

# Ahiman Rezon

A Philacteria for such Gentlemen, as may be inclined to become Freemasons

Note: If you are not familiar with the term 'philacteria' it is suggested you research it.

2nd Edition - 1764

By Laurence Dermott

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For a clearer transcription of the below see the transcription following below the first one from the 1855 edition of the Ahiman Rezon, pages 13-23

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( xvii )

A

## PHILACTERIA

For Such

GENTLEMEN, as may be inclined to become FREE-MASONS.

GENTLEMEN,

**I**F the love of knowledge, interest, company, or dear curiosity, should take possession of any corner of your heads or hearts, and work you up to a desire of becoming free-masons; in such case, I beg leave to offer my service as your guide to the lodge door: this proposal, will not (I hope) be disagreeable to you, considering that I am the first person that ever offered assistance in this manner. But, before we set out, it is necessary that you carefully examine whether you are properly equipt for such an undertaking.

To this end, be it known to you gentlemen, that in every warranted lodge they have the following order, viz.

"Any person desirous of being made a free-mason in the lodge, shall be proposed by a member thereof, that is to say, his name, age, description of his person, title, or trade and place of residence; that

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such proposal shall be made in lodge hours \* at least one lodge-night before the initiation, in order, that the brethren may have sufficient time and opportunity to make a strict enquiry into the morals, character and circumstances of the candidate; and the brother that proposes him shall at the same time deposite such a sum (of the candidate's money) as the majority shall think sufficient (not less than one crown) to insure the lodge that the candidate will attend according to the proposal. And if the lodge approve his person, age, character and circumstances, and therefore initiate him into the mystery &c. he shall pay whatsoever sum the brethren shall think proper (not less than two guineas) and cloath the lodge † if required. But if the lodge think the candidate unworthy, and refuse to make him, his money shall be faithfully returned to him; but, in case the lodge approve his person and character &c. and he refuse to be made, then shall he forfeit his money for the benefit of distressed free masons. And it is hereby ordered and declared, that no person is capable of becoming a member of the lodge, but such as are of mature age, upright in body and limbs, free from bondage, has the senses of a man,

\* That is from the vernal to the autumnal equinox, between seven and ten o'clock in the evening, and from the autumnal to the vernal equinox following, between six and nine o'clock,

† By cloathing is meant white aprons and gloves, not only for every member in the lodge, but also for all their wives and sweethearts.

man, and is endowed with an estate, office, trade, occupation, or some visible way of acquiring an honest and reputable livelihood, as becomes the members of this most ancient and honourable fraternity. \*

By this regulation you see that the free masons will make a strict (though private) enquiry into your character and ability: And therefore I advise you to be as circumspect on your side. Perhaps, you may think that it will be impossible for you to distinguish the good from bad, amongst a people who make it their peculiar study to keep all things secret. Let not such a thought discourage you, when I assure you, that you have a faithful guide, who has made free masonry (both antient and modern) his constant study for twenty years past, and thinks it a duty incumbent on him, to give you these instructions.

In the first place, when you intend to be made a free mason, go with your friend to the lodge, and desire him to shew you the warrant

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or

\* To this I beg leave to add a word or two: The persons to whom I now speak, are the men of some education and an honest Character, but in low circumstances; I say, let them first consider their income and families, and know, that free masonry requires ability, attendance, and a good appearance to maintain and support it's antient and honourable grandeur. Be it also remembered, that they have no title to the general charity, until they prove, that they have been formerly in reputable, at least, in tolerable circumstances.

contemptible into the bargain: \* Doubtless you will wonder how, or by what means, such abandoned wretches got admittance into a fraternity which boast of so much honour and virtue, as to level themselves with kings and princes, especially, if they adhere strictly to the foregoing regulation. To this I answer, that some of the Landlords,† where the lodges are held, do often recommend persons to be made free masons, and that the lucrative view takes place (too often) where impartiality, honesty and virtue ought to be the points of sight. That others have stood the test of the strictest scrutiny, behaved well for many years, and afterwards fell into all manner of vices, which serves to shew the instability and weakness of mankind, and that all the doctrine and laws upon earth (without the grace of God) is not sufficient to make men wise or deter them from evil. Nevertheless (in the system of free masonry) there are many ways to mend the manners, polish the disposition, correct the Judgment, and refine the taste of a soul virtuously inclined. And as the number

\* For a confirmation hereof read the eighth Regulation, (page 58) where it is ordered, that no person so made, nor any concerned in making him, shall be a grand officer, nor an officer of any particular lodge, nor shall any such partake of the general charity, if they should come to want it.

