

3386

THISTLE M. S.

THISTLE LODGE N^o 62 DUMFRIES.

1753.

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THE BOOK OF RECORDS belonging to the Journeymen Lodge
of Dumfries (Dumfrise)

This Lodge was first constituted on the 6th day of June ye year of
MDCCLXXIII 1773 and in the year of mans Redemption by our LORD JESUS
CHRIST 1773: by these persons following viz:- Jas. Cannon, who was
honourably Chosen Lear for that year Geo. Walker Masson Chosen
Sergeant Warden; James Fulton, Masson, Junr Warden: William Turnbull
Sergeant John Englis, Junr Deacon, both Massons; Patrick Goff
Secretary, Ben Gillat & Oliver Strong members, all Master Massons &
William Cowen also.

Its records Record that there was two members more at the first rise
of this lodge i.e. Geo. Walker & Alexander McKnight both Weavers who
was cho. in officers, but being guilty of Entering passing and Raising
men clandestinely out of the Lodge was turned out as Rotten members and
William Turnbull & John Englis Chosen officers in their stead as soon
as they were qualified. So the said Geo. Walker & Alex. Mc Knight
Weavers as the first Rise of that Clandestine Lodge Called now the
Weavers or Bridge End Lodge.

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Resolutions made and agreed upon by the Master and the rest of the Society in the year 1754

Whereas we do bind ourselves to fulfill the same Jointly and severally to ye utmost of our powers

Yet 1st we do bind ourselves according to ye laws of Massonrie to pay all due respect to ye worshipfull Master and ye rest of the sub-officers according to their proper Station and Each to be nominated after their office.

2dly you are hereby bound by the laws of our freternity to appear here the first friday of every month at six o the clock Except it be thought necessary by the Master and the rest of ye society to ajurn the same to any other appointed night that they shall think proper for the good of the soceity and not to exempt yourselves unless there be a faithfull and brotherly excuse given so as the ferternity may be thoroughly satisfied of ye reason given by the absent brother or any other solisiter for him under the penalty of paying two pence for every such offence,

3dly and as the brethren being assembled the are to observe the just rules of morality which is brotherly love and not to provoke or exasperate any of their brothers to talk undvisedly so as to swear or blasphame the holy and blessed trinity or any of the persons thereof. Neither are they themselves to do the same under ye penalty of paying one shilling for every such offence,

4thly be it further enacted by the authority afforsaid that if any brother or brothers belonging to our ferternity do strike or cause to be struck any of the members belonging to our ferternity or any other soceity being a brother shall pay for every such offence two shillings & sixpence.

5thly that no brother shall call another a liar or provoke another so to do or shall for every such offence pay sixpence.

6thly that no brother or brothers belonging to our freternity shall call any member or members by any other name than brother while assembled together under the penalty of two pence and that to be disposed of as the master and ye rest of ye soceity shall think proper.

7thly be it further enacted by the consent of ye Master and the rest of the ferternity that no member or members belonging to our soceity shall absent themselves at any time so as to aid and assist any brother or brothers to enter pass or raise any person or persons within the District of Massonrie, which is five miles and a half without acquainting the Master or two or more of his officers, and leave given him he shall for every such offence pay five shillings or dismiss the freternity.

Art 8th be it further enacted by the authority afforsaid that no member or members shall represent and dandadite to be admitted into our soceity unless he be a man of Good Morals and free from publick scandels.

9th be it further enacted by the consent of ye Master and the rest of

of the freternity that if any person or persons shall at any time (contrary to ye laws of all nations) raise any Dispute about religion to the hurt of any of the members of our soceity or ye harmony of the whole such person or persons shall be intirely Excluded from our lodge & that it further enacted by the Authority afforsaid that no person or persons belonging to our soceity get themselves drunk on a lodge night whereby the soceity may suffer scandal under the penalty of one shilling for every such offence.

