Nations, Families, Religions, or Politics, must be brought within the Doors of the Lodge; for as Masons, we are of the oldest Catholic Religion, before hinted; and of all Nations upon the Square, Level, and Plumb; and like our Predecessors in all Ages, we are resolved against political Disputes, as contrary to the Peace and Welfare of the Lodge.

2. Behaviour after the Lodge is closed, and the Brethren not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess; nor forcing a Brother to eat or drink beyond his own inclination (according to the old Regulation of King Abasurus), nor hinder him from going home when he pleases; for though after Lodge-Hours you are like other Men, yet the Blame of your Excess may be thrown upon the Fraternity, though unjustly.

3. Behaviour at meeting without Strangers, but not in a formed Lodge.

You are to salute one another as you have been, or shall be, instructed; freely communicating Hints of Knowledge, but without disclosing Secrets, unless to those that have given long Proof of their Taciturnity and Honour, and without derogating from the Respect due to any Brother, were he not a Mason; for though all Brothers and Fellows are upon the Level, yet Masonry divests no Man of the Honour that was due to him before he was made a Mason, or that should become his Due afterwards; nor it rather adds to his Respect, teaching us to give Honour to whom it is due, especially to a noble or eminent Brother, whom we should distinguish from all of his
his Rank and Station, and serve him readily, according to our Ability.


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

5. Behaviour at home, and in your Neighbourhood.

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


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

7. Behaviour behind a Brother’s Back, as well as before his Face.

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

CHARGE VII. Concerning LAW-SUITS.

If a Brother do you Injury, apply first to your own or his Lodge, and if you are not satisfied you may appeal to the Grand Lodge; but you must never take a legal Course, till the Cause cannot be otherwise decided; for if the Affair is only between Masons, and about Masonry, Law-Suits ought to be prevented by the good Advice of prudent Brethren, who are the best Referees of Differences.

But if that Reference is either impracticable or unsuccessful, and the Affair must be brought into the Courts of Law or Equity; yet still you must avoid all Wrath, Malice, and Rancour in carrying on the Suit; not saying or doing any thing that may hinder the Continuance, or Renewal of brotherly Love and Friendship, which is the Glory and Cement of this ancient Fraternity; that we may shew to all the World the benign Influence of Masonry, as all wise and faithful Brethren have done from the Beginning of Time, and will do till Architecture shall be dissolved in the general Conflagration. Amen! So mote it be!

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

A SHORT CHARGE to a new admitted Mason.

Brother,

You are now admitted (by the unanimous Consent of our Lodge) a Fellow of our most ancient and honourable Society; ancient as having subsisted from Time immemorial; and honourable,
as tending in every Particular to render a Man so who will be but conformable to its glorious Precepts: The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand-Masters over the Masons in their respective Territories, not thinking it any lessening to their Imperial Dignities, to level themselves with their Brethren in Masonry, and to act as they did.

The World's great Architect is our Supreme Master; and the unerring Rule he has given us, is that by which we work; religious Duties are never suffered within the Lodge, for as Masons we only pursue the universal Religion, or the Religion of Nature; this is the Cement which unites the most different Principles in one sacred End, and brings together those who were the most distant from one another.

There are three general Heads of Duty which Masons ought always to inculcate, viz. to God, our Neighbour, and ourselves; to God, in never mentioning his Name but with that reverential Awe which a Creature ought to bear to his Creator, and to look upon him always as the Summum Bonum which we came into the World to enjoy, and according to that View to regulate all our Pursuits; to our Neighbours, in acting upon the Square, or doing as we would be done by; to ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and always keeping within due Bounds and free from all Pollution.

In the State, a Mason is to behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives.

He is to pay a due Deference to his Superiors; and from his Inferiors he is rather to receive Honour, nour, with some Reluctance, than to extort it: He is to be a Man of Benevolence and Charity, not fitting down contented while his Fellow-Creatures (but much more his Brethren) are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

In the Lodge he is to behave with all due Decorum, least the Beauty and Harmony thereof should be disturbed or broke: He is to be obedient to the Master and the presiding Officers, and to apply himself closely to the Business of Masonry, that he may the sooner become a Proficient therein, both for his own Credit and for that of the Lodge.

He is not to neglect his own necessary Avocations; for the Sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak Evil of or ridicule it.

He is to be a Lover of the Arts and Sciences, and is to take all Opportunities to improve himself therein.

If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties, left, by his Misconduct at any Time, the Lodge should pass under some evil Imputations.