† I do not charge landlords in general with such evil proceedings, because I know many of them that abhor sinister views, and would sacrifice all pecuniary interest, before they would break through any of the sacred rules or orders of the craft.

or dispensation by which the lodge is held; that is to say, an instrument printed or written upon parchment and signed by some noble grand master, his Deputy and grand wardens, and grand secretary, and sealed with their grand lodge seal &c. constituting and appointing particular persons (therein named) as master and wardens, with full power to congregate and hold a lodge at such a place, and therein make and admit free masons, according to the most antient and honourable custom of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate, chuse and install their successors &c. When they produce this authority or warrant, then call for the by-laws, and (having seriously perused them) consider whether your natural disposition will incline you to be conformable to them. Next call for the roll or list of the members, where you may find the names of some of your intimate and most esteemed friends, or perhaps the names of such (other of your acquaintance) as you would not chuse to associate with. If these researches prove agreeable, then you may venture to lay down the deposite money, (as it is called) but if they do not produce the grand master's authority by warrant or dispensation, you are to look upon them not only as the magma of free masons, but the very dregs of mankind, who (under the cloak of brotherly love) are ever upon the watch for an opportunity to pick your pockets, and make you

number of good and wise free-masons have always greatly exceeded that of the foolish and wicked, it would be as absurd to condemn the whole for part, as it would be in the Jews to condemn Shem and Japhet for the curse brought upon Ham; or the Christians, to condemn the eleven apostles, because Judas turned traitor. But this is not altogether the business of a guide, therefore I beg leave to reassume my proper character, and earnestly desire you to shun mason clubs, that is to say, lodges formed without authority, for you may rest fully assured, that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instructions to their pupils. Or admit them capable of giving proper instructions, even then; the new brethren will be led in the dark, because it is the interest of the rebel party to conceal the essentials of the craft, which, if revealed, must of course prove themselves to be villains. Therefore, in order to avoid falling into such hands, I earnestly beg of you, to have no communication with any lodge or set of men under the denomination of a free masons lodge, until they produce the grand master's authority, signed and sealed as before mentioned. But having produced such authority, you may then enter in the name of God! where you will be acquainted with mysteries, which are not permitted to be revealed by a guide, especially out of the lodge: And if after such entrance or admission you find that I have misled you, I do hereby give

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you full liberty to expose me as a blind guide &c., but if experience teach you, that my instructions (as well as my intentions) were just, then I hope you will do me the honour of calling me a faithful brother. And that the God of all light and truth (who is the giver of all good gifts and graces) may bless, prosper, and direct you, in all your public and private (lawful) undertakings, is the hearty prayer of,

GENTLEMEN,

*Your faithful and obedient servant,*

Laurence Dermott.

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*Quere 1st. Whether free masonry, as practised in antient lodges, is universal?*

*Answer.* Yes.

*2d. Whether what is called modern 'masonry is universal?*

*Answer.* No.

*3d. Whether there is any material difference between the antient and modern?*

*Ans.* A great deal, because an antient mason can not only make himself known to his brother, but in case of necessity can discover his very thoughts to him, in the presence of a modern, without being able to distinguish that either of them are free masons.

*4th. Whether a modern mason may, with safety, communicate all his secrets to an antient mason?*

*Ans.* Yes.

*5th. Whether an antient mason may, with the like safety, communicate all his secrets, to a modern mason, without further ceremony?*

*Ans.* No. For as a Science comprehends an Art, (though an art cannot comprehend a science) even so antient masonry contains every thing valuable amongst the moderns, as well as many

Having taken my leave of the strangers, I now beg leave to address myself to the GENTLEMEN OF THE MOST ANTIENT AND HONOURABLE FRATERNITY.