14th be it further enacted by the Authority afforsaid that if any person or persons be admitted as a brother he shall for the same benefits pay twelve shillings and sixpence ster but if he has received these benefitts before and desires to be admitted as a member he shall pay seven shillings and sixpence ster

Art 14th be it further enacted by ye authority afforsaid that if any member belonging to our lodge be rendered uncapable of supplying themselves and their families they shall have tw two shillings and six paid them per week after being one year a member of the Lodge.

Art 15 be it further enacted by the authority afforsaid that no member or members belonging to our lodge shall laugh whisper or use any unseemly Gestures while ye lodge is opened under no less penalty than twopence & that to be disposed as the master & ye rest of the soceity shall think proper.

14th that all sitting members shall pay one shilling per year and that to be paid quarterly or at half year communications.

15. be it further enacted by ye authority afforsaid that whatsoever is transacted or talked of on a lodge night is not to be made known to any absent brother till ye next lodge night under the penalty of paying twopence but if they make it known to any that is not a member of our lodgethey are to pay one shilling for every such offence,

Art 16th be it further enacted that no candidite is to be admitted into our soceity that is forty years of age or above except he be a brother.

17th Article being furler in acted by the authorities forsaid that any candidate intered or assumed shall pay besides the sums mentioned in the 14th article shall pay sixpence to be eaqually divided betwixt the officer & clark & that the finds mentioned in the 3rd 4th 5th & 6th article shall by nomains be forgiven but instantly paid the one half to the clark & the other half to the Box that the Clark shall take the cash book press & copper plate into his custody & that he shall keep a just account betwixt the Tresurer & the Lodge & that he shall always keep thirty stamps of summndses or invitations, rely for filling & that he shall likewise keep three Certificates one as printice the other as craftsman & the third as Master Masson rely filri for Incerting the names & for each of which he shall receive sixpence the geting them signed by Master & warden before Delivered the officer to be a Master Masson & that he shall be free at all meetings/

meetings in the Lodge that he shall summons all that he is appointed thereunto at any set meeting that is to say the first fryday of every month the 24th of June the 30th of November & the 27th of December as the duty of an officer But if ordered to summons or call meetings through the means of any particular person he shall receive from that person one shilling if through the mains or concerns of the Lodge he shall receive for such summoning six pence from the Box.

17th Article that the Tresurer shall receive into his charge the Tresure belonging to the Lodge that is to say money or bills that he becomes lyable to the Lodge therefor and that if he lets any Bill run past protesting without being protested he having his expenses for protesting allowed him from the Box he shall become lyable to the Lodge for that Debt that he shall part with no money without a written Order signed by the Master and Wardens or in their absence secretary or Clark or any other three of the members Master or Senior Warden to one of the number that the Tresurer bring the Tresure the Clark the cashbook to the Lodge on the first fryday of November the first fryday of February the first fryday of May & the first fryday of August to ballance and settle ~~accounts~~ accounts and receive the quarterly accounts on the sd Days that the Tresurer shall give new bills or receipts for the Tresure in his hands these days.

18th Article. That all the members belonging to the sd body shall clear with the Tresurer at least once a year but if not cleared in two years and the in place shall be excluded from the Lodge if not in place on their coming & paying all Just Debts Due to the Lodge they shall be received, But no member shall come or receive any Benefit that is to say weekly subsistence untill they be clear of all Debts Due to the Lodge Except the last Quarters annuity or with the consent of the Body & not to receive a Certificate to be elected an officer therein untill clear.