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

* Here you are to understand, that a Mason ought not to belong to a Number of Lodges at one Time, nor run from Lodge to Lodge; or otherwise, all Masons or Masonry, whereby his Business or Family may be neglected; but yet every Mason is subject to all the By-Laws of his Lodge, which he is strictly and constantly to obey; — for the Attendance and Dues of one Lodge, can never prejudice either him or his Family.
A New Lodge, for avoiding many Irregularities, should be solemnly constituted by the Grand-Master, with his Deputy and Wardens; or, in the Grand-Master’s Absence, the Deputy acts for his Worship, the senior Grand-Warden as Deputy, the junior Grand-Warden as the Senior, and the present Master of a Lodge as the Junior: Or if the Deputy is also absent, the Grand-Master may depute either of his Grand-Wardens who can appoint others to act as Grand-Wardens, pro tempore.

The Lodge being opened, and the Candidates or new Master and Wardens being yet among the Fellow-Crafts, the Grand-Master shall ask his Deputy if he has examined them; and whether he finds the Master well skilled in the Noble Science and the Royal Art, and duly instructed in our Mysteries, &c. the Deputy answering in the affirmative, shall (by the Grand-Master’s Order) take the Candidate from among his Fellows, and present him to the Grand-Master, saying, Right Worshipful Grand-Master, the Brethren here desire to be formed into a regular Lodge; and I present my worthy Brother, A. B. to be (installed) their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wherever dispersed over the Face of the Earth.

Then the Grand-Master placing the Candidate on his Left-Hand, and having asked and obtained the unanimous Consent of the Brethren, shall say (after some other Ceremonies and Expressions that cannot be written) I constitute and form these good Brethren into a new regular Lodge, and appoint you, Brother A. B. the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c.

Upon this the Deputy or some other Brother for him, shall rehearse the Charge of a Master, and the Grand-Master shall ask the Candidate, saying, Do you submit to these Charges as Masters have done in all Ages? And the new Master signifying his cordial Submission thereto, the Grand-Master shall, by certain significant Ceremonies and ancient Utages, install him and present him with his Warrant, the Book of Constitutions, the Lodge-Book, and the Instruments of his Office, one after another; and after each of them the Grand-Master, his Deputy, or some Brother for him, shall rehearse the short and pithy Charge that is suitable to the Thing present.

Next, the Members of this new Lodge, bowing altogether to the Grand-Master, shall return his Worship their Thanks (according to the Custom of Masters) and shall immediately do Homage to their new Master, and (as faithful Craftsmen) signify their Promise of Subjection and Obedience to him by usual Congratulations.

The Deputy and Grand-Wardens, and any other Brethren that are not Members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming Acknowledgments (as Master-Masons), first to the Grand-Master and Grand Officers, and to the rest in their Order.

Then the Grand-Master orders the new Master to enter immediately upon the Exercise of his Office, and, calling forth his senior Warden, a Fellow-Craft (Master-Mason) presents him to the Grand-Master for his Worship’s Approbation, and to the new Lodge for their Consent; upon which the senior or junior Grand-Warden, or some Brother for him, shall rehearse the Charge of a Warden, &c. of a private Lodge; and he signifying his cordial Submission thereto, the new Master shall present him singly with the several Instruments of his Office, and, in ancient Manner and due Form, install him in his proper Place.
AHIMAN REZON.

In like Manner the new Master shall call forth his junior Warden, who shall be a Master-Mason, and presented (as above) to the junior Grand-Warden, or some other Brother in his stead, and shall in the above Manner be installed in his proper Place; and the Brethren of this new Lodge shall signify their Obedience to these new Wardens, by the usual Congratulations due to Wardens.

The Grand Master then gives all the Brethren Joy of their Master and Wardens, &c. and recommends Harmony, &c. hoping their only Contention will be a laudable Emulation in cultivating the Royal Art, and the Social Virtues.

Then the Grand-Secretary, or some Brother for him, (by the Grand-Master's Order) in the Name of the Grand Lodge, declares and proclaims this new Lodge duly constituted No. &c.

Upon which all the new Lodge together (after the Custom of Masters) return their hearty and sincere Thanks for the Honour of this Constitution.

The Grand-Master also orders the Grand-Secretary to register this new Lodge in the Grand Lodge-Book, and to notify the same to the other particular Lodges; and, after some other ancient Customs and Demonstrations of Joy and Satisfaction, he orders the senior Grand-Warden to close the Lodge.

PRAYERS used in Lodges.

A PRAYER said at the Opening of the Lodge, &c. used by Jewish Free-Masons.

O Lord, excellent art thou in thy Truth, and there is nothing great in Comparison to thee; for thine is the Praise, from all the Works of thy Hands, for evermore.

ENLIGHTEN us, we beseech thee, in the true Knowledge of Masonry: By the Sorrows of Adam, thy first made Man; by the Blood of Abel, thy holy one; by the Righteousness of Seth, in whom thou art well-pleased; and by thy Covenant with Noah, in whose Architecture thou wert pleased to save the Seed of thy beloved; number us not among those that know not thy Statutes, nor the divine Mysteries of the secret Cabbala.