GENTLEMEN and BRETHREN,

SEVERAL eminent craftsmen residing in Scotland, Ireland, America and other parts both abroad and at home, have greatly importuned me, to give them some account of what is called modern masonry in London. I cannot be displeased with such importunities, because I had the like curiosity myself, about sixteen or seventeen years ago, when I was first introduced into that society. However, before I proceed any farther concerning the difference between antient and modern, I think it my duty, to declare solemnly before God and man, that I have not the least antipathy against the gentlemen members of the modern society; but, on the contrary, love and respect them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow. I hope that this declaration will acquit me of any design of giving offence, especially if the following queries and answers be rightly considered.

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other things that cannot be revealed without additional ceremonies.

*6th. Whether a person, made in the modern manner, and not after the antient custom of the craft, has a right to be called free and accepted, according to the intent and meaning of the words?*

*Ans.* His being unqualified to appear in a master's lodge, according to the universal system of masonry, renders the appellation improper.

*7th. Whether it is possible to initiate or introduce a modern mason into a royal arch lodge (the very Essence of masonry) without making him go through the antient ceremonies.*

*Ans.* No.

*8th. What Art or Science has been introduced and practised in London without receiving the least improvement?*

*Ans.* Free masonry.

*9th. Whether the present members of modern lodges are blameable for deviating so much from the old land marks?*

*Ans.* No. Because the innovation was made in the reign of king George the first, and the new form was delivered as orthodox to the present members.

10th. *Therefore as it is natural for each party, to maintain the orthodoxy of their masonical preceptors. How shall we distinguish the original and most useful system?*

*Ans.* The number of antient masons, compared with the moderns, being as ninety-nine to one, proves the universality of the old order, and the utility thereof appears by the love and respect shewn to the brethren, in consequence of their superior abilities in conversing with, and distinguishing the masons of all countries and denominations, a circumstance, peculiar to antient masons.

I am so well acquainted with the truth of what I have just now inserted, that I am not in the least apprehensive of being contradicted. But if any person should hereafter labour under the spirit of opposition, I shall (even then) be contented, as I am sure of having the majority upon my side.

Therefore, In order to satisfy the importunities of my good Brethren (particularly the Right worshipful and very worthy Gentlemen of America, who for their charitable disposition, prudent choice of members and good conduct in general, deserve the unanimous thanks and applause of the masonical world) be it known, that the innovation, already mentioned, arose upon the fall of a GRAND MASTER, namely Sir Christopher Wren, who (as Doctor

Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the master masons then in London were so much disgusted at the treatment of their old and excellent grand master, that they would not meet nor hold any communication under the sanction of his successor Mr. B-nf-n, in short, the brethren were struck with a Lethargy which seemed to threaten the London lodges with a final dissolution.

Notwithstanding this state of inactivity in London, the lodges in the country, particularly in Scotland and at York, kept up their antient formalities, customs and usages, without alteration, adding or diminishing, to this hour, from whence they may justly be called the most antient &c.

About the year 1717 some joyous companions, who had passed the degree of a craft, (though very rusty) resolved to form a lodge for themselves, in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being answered in the negative, it was resolved, *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old order found

Anderfon says) neglected the lodges. The Doctor's assertion is certainly true, and I will endeavour to do justice unto the memory of Sir Christopher, by relating the real cause of such neglect. The famous Sir Christopher Wren, Knight, (Master of Arts formerly of Wadham college, Professor of astronomy at Gresham and Oxford, Doctor of the civil law, President of the royal society, grand master of the most antient and honourable fraternity of free and accepted masons, architect to the crown, who built most of the churches in London, laid the first stone of the glorious cathedral of St. Paul, and lived to finish it.) having served the crown upwards of fifty years, was (at the age of ninety) displaced from employment, in favour of Mr. William B-nf-n, who was made surveyor of the buildings &c. to his Majesty King George the first. The first specimen of Mr. B-nf-n's skill in architecture was a report made to the house of Lords, that their house and the painted chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee, to appoint some other place to sit in, while the house should be taken down. But it being proposed to cause some other builders first to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the king, against the modern architect, for such a misrepresentation, but the Earl of Sunderland, then secretary, gave them an assurance that his majesty would remove him.