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TO ALL AND SUNDRY To whose Knowledge these presents shall come,
Greeting: Whereas upon application to the Grand Lodge of Free and
Accepted Masons in Scotland by George Walker, Robert Craig, Cliver
Strang, Charles Baird, David Stoddart, Peter Gash, Gilbert Baxter,
John Hislop, Joseph Todds, John Morison, William Cowan, John Paton,
John Geammill, and George Bell all Journey men Masons residing in and
about ye Town of Dumfries Praying the grand Lodge would authorise
their Erection into a Regular Lodge of Free and accepted Masons
under the designation of the Journeymens Lodge aforesaid. Have
Constituted Erected and Appointed and Hereby Constitute Erect and
Ancient The Worshipfull Brethren above named and their Successors in
all tim coming To be a True and Regular Lodge of free and accepted
Masons under the still and Designation of the Journeymens Lodge of
Dumfries and appoint and Ordain all Regular Lodges in Scotland to Hold
own and Respect them as such Here by Giving Granting and Committing
to the Brethren aforesaid and their Successors Full powr and
authority to meet Assemble and Conven as a Regular Lodge and therein
to Enter Apprentices pass Fellow Crafts and Raise Master Masons upon
payment of such Compositions as they shall think fitt and to Elect
& make choice of Masters Wardens and other officers annually or other-
wise as they shall have occasion Recommending to the Brethren
aforesaid to Reverence and obey their Superiors in all things Lawfull
and Honest as becomes the Honour and Harmony of Masonry They by
acceptation of this present Charter becoming Faithfully Bound and
Engaged not to desert their said Lodge theireby Constituted nor upon
any Pretext whatever to make any separate or schismatical Meeting
without the Consent of their Master and Wardens for thetime nor to
Collect money or ffounds separate from the Common Stock of their
Lodge to the prejudice of the poor thereof They and their Successors
in all tim coming being also obliged to obey and pay due Regard to
all the Acts Statutes and Regulations of their Grand Lodge already
made or to be made for the utility welfare and prosperity of Masonry
in General and to pay and perform whatever is stipulated or demanded
of them for the support of the Dignity of the Grand Lodge and to
Record in their Books which they are hereby appointed to Keep this
present Charter of Constitution and Erection with their own Regulation
and By Laws and their whole proceedings from tim to tim as they shall
occur to the end the same may be the more readily seen and observed
by their Brethren subject always to the Review of the Grand Lodge and
and Also the Brethren aforesaid and their successors are hereby
Required punctually to attend the whol General Meetings and Quarterly
Communications of the Grand Lodge by their Representatives being
their Master and Wardens for the tim or the Lawfull proxys in their
nams Providing the said proxys be Master Masons or Fellowcrafts of
some established Lodge owning the Grand Lodge to the end they may
act and vot in the Grand Lodge

act and vot in the Grand-Lodge and be duly of the
Proceedings thereof Declaring their precedence in the Grand Lodge to
Commence from the date herof AND to the effect these presents may be
the more effectually kept and preserved the same are hereby appointed
to be Recorded in the Books of the Grand Lodge. Given at the Grand
Lodge held at Edinburgh The Tenth day of December in the year One
thousand seven hundred and Fifty Four By the Most Worshipfull and
Right Honourable James Master of Forbes Grand Master of Scotland
David Dalrymple Esqr Deputy Grand Master Grand George Fraser Esqr
Substit Grand Master John Lumsdel and Alexander Cunningham Esqr Dep-
-uty Grand Wardens and the seale of the Grand Lodge appended
Hereunto Witnessing to these Presents Alexander Mc Dougal Grand
Secretary Thomas Mylne Grand Treasurer & James Alison & Clark at
Edinburgh Decenber 1759.

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THISTLE M.S

A PRAYER OF ADMITTANCE

The Almighty Father of holiness, the wisdom of the glorious JESUS⁽¹⁾, the grace of the Holy Ghost there being three persons in one Godhead whom we implore to be with us at the beginning and give us power to govern ourselves here in this mortall life towards thee that we may come to thy kingdome that shall never have an end. Amen. (2) (3) (4) (5)

The Preface.