But grant, we beseech thee, that the Ruler of this Lodge may be endued with Knowledge and Wisdom, to instruct us and explain his secret Mysteries, as our holy Brother Moses* did (in his Lodge) to Aaron, to Eleazar and Ithamar, (the Sons of Aaron) and the seventy Elders of Israel.

* In the Preface to the Mishna, we find this Tradition of the Jews, explained as follows:

God not only delivered the Law to Moses on Mount Sinai, but the Explanation of it likewise: When Moses came down from the Mount, and entered into his Tent, Aaron went to visit him; and Moses acquainted Aaron with the Laws he had received from God, together with the Explanation of them: After this Aaron placed himself at the Right-Hand of Moses, and Eleazar and Ithamar (the Sons of Aaron) were admitted, to whom Moses repeated what he had just before told to Aaron: These being seated, the one on the Right-Hand, the other on the Left-Hand of Moses; the seventy Elders of Israel, who composed the Sanhedrin, came in; and Moses again declared the same Laws to them, with the Interpretations of them, as he had done before to Aaron and his Sons. Lastly, all who pleased of the common People were invited to enter, and Moses instructed them likewise in the same Manner as the rest: So that Aaron heard four Times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three Times, the seventy Elders twice, and the People once. Moses afterwards reduced the Laws which he had received.
A PRAYER used amongst the primitive Christian Masons.

The Might of the Father of Heaven, and the Wisdom of his glorious Son, through the Grace and Goodness of the Holy Ghost, being three Persons in one Godhead, be with us at our Beginning, and give us Grace to govern us here in our living, that we may come to his Bliss that never shall have End. Amen.

Another PRAYER, and that which is most general at Making or Opening.

Most holy and glorious Lord God, thou great Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces, and hast promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them: In thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings, that we may know and serve thee aright, that all our Doings may tend to thy Glory and the Salvation of our Souls.

And we beseech thee, O Lord God, to bless this our present Undertaking, and grant that this our new Brother received into Writing, but not the Explanations of them, whereas he thought it sufficient to trust to the Memories of the above-mentioned Persons, who, being perfectly instructed in them, delivered them to their Children, and these again to theirs from Age to Age.

* Ahabath Olam. A PRAYER repeated in the Royal Arch Lodge at Jerusalem.

Thou hast loved us, O Lord our God, with eternal Love; thou hast spared us with great and exceeding Patience, our Father and our King, for thy great Name's Sake, and for our Father's Sake who trusted in thee, to whom thou didst teach the Statutes of Life, that they might do after the Statutes of thy good Pleasure with a perfect Heart: So be thou merciful unto us, O our Father, merciful Father, that showest Mercy, have Mercy upon us we beseech thee, and put Understanding into our Hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the Words of the Doctrine of thy Law in Love, and enlighten our Eyes in thy Commandments, and cause our Hearts to cleave to thy Law, and unite them in the Love and Fear of thy Name; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy Holy, Great, Mighty, and Terrible NAME, we will rejoice and be glad in thy Salvation, and in thy Mercies, O Lord our God; and the Multitude of thy Mercies, shall not forsake us for ever. Selah: And now make Haste and bring upon us a Blessing, and Peace from the four Corners of the Earth; for thou art a God that workst Salvation, and has chosen us out of every

* See Dr. Wooton, on the Mishna.
every People and Language; and thou, our King, hast caused us to cleave to thy Great Name, in love to praise thee and to be united to thee, and to love thy Name: Blessed art thou, O Lord God, who hast chosen thy People Israel in Love.

Having inferred this Prayer, and mentioned that Part of Masonry commonly called the Royal Arch (which I firmly believe to be the Root, Heart, and Marrow of Free-Masonry) I cannot forbear giving a Hint of a certain evil Designer, who has made a Trade thereof for some Time past, and has drawn in a Number of worthy, honest Men, and made them believe that he and his Assistants truly taught them all and every Part of the above-named Branch of Masonry, which they soon communicated to the worthy Brethren of their Acquaintance, without being able to form any Sort of Judgment whereby they might distinguish Truth from Falsity, and consequently could not discern the Imposture; but, as the wife Seneca justly observes, it fares with us in human Life as in a routed Army, one stumbles first and then another falls upon him; and so they follow one upon the Neck of another, till the whole Field comes to be but one Heap of Misfortunes. This is the Cafe of all those who think themselves Royal Arch Masons, without passing the Chair in regular Form, according to the ancient Custom of the Craft: To this I will add the Opinion of our Worthypf Brother Doctor Fifield A’Affigne, printed in the Year 1744. “Some of the Fraternity (says he) have expressed an Uneasiness at this Matter being kept a Secret from them (since they had already passed through the usual Degrees of Probation) I cannot help being of Opinion, that they have no Right to any such Benefit until they make a proper Application, and are received with due Formality: And as it is an organized

... organised Body of Men who have passed the Chair, and given undeniable Proofs of their Skill in Architecture, it cannot be treated with too much Reverence; and more especially since the Characters of the present Members of that particular Lodge are untainted, and their Behaviour judicious and unexceptionable: So that there cannot be the least Hinge to hang a Doubt on, but that they are most excellent Masons.”