amongst them, should be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every person (during the time of his initiation) should wear boots, spurs, a sword and spectacles. That every apprentice (going and coming from work) should carry the plumb rule upon his right side, contrary to the antients. That every fellow craft should carry the level upon his left side, and not upon his right side, as the antients did. And that every person, dignified with the title of a *master mason*, should wear a square pendant to his right leg. It was also thought expedient to abolish the old custom of studying Geometry in the lodge, and some of the young brethren made it appear, that a good knife and fork in the hands of a dexterous brother (over proper materials) would give greater satisfaction, and add more to the rotundity of the lodge, than the best scale and compass in Europe, and farthermore added, that a line, a square, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle, a semicircle, a quadrant, a parabola, a cube, a parallelopipedon, a prism, a pyramid, a cylinder, a cone, a prismoid, a cylindroid, a sphere, a spheroid, a parabolick, frustrums, segments, polygons, ellipsis and irregular figures of all sorts might be drawn and represented upon Bread, Beef, Mutton, Fowls, Pies &c. as demonstratively as upon slates or sheets of paper; and that the use of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of 28 inches

diameter; and we are told, that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoke in the lodge. There was another old custom that gave umbrage to the young architects, i. e. the wearing of aprons, which made the gentlemen look like so many mechanicks, therefore it was proposed, that no brother (for the future) should wear an apron. This proposal was rejected by the oldest members, who declared, that the aprons were all the signs of masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that, which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such manner as might convince the spectators, that there was not a working mason amongst them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in taverling the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several methods of walking, in order to avoid treading upon the strings. In brief, every meeting produced an addition or a palinody. Amongst other

munication of the members, a thing contrary to all the private and public rules of masonry: all implements of war and bloodshed being confined to the lodge door, from the day that the flaming sword was placed in the East of the garden of Eden, to the day that the sagacious modern placed his grand sword of State in the midst of his lodge. Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk &c. and writing Jamaica rum upon one, and Barbadoes rum upon the other, and all this (I suppose) for no other use, than to distinguish where these liquors are to be placed in the lodge.

There are many other unconstitutional proceedings, which (to avoid giving offence) I pass over in silence. And hope, that I shall live to see a general conformity and universal unity between the worthy masons of all denominations. This is the most earnest wishes and ardent prayers of,

GENTLEMEN and BRETHREN,

*Your most sincere friend,*

*Obedient servant,*

*and faithful brother,*

LAURENCE DERMOTT, Secretary.

things they seized on the stone masons Arms, \* which that good natured company has permitted them to wear to this day, for which reason several of the brethren have turned their aprons in the old fashion, and affect to immitate the operative masons. And it is pleasant enough, to see sixty or seventy able men about a little Lewis and capstan &c. erected upon a mahogany platform (purchased at an extravagant price) all employed in raising a little square piece of marble, which the weakest man in company could take between his finger and thumb and throw it over the house:

I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in lodges are both antient and instructive, but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the moderns with no other design but to extract large sums of money, which ought to be applied to more noble and charitable uses: There is now in my neighbourhood a large piece of iron scrole work, ornamented with foliage &c. painted and gilt (the whole at an incredible expence) and placed before the master's chair, with a gigantic sword fixed therein, during the communication

\* The operative or stone masons are the 30th company in London, they were incorporated by Charles the second, and have a hall in Basinghall street, the number of their livery men about seventy, and the livery fine five pounds.

N. B. The free masons arms in the upper part of the frontis piece of this book, was found in the collection of the famous and learned hebrewist, architect and brother, Rabi Jacob Jehudah Leon. This gentleman, at the request of the states of Holland, built a model of Solomon's temple. The design of this undertaking was to build a temple in Holland, but upon surveying the model it was adjudged, that the united provinces were not rich enough to pay for it; whereupon the States generously bestowed the model upon the builder, notwithstanding they had already paid him his demand, which was very great. This model was exhibited to public view (by authority) at Paris and Vienna, and afterwards in London, by a patent under the great seal of England, and signed Killigrew in the reign of King Charles the second. At the same time, Jacob Judah Leon published a description of the tabernacle and the temple, and dedicated it to his Majesty, and in the years 1759 and 1760 I had the pleasure of perusing and examining both these curiosities. The arms are emblazoned thus, quarterly per squares, counterchanged Vert. In the first quarter Azure a lyon rampant Or, in the second quarter Or, an ox passant sable; in the third quarter Or, a man with hands erect, proper robed, crimson and ermin; in the fourth quarter Azure, an eagle displayed, Or. Crest, the holy ark of the covenant, proper, supported by Cherubims. Motto, Kodes la Adonai, i. e. Holiness to the Lord.