Good brothers and fellows our purpose is to let you know in what manner this worthy science of Massonry when and how it began; as also how it was maintained favoured and ador'd by the most famous and brave Heroes upon earth, such as Kings princes and all sorts of Intelligible men of highest Degrees and likewise ye Charges to all (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

- The manner how it first began: (9)
- there are seven Libreal arts & Siences: the 1st is Divinity which teacheth Logical Virtues.
- the 2d is Gramer Join'd with Rethorick which teacheth Eloquence i.e. how to speak in subtill terms.
- the 3d is philosophy by which is brought both ends of a contradiction together crooked things made straight; black white by a Rule of Contraries.
- the 4th is musick which teacheth song harps organs with all sorts vocal and instrumental: the foresail science hath neither melium nor end.
- the 5th is Logick which discovereth truth from falshood and is a guide to Judges and lawyers
- the 6th is Geometry which teacheth to measure the Material Heaven with all earthly Dimensions and all things contain'd therein
- the 7th is astronomy with astrology which teacheth to know (the sun's course and all the Heavenly bodies)

These sciences are all supported by Geometry by which we conclude that science to be more worthy which giveth help and aid to all the rest. No man that worketh in any craft, but he worketh by some measure and all of geometry for it serveth to weigh and measure all manner of things on earth. Especially plowmen and tillers of the Ground for corn and seels (trees) flowers and plants for none of the rest Do serve men to measure (but) Geometry

HON this science began (by men) it began before Noahs flood there was a man named Lamech who had two wives. the one named Adah who brought forth two sons. the eldest Jabil and the other Jubal by the other he had a son named T.... and a Daughter Called Naamah. and these children found out all the sciences (in the world and all ye crafts also)

Tabel found out Geometry. he kept sheep and they had lambs in the field/

field for which flocks he (built) houses of stone and timber Gen 4th (21)
 His brother Jubal found the art of musick Vocal and instrumental
 the third brother found out the smith work such as brass steel & iron
 and their sister found out ye art of weaving and handling the listaff
 and spinnle; these children knew that God would take vengeance of
 ye world either by fire or water (for²² sin). Notwithstanding they were (22)
 more curious for the benefit of posterity to prefer (these²³ sciences) that (23)
 they invented to their own lives therefore they engraved them upon (24) (24)

2 p.....&c
 then after ye flood Hermorian son to Cush -and Cush was son to Ham
 second son to Noah- Hermorian was after called the Father of wisdom (25)
 found the aforesaid p.....&c after ye flood with the sciences written
 thereon taught them at the building of bables tower
 where he was called Nimrod or mighty before the Lord
 Nimrod (prefixt) masonry at the Request of the King of Niniveh his
 Cousin & made masons & recommended them to ye lords of the land to
 build all sorts of (building) then in fashion and taught them signs &
 tokens so that they should distinguish one another from all the rest
 of mankind upon the Earth. 26

THE MANNER OF THEIR CHARGE

17 (First) that they should love one another and serve the Lord of Heaven/ (29)
 & Earth with a true & sincere heart to prevent future venjance and
 that they should be honest upright and faithfull to the (Lords their³⁰ (30)
 Employers) so that ye said Nimrod should have worship and honour by
 sending them to (them) and that there should be no Circumvention³² Divis- (31)
 -ion Disumilation or (misrepresentation) amongst them or any thing like (32)
 contention least God should make them Dumb as before when he
 confounded their Language for their presumption .this was ye first
 time that Maçons had care of their craft. 33

After this came Abraham with Sarah unto Egypt and there he taught the
 seven (Librial⁴⁴ arts &) sciences to the Egyotians and there he had a³⁵ (34)
 worthy scholar who proved the glory of that age his name was Euclid (35)
 (this young man had improved his talent so that he exceeded all the
 (artists) then on earth, and Abraham took Delight in him for that he
 was a great proficient & (foretold) future events to ye unthinking
 multitude and it (happened) in his days that ye lords & states of that (36)
 land had so many sons, that they had begotten³⁹ by other wives and lallie (29)
 of (the⁴⁰ Land or) Realm of Egypt for it was a (planned) contrey, and there (40)
 was no living Competent for the children therefore the states of the (41)
 land was sore troubled (how) to provide for the children & the King⁴³ (42)
 called a parliment to consult how they might (provide for) them but (44)
 found no prospect but caused a proclamation to be made throughout (45)
 all ye Realm that if any could inform them how they should dispose of
 (them) he should be well regarded for his pains⁴⁷ (46)
 After (this) proclamation the worthy Docter (Euclid) comes to ye King &
 said if you will give me your (sons) to Govern and teach as Gentlemen
 ought to be taught and that you grant me a coment portion that I may
 rule/

Rule & teach them according to their Quality and that I may order them as the science requires.