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

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

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

The General Regulations of the 
Free and Accepted Masons.

Old Regulations.

I. 

The Grand-Master or 
Deputy, has full Au-

thority and Right, not on-
ly to be present, but also to 

preside in every Lodge with 
the Master of the Lodge 
on his Left-Hand; and to 

order his Grand-Wardens 
to attend him, who are not 
to act as Wardens of par-
ticular Lodges, but in his 
Presence, and at his Com-
mand; for the Grand-
Master, while in a par-

ticular Lodge, may command the 
Wardens of that Lodge, or 
any other Master-Masons, 
to act as Wardens, pro 
tempore.

Some Grand Lodges (to 
cure some Irregularities 
have ordered that none 
but the Grand-Master, 
his Deputy, and Wardens 
(who are the only Grand 
Officers) should wear their Jewels in Gold, pendant, 
to blue * Ribbons about their Necks, and white 
Leather Aprons with blue Silk; which Sort of 
Aprons may also be worn by former Grand Officers.

* I shall at all Times be conformable, and pay due 
Respect

New Regulations.

I. 

That is only when 

the Grand-Wardens 
are absent, for the Grand-
Master cannot deprive 
them of their Office with- 
out shewing Cause, fairly 
appearing to the Grand 
Lodge, according to the 
Old Regulation XVIII: 

So that if they are present 
in a particular Lodge 
with the Grand-Master, 
they must act as Wardens 
there.

III. The Master of a 
particular Lodge, has the 
Right and Authority of 
congregating the Members 
of his Lodge into a Chap-
ter, upon any Emergency 
or Occurrence, as well as 
to appoint the Time and 
Place of their usual form-
ing; and in Case of Death 
or Sickness, or necessary 
Absence of the Master, 
the senior Warden shall 
act as Master, pro tempore, if no Brother is present 
who has been Master of that Lodge before; for the 
absent Master's Authority reverts to the last Master 
present, though he cannot act till the senior Warden 
congregates the Lodge.

Old Regulations.

II. The Master of a 
particular Lodge, has the 
Right and Authority of 
congregating the Members 
of his Lodge into a Chap-
ter, upon any Emergency 
or Occurrence, as well as 
to appoint the Time and 
Place of their usual form-
ing; and in Case of Death 
or Sickness, or necessary 
Absence of the Master, 
the senior Warden shall 
act as Master, pro tempore, if no Brother is present 
who has been Master of that Lodge before; for the 
absent Master's Authority reverts to the last Master 
present, though he cannot act till the senior Warden 
congregates the Lodge.

New Regulations.

II. It was agreed, that 
if the Master of a parti-
cular Lodge is depoised, 
or demits, the senior War-
den shall forthwith fill the 
Master's Chair till the 
next time of chooing, 
and ever since in the Ma-
sters Absence he fills the 
Chair, even though a 
former Master be pre-

sent.

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

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

Respect to every Right Worshipful Grand Lodge of re-
gular Free-Masons, and am well assured that Grand 
Officers only should be distinguished by Gold Jewels, 
and them according to their proper Order; but at the 
same time I am certain, that every Member of the 
Grand Lodge has an undoubted Right to wear Purple, 
Blue, White, or Crimson.
Old Regulations.

IV. No Lodge shall make more than five new Brothers at one and the same Time, without an urgent Necessity, nor any Man under the Age of twenty-five Years, (who may also be his own Master) unless by a Dispensation from the Grand-Master.

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

VI. But no Man can be entered a Brother in any particular Lodge, or admitted a Member thereof, without the unanimous Consent of all the Members of that Lodge then present, when the Candidate is proposed, and when their Consent is formally asked by the Master, they are to give their Consent in New Regulations.

IV. No Brother shall belong to more than one Lodge within the Bills of Mortality (though he may visit them all) except the Members of a foreign Lodge.

But this Regulation is neglected for several Reasons, and is now obsolete.

V. The Grand Secretary can direct the Petitioners in the Form of a Dispensation, if wanted; but if they know the Candidate, they do not require a Dispensation.

VI. No Visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known too, or well vouched and recommended by one of that Lodge then present.

But it was found inconvenient to insist upon Unanimity in several Cases, and therefore the Grand-

New Regulations.

VII. Every new Brother, at his Entry, is decently to cloath the Lodge, that is, all the Brethren present, and to deposit something for the Relief of the indigent and decayed Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance that may be stated in the Bye-Laws of that particular Lodge, which Charity shall be kept by the Cashier; also the Candidate shall solemnly promise to submit to the Constitutions, and other good Usages, that shall be intimated to him, in Time and Place convenient.