To this I beg leave to add what I have read concerning these arms.

The learned Spencer says, the Cherubims had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. *De Legib. Hebr. lib. 3: diff. 5: cb. 2.*

The prophet Ezekiel says, they had four forms; a man, a lion, an ox, and an eagle.

When the Israelites were in the wilderness, and encamped in four cohorts, the standard of the tribe of Judah carried a lion, the tribe of Ephraim an ox, the tribe of Ruben a man, and the tribe of Dan an eagle; those four standards composed a Cherubim; therefore God chose to sit upon Cherubims bearing the forms of those animals, to signify, that he was the leader and king of the cohorts of the Israelites. *Trad. of the Heb.*

Bochart says, that they represented the nature and ministry of angels, by the lion's form is signified their strength, generosity and majesty; by that of the ox, their constancy and assiduity in executing the commands of God; by their human shape their humanity and kindness; and by that of the eagle, their agility and speed. *Bochart de animal. sacr. P. 1.*

As these were the arms of the masons that built the tabernacle and the temple, there is not the least doubt of their being the proper arms of the most antient and honourable fraternity of free and accepted masons, and the continual practice, formalities and tradition, in all regular lodges, from the lowest degree to the most high, i. e. THE HOLY ROYAL ARCH, confirms the truth hereof.



**AHIMAN**

The transcription following below is from the 1855 Uniform American Edition of the Ahiman Rezon, pages 13-23

[https://books.google.com/books?id=1kUMAQAAMAAJ&pg=PP22&focus=viewport&output=text#c\\_top](https://books.google.com/books?id=1kUMAQAAMAAJ&pg=PP22&focus=viewport&output=text#c_top)

A PHILACTERIA FOR SUCH GENTLEMEN, AS MAY BE INCLINED TO BECOME FREEMASONS.

GENTLEMEN,

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+ By clothing is meant white aprons and gloves, not only for every member in the Lodge, but also for all their wives and sweethearts.

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of mature age, upright in body and limbs, free from bondage, has the senses of a man, and is endowed with an estate, office, trade, occupation, or some visible way of acquiring an honest and reputable livelihood, as becomes the members of this most ancient and honourable fraternity.\*

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prove agreeable, then you may venture to lay down the deposite money, (as it is called) but if they do not produce the Grand Master's authority by warrant or dispensation, you are to look upon them not only as the magma of Freemasons, but the very dregs of mankind, who (under the cloak of brotherly love) are ever upon the watch for an opportunity to pick your pockets, and make you contemptible into the bargain.\* Doubtless you will wonder how, or by what means, such abandoned wretches got admittance into a Fraternity which boast of so much honour and virtue, as to level themselves with kings and princes, especially, if they adhere strictly to the foregoing regulation. To this I answer, that some of the Landlords, + where the Lodges are held, do often recommend persons to be made Freemasons, and that the lucrative view takes place (too often) where impartiality, honesty and virtue ought to be the points of sight. That others have stood the test of the strictest scrutiny, behaved well for many years, and afterwards fell into all manner of vices, which serves to shew the instability and weakness of mankind, and that all the doctrine and laws upon earth (without the grace of God) is not sufficient to make men wise or deter them from evil. Nevertheless (in the system of Freemasonry) there are many ways to mend the manners, polish the disposition, correct the judgment, and refine the taste of a soul virtuously inclined. And as the number of good and wise Freemasons have always greatly exceeded that of the foolish and wicked, it would be as absurd to condemn the whole for part, as it would be in the Jews to condemn Sben and Japhet for the curse brought upon Ham; or the Christians, to condemn the eleven apostles, because Judas turned traitor. But this is not altogether the business of a guide, therefore I beg leave to re-assume my proper character, and earnestly desire you to shun Mason Clubs, that is to say, Lodges formed without authority, for you may rest fully assured, that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instructions to their pupils. Or admit them capable of giving proper instructions, even then; the new brethren will be led in the dark, because it is the interest of the rebel party to conceal the essentials of the craft, which, if revealed, must of course prove themselves to be villains. Therefore, in order to avoid falling into such hands, I earnestly beg of you, to have no communication with any Lodge or set of men under the denomination of a Freemasons Lodge, until they produce the Grand Master's authority, signed and sealed