VIII. No Set or Number of Brethren shall write

VIII. Every Brother concerned in making Ma-
Old Regulations.

AHIMAN REZON.

New Regulations.

Old Regulations.

AHIMAN REZON.

New Regulations.

Old Regulations.

AHIMAN REZON.

New Regulations.

Old Regulations.

AHIMAN REZON.

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AHIMAN REZON.

New Regulations.

Old Regulations.

AHIMAN REZON.
AHIMAN REZON.

by the Majority; but if he be of the Minority
against removing, the Lodge shall not be removed,
unless the Majority consists of full two-thirds of
the Members present.'

But if the Master refuse to direct such Summons,
either of the Wardens may do it; and if the Ma-
ter neglects to attend on the Day fixed, the Warden
may preside in determining the Affair, in the Manner
prescribed; but they shall not, in the Master's
Absence, enter upon any other Cause but what is par-
ticularly mentioned in the same Summons.

And if the Lodge is thus regularly ordered to be
removed, the Master or Warden shall send Notice
to the Secretary of the Grand Lodge, for the pub-
lishing the same at the next Grand Lodge.

Old Regulations.

X. Upon a sudden Emergency, the Grand
Lodge has allowed a private Brother to be pre-
rent, and, with Leave asked and given, to signify his Mind if it was about what concerned
Masonic.

XI. All particular Lodges are to observe the
Usages as much as possible; in order to which, and al-
so for cultivating a good Understanding among Free-
Masons, some Members of every Lodge shall be deput-
ated to visit other Lodges, as often as shall be thought
convenient.

Old Regulations.

XII. The Grand Lodge consists of, and is formed
by, the Masters and Wardens of all the particular
Lodges upon Record, with the Grand-Master at their
Head, the Deputy on his Left-Hand, and the Grand
Wardens in their Places.

These must have their quarterly Communications, or monthly Meetings and
Adjournments, as often as Occasion requires, in some convenient Place, as the
Grand-Master shall appoint, where none shall be present but its own proper
Members, without Leave asked and given; and while such a Stranger
(though a Brother) stays, he is not allowed to vote, nor even to speak to any
Question, without Leave of the Grand Lodge, or unless he is desired to give
his Opinion.

- All Matters in the
Grand Lodge are deter-
mained by a Majority of
Votes, each Member hav-
ing one Vote, and the
Grand-Master two Votes,
unless the Grand Lodge

New Regulations.

XII. No new Lodge is
owned, nor their Officers
admitted into the Grand
Lodge, unless it be regu-
larly constituted and regis-
tered.

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

All who have been or
shall be Deputy Grand-
Masters, shall be Mem-
bers of and vote in all
Grand Lodges.

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

Masters or Wardens of
particular Lodges, shall
never attend the Grand
Lodge without their Jew-
els, except upon giving
good and sufficient Rea-
fons.

If any Officer of a par-
ticular Lodge cannot at-
tend, he may send a Bro-
ther (that has been in that
or a higher Office before)
with his Jewel and Cloathing,
to supply his Room
and support the Honour
of his Lodge.
Old Regulations.

XIII. At the Grand Lodge Meeting, all Matters that concern the Fraternity in general or particular Lodges, or single Brothers, are sedately and maturely to be discussed.

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

2. Here also all Differences that cannot be made up, or accommodated privately, nor by a particular Lodge, are to be solemnly agitated and decided; and if any Brother think himself aggrieved by the Decision, he may appeal to the Grand Lodge next ensuing, and leave his Appeal in Writing with the Grand-Master, the Deputy, or Grand-Wardens.

3. Hither also all the Officers of particular Lodges shall bring a List of such Members as have been made, or even admitted by them since the last Grand Lodge.

4. There shall be Books kept by the Grand-Master, or Deputy, or rather by some other Brother, appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges, with the usual Times and Places of their forming, and the Names of all the Members of each Lodge; also all the Affairs of the Grand Lodge that are proper to be written.

5. The Grand Lodge shall consider of the most prudent and effectual Method of collecting, and disposing of what Money shall be lodged with them on Charity, towards the Relief only of any true Brother fallen into Poverty and Decay, but none else.

6. But each particular Lodge may dispose of their own Charity for poor Brothers, according to their own Bye-Laws, until it be agreed by all the Lodges (in a new Regulation*) to carry in the Charity collected by them to the Grand Lodge, at their quarterly or annual Communication, in order to make a common Stock for the more handsomely Relief of poor Brethren.

7. They shall appoint a Treasurer, a Brother of worldy Substance, who shall be a Member of the Grand Lodge by virtue of his Office, and shall he always present, and have Power to move to the Grand Lodge any Thing that concerns his Office.

8. To him shall be committed all Money raised for the general Charity, or for any other Use of the Grand Lodge, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended, and shall expend or disburse the same by such a certain Order signed, as the Grand Lodge shall hereafter agree to in a new Regulation.