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as before mentioned. But having produced such authority, you may then *enter in the name of the God!* where you will be acquainted with mysteries, which are not permitted to be revealed by a guide, especially out of the Lodge: And if after such entrance or admission you find that I have missed you, I do hereby give you full liberty to expose me as a blind guide &c., but if experience teach you, that my instructions as well as my intentions were just, then I hope you will do me the honour of calling me a faithful brother. And that the God of all light and truth, who is the giver of all good gifts and graces may bless, prosper, and direct you, in all your public and private, lawful, undertakings, is the hearty prayer of,

GENTLEMEN,

Your faithful and obedient servant,

LAURENCE DERMOTT.

[The following Philacteria is not in the first Edition.—Ed. LIBRARY.]

Having taken my leave of the strangers, I now beg leave to address myself to the GENTLEMEN OF THE MOST ANCIENT AND HONOURABLE FRATERNITY.

#### GENTLEMEN AND BRETHREN.

SEVERAL eminent craftsmen residing in Scotland, Ireland, America and other parts both abroad and at home, have greatly importuned me, to give them some account of what is called modern Masonry in London. I cannot be displeased with such importunities, because I had the like curiosity myself, about sixteen or seventeen years ago, when I was first introduced into that society. However, before I proceed any farther concerning the difference between ancient and modern, I think it my duty, to declare solemnly before God and man, that I have not the least antipathy against the gentlemen members of the modern society; but, on the contrary, love and respect them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow. I hope that this declaration will acquit me of any design of giving offence, especially if the following queries and answers be rightly considered. ,

*Quere* 1st. Whether Freemasonry, as practised in ancient Lodges, is universal?

*Answer.* Yes.

2d. Whether what is called modern Masonry is universal?

*Answer.* No.

3d. Whether there is any material difference between the ancient and modern?

*Answer.* A great deal, because an ancient Mason can not only make himself known to his brother, but in case of necessity can discover his very thoughts to him, in the presence of a modern, without being able to distinguish that either of them are Freemasons.

4th. Whether a modern Mason may, with safety, communicate all his secrets to an ancient Mason?

*Answer.* Yes.

5th. Whether an ancient Mason may, with the like safety, communicate all his secrets, to a modern Mason, without further ceremony?

*Answer.* No. For as a Science comprehends an Art, ('though an art cannot comprehend a science) even so ancient Masonry contains every thing valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies.

6th. Whether a person, made in the modern manner, and not after the ancient custom of the craft, has a right to be called Free and Accepted, according to the intent and meaning of the words?

*Answer.* His being unqualified to appear in a Master's Lodge, according to the universal system of Masonry, renders the appellation improper.

7th. Whether it is possible to initiate or introduce a modern Mason into a Royal Arch Lodge (the very essence of Masonry) without making him go through the ancient ceremonies.

*Answer.* No.

8th. What Art or Science has been introduced and practised in London without receiving the least improvement?

*Answer.* Freemasonry.

9th. Whether the present members of modern Lodges are blameable for deviating so much from the old Landmarks?

*Answer.* No. Because the innovation was made in the reign of king George the first, and the new form was delivered as orthodox to the present members.

10th. Therefore as it is natural for each party, to maintain the orthodoxy of their Masonical preceptors. How shall we distinguish the original and most useful system ?

*Answer.* The number of ancient Masons, compared with the moderns, being as ninety-nine to one proves the universality of the old order, and the utility thereof appears by the love and respect shewn to the brethren, in consequence of their superior abilities in conversing with, and distinguishing the Masons of all countries and denominations, a circumstance, peculiar to ancient Masons.

I am so well acquainted with the truth of what I have just now inserted, that I am not in the least apprehensive of being contradicted. But if any person should hereafter labour under the spirit of opposition, I shall (even then) be contented, as I am sure of having the majority upon my side.