But by virtue of his Office, as Treasurer, without any other Qualification, he shall not vote in choosing a new Grand-Master and Grand-Wardens, nor in every other Transaction.

9. In like Manner the Secretary shall be a Member of the Grand Lodge, by virtue of his Office, and shall vote in every Thing except in choosing Grand Officers.

10. The Treasurer and Secretary may have each a Clerk or Assistant, if they think fit, who must be a Brother and a Master-Mason, but must never be a Member.

* See this explained in the Regulation for Charity.
Old Regulations.

XIV. If at any Grand Lodge, stated or occasional, monthly or annual, the Grand-Master and Deputy should both be absent, then the present Master of a Lodge, that has been longest a Free-Mason, shall take the Chair and preside as Grand-Master, pro tempore, and shall be vested with all the Honour and Power for the Time being, provided there is no Brother present that has been Grand-Master or Deputy formerly; for the last former Grand-Master or Deputy in Company, takes Place of right in the Absence of the Grand-Master or Deputy.

New Regulations.

XV. In the first Edition the Right of Grand-Warden was omitted in this Regulation, and it has been since found that the old Lodges never put into the Chair the Master of a particular Lodge, but when there was no Grand Warden in Company, present or former; and that in such a Case, a grand Officer always took Place of any Master of a Lodge that has not been a grand Officer.

Therefore, in case of the Absence of all Grand-Masters and Deputies, the present Junior Grand-Warden fills the Chair; and in his Absence, the junior Grand-Warden.
Old Regulations.

XVI. 1. The Grand-Warden, or any others, are first to advise with the Deputy about the Affairs of the Lodges of private single Brothers, and are not to apply to the Grand-Master without the Knowledge of the Deputy, unless he refuse his Concurrence.

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

3. The Grand-Master should not receive any private Intimations of Business concerning Masons and Masonry, but from his Deputy first, except in such Cases as his Worship can easily judge of; and if the Application to the Grand-Master be irregular, his Worship can order the Grand-Warden, or any to applying, to wait upon the Deputy, who is speedily to prepare the Business, and lay it orderly before his Worship.

XVII. No Grand-Master, Deputy Grand-Master, Grand-Warden, Treasurer, or Secretary, or whoever acts for them, or in their stead, pro tempore, can at the same Time act as the Master or Warden.

New Regulations.

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

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

3. The Grand-Master should not receive any private Intimations of Business concerning Masons and Masonry, but from his Deputy first, except in such Cases as his Worship can easily judge of; and if the Application to the Grand-Master be irregular, his Worship can order the Grand-Warden, or any to applying, to wait upon the Deputy, who is speedily to prepare the Business, and lay it orderly before his Worship.

XVII. Old Grand-Officers, are now some of them Officers of particular Lodges, but are not deprived of their Privilege in the Grand Lodge, to sit and vote there as old Grand-Officers; only be

Old Regulations.

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

New Regulations.

deputes a past Officer of his particular Lodge to act, pro tempore, as the Officer of that Lodge, at the Grand Lodge.

XVIII. 1. If the Deputy be sick, or necessarily absent, the Grand-Master can choose any Brother he pleases, to act as his Deputy, pro tempore.

2. But be that is, begin at the Inauguration, and also the Grand-Warden, cannot be discharged, unless the Cause fairly appear to the Grand Lodge.

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

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

XIX. If the Grand-Master should abuse his great Power, and render himself unworthy of the Obedience and Submission of the Lodges, he shall be treated in a Way and Manner to be agreed upon in a new Regulation; because hitherto the ancient Fraternity have had no Occasion for it.

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

XXI. If the Grand-Master dies during his absence, if no former

New Regulations.

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

XX. Or else he shall send his Grand Officers to visit the Lodges: This old and laudable Practice often renders a Deputy necessary: When he visits them, the senior Grand-Warden acts as Deputy, the junior as the senior, as above; or if both or any of them be absent, the Deputy, or he that presides for him, may appoint whom he pleases in their stead, pro tempore.

For when both the Grand-Masters are absent the senior or junior Grand-Warden may preside as Deputy, in visiting the Lodges or in the Constitution of a new Lodge; neither of which can be done without, at least, one of the present Grand Officers; except Places at too great a Distance from the Grand Lodge, and in such Case some faithful Brother who has passed the Chair, &c. shall have a proper Deputation, &c. under the Grand Lodge Seal, for the Constitution of such new Lodge or Lodges, in distant or remote Countries, where the Grand Officers cannot possibly attend.

XXI. Upon such a Vacancy, if no former Grand-Master, nor former Deputy be found, the present senior Grand-Warden fills the Chair, or in his Absence the junior; till a new Grand-Master is chosen; and if no present nor former Grand-Warden be found, then the eldest Free-Mason who is now the Master of a Lodge.