Therefore, in order to satisfy the importunities of my good Brethren (particularly the Right Worshipful and very worthy gentlemen of America, who for their charitable disposition, prudent choice of members and good conduct in general, deserve the unanimous thanks and applause of the Masonical world) be it known, that the innovation, already mentioned, arose upon the fall of a Grand Master, namely Sir Christopher Wren, who (as Doctor Anderson says) neglected the Lodges. The Doctor's assertion is certainly true, and I will endeavour to do justice unto the memory of Sir Christopher, by relating the real cause of such neglect. The famous Sir Christopher Wren, Knight, (Master of Arts formerly of Wadham college, Professor of astronomy at Gresham and Oxford, Doctor of the civil law, President of the Royal Society, Grand Master of the most ancient and honourable Fraternity of Free and Accepted Masons, architect to the crown, who built most of the churches in London, laid the first stone of the glorious cathedral of St. Paul, and lived to finish it,) having served the crown upwards of fifty years, was (at the age of ninety) displaced from employment, in



favour of Mr. William B-n-s-n, who was made surveyor of the buildings, &c. to his Majesty King George the first. The first specimen of Mr. B-n-s-n's skill in architecture was a report made to the house of Lords, that their house and the painted chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee, to appoint some other place to sit in, while the house should be taken down. But it being proposed to cause some other builders first to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the king, against the modern architect, for such a misrepresentation, but the Earl of Sunderland, then Secretary, gave them an assurance that his Majesty would remove him.

Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the Master Masons then in London were so much disgusted at the treatment of their old and excellent Grand Master, that they would not meet nor hold any communication under the sanction of his successor Mr. B-n-s-u, in short, the brethren were struck with a Lethargy which seemed to threaten the London Lodges with a final dissolution.

Notwithstanding this state of inactivity in London, the Lodges in the country, particularly in Scotland and at York, kept up their ancient formalities, customs and usages, without alteration, adding or diminishing, to this hour, from whence they may justly be called the most ancient, &c.

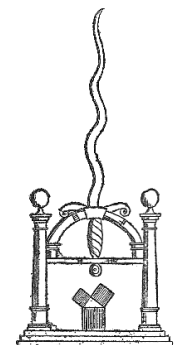
About the year 1717, some joyous companions, who had passed the degree of a craft, (though very rusty) resolved to form a Lodge for themselves, in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for Masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being answered in the negative, it was resolved, *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old order found amongst them, should be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every person during the time of his initiation, should wear boots, spurs, a sword and spectacles.— That every apprentice going and coming from work, should carry the plumb rule upon his right side, contrary to the ancients. That every fellow craft should carry the level upon his left side, and not upon his right side, as the ancients did. And that every person, dignified with the title of a Master Mason, should wear a square pendant to his right leg.

It was also thought expedient to abolish the old custom of studying Geometry in the Lodge, and some of the young brethren made it appear, that, a good knife and fork in the hands of a dexterous brother, over proper materials would give greater satisfaction, and add more to the rotundity of the Lodge, than the best scale and compass in Europe, and furthermore added, that a line, a square, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle, a semicircle, a quadrant, a parabola, a cube, a parallelopipedon, a prism, a pyramid, a cylinder, a cone, a prismoid, a cylindroid, a sphere, a spheroid, a parabolick, frustrums, segments, polygons, ellipsis and irregular figures of all sorts might be drawn and represented upon bread, beef, mutton, fowls, pies, &c., as demonstratively as upon slates or sheets of paper; and that the use of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of twenty-eight inches diameter; and we are told, that from this improvement proceeded the laudable custom of charging to a public hall at every third sentence that is spoke in the Lodge. There was another old custom that gave umbrage to the young architects, *i. e.* the wearing of aprons, which made the gentlemen look like so many mechanics, therefore it was proposed, that no brother for the future, should wear an apron.— This proposal was rejected by the oldest members, who declared, that the aprons were all the signs of Masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that, as they were resolved to wear aprons, they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that, which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such manner as might convince the spectators, that there was not a working Mason among them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the Lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several methods of walking, in order to avoid treading upon the strings. In brief, every meeting produced an addition or a palinody. Amongst other things they seized on the stone Masons Arms,\* which that good natured company has permitted them to wear to this day, for which reason several of the brethren have turned their aprons in the old fashion, and affect to imitate the operative Masons. And it is pleasant enough, to see sixty or seventy able men about a little Lewis and capstan, &c. erected upon a mahogany platform (purchased at an extravagant price,) all employed in raising a little square piece of marble, which the weakest man in company could take between his finger and thumb and throw it over the house.