XXII. The Brethren of all the regular Lodges in and near the City of London, shall meet in some convenient Place on every St. John’s Day; and when Business is over, they may repair to their Festival Dinners, as they shall think most convenient; and when St. John’s Day happens to be on a Sunday, then the public Meeting shall be on the next Monday.

The Grand Lodge must meet in some convenient Place around the Globe (who are true and faithful Members of the ancient Craft) at the Place appointed, till they have built a Place of their own; but none but the Members of the Grand Lodge are admitted within the Doors during the Election of Grand Officers.
Old Regulations.

XXIII. If the present Grand-Master shall consent to continue a second Year, then one of the Grand Lodge (deputed for that Purpose) shall represent to all the Brethren, his Worship's good Government, &c. and, turning to him, shall in the Name of the Grand Lodge, humbly request him to do the Fraternity the great Honour (if nobly born, if not, the great Kindness) of continuing to be their Grand-Master for the Year ensuing; and his Worship declaring his Consent therein, (in what Manner he thinks proper) the Grand Secretary shall thrice proclaim him aloud,

GRAND-MASTER OF MASONs!

All the Members of the Grand Lodge shall salute him in due Form, according to the ancient and laudable Custom of Free-Masons.

New Regulations.

XXIII. Application shall be made to the Grand-Master, by the Deputy, (or such Brother whom the Grand Lodge shall appoint, in case of his Failure) at least one Month before St. John the Evangelist's Day, in order to enquire whether his Worship will do the Fraternity the Great Honour (or Kindness) of continuing in his Office a second Year, or of nominating his Successor; and if his Worship should at that Time happen to be out of Town, or the Person whom he shall think proper to succeed him; that then the Secretary shall write to either or both concerning the same, the Copies of which Letters shall be transcribed in the Transaction-Book of the Grand-Lodge, as also the Answers received.
AHIMAN REZON.

New Regulations.

XXVII. Every Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these for the real Benefit of the Ancient Fraternity, provided always that the old Land-Marks be carefully preserved, and that such new Regulations and Alterations be proposed and agreed to by the Grand Lodge, and that they be offered to the Perusal of all the Brethren in Writing, whose Approbation and Consent (or the Majority thereof) is absolutely necessary to make the same binding and obligatory; which must therefore, after the new Grand-Master is installed, be solemnly defined and obtained from the Grand Lodge, as it was for the old Regulations, by a great Number of Brethren.

END OF OLD REGULATIONS.

NEW REGULATIONS.

XXVIII. 1. That no Brothers be admitted into the Grand Lodge, but the immediate Members thereof, viz. the four present and all former Grand Officers, the Treasurer and Secretary, the Masters and Wardens of all regular Lodges, except a Brother...
NEW REGULATIONS.

No Motion for a new Regulation, or for the Continuance or Alteration of an old one, shall be made till it be first handed up in Writing to the Chair; and after it has been perused by the Grand-Master, at least about ten Minutes, the Thing may be moved publicly, and then it shall be audibly read by the Secretary; and if he be seconded, and thirded, it must immediately be committed to the Consideration of the whole Assembly, that their Sense may be fully heard about it; after which the Question shall be put, pro and con.

10. The Opinion, or Votes of the Members, are to be signified by holding up of Hands; that is, one Hand each Member; which uplifted Hands the Grand Wardens are to count, unless the Number of Hands are so unequal as to render the counting them useless. Nor should any other Kind of Division ever be admitted among Free-Masons.

END of the New Regulations.

My Son, forget not my Laws, but let thine Heart keep my Commandments, and remove not the ancient Land-Mark which thy Fathers have set.  

SOLOMON.

THOUGH the foregoing are called new Regulations, yet they are of many Years standing, and have been wrote at different Times, by Order of the whole Community, as Amendments or Explanations of the old Regulations; for we are not to break in upon the ancient Rules of the Fraternity, as before mentioned in New Regulation XXVII.
As my chief Aim and Design in this Undertaking is to acquaint my worthy Brethren with the old and new Regulations (and in Truth they are the most requisite Subject concerning Free-Masonry that can be committed to Writing) I have added the following Regulations of the Committee for Charity, as they have been approved of and practised by the Grand Lodge of Ireland since the Year 1738, when our Right Worshipful and Right Honourable Brother William Stuart, Lord Viscount Mountjoy (now Earl of Blessington) was Grand-Master.

Also the Regulations of the Stewards Lodge, or Committee for Charity, as they have been approved of and practised by the ancient York-Masons in England since the Year 1751.

The regulations for Charity, as practised in Ireland, and by York-Masons in England.

Irish Regulations.

I. All present and former Grand Officers, Treasurer andSecretary, with the Masters of eight regular Lodges, who are summoned and obliged to attend in their Turn; the Method is four of the eldest, and four of the youngest Masters, are summoned Monthly to hear all Petitions, &c. and to order such Relief to be given to distressed Brethren, as their Necessity may appear, and Prudence may direct.