I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in Lodges are both ancient and instructive, but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the moderns with no other design-but to extract large sums of money, which ought to be applied to more noble and charitable uses.

There is now in my neighbourhood a large piece of iron scrole work, ornamented with foliage, &c., painted and gilt, (the whole at an incredible expense) and placed before the Master's chair, with a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of Masonry: all implements of war and bloodshed being confined to the Lodge door, from the day that the **flaming sword** was placed in the East of the garden of Eden, to the day that the sagacious modern placed his grand sword of State in the midst of his Lodge. Nor is it uncommon for a Tyler to receive ten or twelve shillings for drawing two sign posts with chalk, &c., and writing Jamaica rum upon one, and Barbadoes rum upon the other, and all this, I suppose for no other use, than to distinguish where these liquors are to be placed in the Lodge.



There are many other unconstitutional proceedings, which, to avoid giving offence, I pass over in silence. And hope, that I shall live to see a general conformity and universal unity between the worthy Masons of all denominations. This is the most earnest wishes and ardent prayers of,

GENTLEMEN AND BRETHREN.

Your most sincere friend,

Obedient servant,

and faithful brother,

LAURENCE DERMOTT, *Secretary*.

\* The operative or stone Masons are the 30th company in London, they were incorporated by Charles the second, and have a hall in Basinghall street, the number of their livery men about seventy, and the livery fine five pounds.

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N. B. The Freemasons arms in the upper part of the frontispiece of this book, was found in the collection of the famous and learned hebrewist, architect and brother, Rabi Jacob Jehudah Leon. This gentleman, at the request of the states of Holland, built a model of Solomon's temple. The design of this undertaking was to build a temple in Holland, but upon surveying the model it was adjudged, that the united provinces were not rich enough to pay for it; whereupon the States generously bestowed the model upon the builder, notwithstanding they had already paid him his demand, which was very great. This model was exhibited to public view, by authority, at Paris and Vienna, and afterwards in London, by a patent under the great seal of England, and signed Killigrew in the reign of king Charles the second. At the same time, Jacob Judah Leon published a description of the tabernacle and the temple, and dedicated it to his Majesty, and in the years 1759 and 1760 I had the pleasure of perusing and examining both these curiosities. The arms are emblazoned thus, quarterly per squares, counterchanged Vert. In the first quarter Azure a Lyon rampant Or, in the second quarter Or, an ox passant sable; in the third quarter Or; a man with hands erect, proper robed, crimson and ermine; in the fourth quarter Azure, an eagle displayed, Or. Crest, the holy ark of the the covenant, proper, supported by Cherubims. Motto, Kodesh la Adonai, *i. e.* Holiness to the Lord.

To this I beg leave to add what I have read concerning these arms.

The learned Spencer says, the Cherubims had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf.— De Legib. Hebr. lib. 3. diss. 5. ch. 2.

The prophet Ezekiel says, they had four forms, a man, a lion, an ox, and an eagle.

When the Israelites were in the wilderness, and encamped in four cohorts, the standard of the tribe of Judah carried a lion, the tribe of Ephraim an ox, the tribe of Ruben a man, and the tribe of Dan an eagle; those four standards composed a Cherubim; therefore God chose to sit upon Cherubims bearing the forms of those animals, to signify, that he was the leader and king of the cohorts of the Israelites. *Trad. of the Hebrew.*

Bochart says, that they represented the nature and ministry of angels, by the lion's form is signified their strength, generosity and majesty; by that of the ox, their constancy and assiduity in executing the commands of God; by their human shape their humanity and kindness; and by that of the eagle, their agility and speed. *Bochart de animal, sacr. P. 1.*

Aa these were the arms of the Masons that built the tabernacle and the temple, there is not the least doubt of their being the proper arms of the most ancient and honourable fraternity of Free and Accepted Masons, and the continual practice, formalities and tradition, in all regular Lodges, from the lowest degree to the most high, *i. e.* THE HOLY ROYAL ARCH, confirms the truth hereof.

[The foregoing from page 13, is not in the first Edition of Dermott, and neither the frontispiece to which the above note refers.— ED. LIBRARY.]