York Regulations.

II. That all Collections, Contributions, and other charitable Sum or Sums of Money, of what Nature or Kind soever, that shall at any Time be brought into the Grand Lodge, shall be deposited in the Hands of the Treasurer, who is not to disburse or expend the same, or any Part thereof, on any Account whatever, without an Order from the said Committee, which Order shall be signed by the Secretary, or the Grand Officer or Master then presiding in the Chair.

III. That neither the Treasurer, or any other practised here.

Perfon whatever, shall give or sign any Order on the Treasurer for any Sum of Money, until the same be first approved of by the Majority of the Committee then present, and entered into their Transaction-Book, together with the Name or Names of the Perfon or Perons to whom the same is to be given.

IV. That no anonymous Letter, Petition, or Recommendation, by or from any Person, or on any Account or Pretence whatsoever, be introduced or read in this Committee.

V. That any Person who shall petition the Grand Lodge, or this Committee for Charity, shall be known to be at least one whole Year a contributing Member to the Fund thereof, and

Irish Regulations.

II. This is punctually practised here.

York Regulations.

IV. The same observed here.

V. Registered Masons, who have contributed for six Months, and a Member of a regular Lodge during that Time, are heard and considered, &c. and Sojourners, or traveling Masons, are relieved.
Irish Regulations.

that no Petition shall be received or read in this Committee, but what shall be signed with the Names of (at least) three of the Members thereof; and the Merits of the Petitioner be well vouch'd by them, or some other worthy Brethren, who shall have personal Knowledge thereof; and that no Person shall prefer, or bring in, any Petition to this Committee, but one of the Members who signs it, the Petitioner also attending in Person, except in Cases of Sickness, Lameness, or Imprisonment.

VI. That it shall be the inherent Power of this Committee, to dispose of the Fund laid in for Charity to charitable Uses, and no other (and that only to such Persons who shall appear by their Petitions, as aforesaid, to be deserving and in real Want of charitable and brotherly Assistance) not exceeding the Sum of five Pounds to any one Person, or otherwise supply them with a weekly Support, as they shall judge most necessary.

Irish Regulations.

VII. That no Brother who has received Assistance from this Committee of Charity, shall petition a second Time unless some new and well-attested Allegation appear.

VIII. That no extraneous Brother, that is not made in a regular Lodge, but made in a clandestine Manner, or only with a View to partake of this Charity, nor any assisting at such irregular Makings, shall be qualified to receive any Assistance therefrom.

IX. That this Committee of Charity may resolve itself into a Committee of the Grand Lodge at any Time when they shall have Business from the Grand Lodge laid before them, or that the Grand Lodge shall refer any Case to them, when they have too much to do in one Night; and that the Report of the said Committee shall be read in the Grand Lodge, and by them be approved of, before the same be put in Execution or Practice.

York Regulations.

VII. This is left to the Discretion of the Stewards Lodge.

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

IX. The Stewards lodged have full Power and Authority to bear and determine all Matters (concerning Free Masonry) that shall be laid before them, except making new Regulations, which Power is wholly invested in the whole Community, when met at their quarterly Communication, where all the Transactions of the Stewards Lodge shall be audibly read before all the Free-Masons then present.
Irish Regulations.

X. That it is the indispensable Right of the Grand Lodge, to order the Committee to meet when they shall judge it necessary, who shall then have Power to adjourn themselves from Time to Time, as Business may require, at any Time between the monthly Meetings of the Grand Lodge, where all the preceding Business of the Committee shall be read over, in order to inform the Grand Lodge of the Charity expended, and to receive their Concurrence in any Matter that may be referred to them.

XI. That when this Committee is ordered to be assembled, and there-to duly summoned, any eleven of them then meeting shall be a Quorum, and proceed upon Business; and if any Debate shall happen to arise, the Majority of Votes then present shall be decisive, always allowing the Grand Officer, or he that shall then preside in the Chair, two Votes if Occasion require.

End of the Irish and York Masons Regulations.

York Regulations.

X. The Stewards Lodge meet on the third Wednesday in each Calendar Month, &c. or sooner, if the Grand Lodge give Orders for so doing.

XI. For the speedy Relief of distressed Brethren, &c. three of the eight Masters summoned for that Purpose (with or without Grand Officers) the Secretary and Books always present, may proceed to Business, as Prudence and brotherly Love shall direct them.

A CHOICE COLLECTION OF MASON'S SONGS,

With several ingenious PROLOGUES and EPILOGUES.

To which is added, SOLOMON'S TEMPLE, AN ORATORIO;

As it was performed at the PHILHARMONIC-ROOM, in Fishamble-Street, DUBLIN,

For the Benefit of Sick and Distressed FREE-Masons.