The King Granted it and sealed them in a Charter So the worthy clerk Euclid took the Lords sons and taught them⁵⁷ Geometry to work in all manner of worthy works⁵² Temples, Churches Cloysters Cities⁵³ Pyramids⁵⁴ Towers and all worthy buillings of stone. and he put them in⁵⁴ order and taught them to know one another⁵⁵ and confirm'd (Euclids) manner to them and that they should love one another and keep ye law of their God written in their hearts and that they should be true to (their king) & above all keep the secrets of the Loige, and one anothers secrets and that they should call one another fellows and forbear all other false names & that they report themselves like men of art (& sciences) & not like uncultivated Rusticks, and that they should ordain one of the wisest of them to be Master over the rest and over the work, and that for neither for love or riches they should betray (the truth) nor appoint any that wants understanding to be Master of the Lords work, so that the Craft might not be scandilized and that they should call the Governor of the work Master while they work with him and the foresaid (Euclid) wrote a booke of Constitution to them and made them to swear the greatest oath (mentioned) in those days that they should faithfully observe the instructions contain'd in those Constitutions of Massonry and ordain'd them competent payment so that they should live like men of art and sciences also that they should assemble and gather themselves together and Consult about pertaining to ye Craft and (Especially about) ye art of Geometry and that they should not stand by any that was not Dully qualified and orderly Created in a (Regular) Lodge and that they should keep a due distance from all Disorder least God should bring a second Confusion on them worse than ye first.

After this the worthy clerk Euclid invented many rare Inventions & performed many wonderfull Exploits for there was nothing too hard for him (contain'd in ye (liberial arts & sciences) by which he made the people of Egypt the wisest in the world after this ye children of Israel came into that land which is now called ye (land) of Jerusalem (by the natives of the land) there King David began ye temple of Jerusalem which by them is called ye temple of Diana and David loved massons well and chirst them by giving them good wages and gave them their Charge on this manner that they should truly (observe ye ten commandments) wrote by the figure of God in Charters of stone or tablets of Marble and Deliver'd them to Moses on the Holy mount Sinai by a heavenly solemnity where Myriads of angles with Chariots of fire attended ye train which proves stone cutting to be of Divine Institution & many other charges (which he had from Egypt) (from ye pupils of ye most famous Euclid) after this David paid ye Debt of nature and Solomon his son performed the temple that his father had begun and Divers Massons of severall Lands, &c. Many (craftsmen and nobles) came to Jerusalem to learn more art and some were qualified to teach others so that about that time (massonry) began/

began to look splendid and glorious in the world particularly in Jerusalem and Egypt

About this time ye curious masson minus Greenatus alias Green that had been building Solomons Temple came to ye Realm of France and taught the art of massonry to ye (nobles of ⁷⁷ye land) and there was one of ye Royal line in France named Charles (Mortail) who loved minus Greenatus beyond Expression because of his Judgement in ye art of Massonry and ye sd Charles took upon him ye (manner ^{of} Massonry) and after he was in his own Realm for it seems he was no frenchman he took to him many brave Massons and allowed them good wages & put them in order which Greenatus taught & confirmed them a Charter and ordered them to assemble frequently that they might have good orders within their Divisions.

Then came the Craft into ⁸²England which all this time stood destitute of Massons until ye time of Saint Albions, at this time ye King of England was apagan and he built the town which is called St Albions after Albions time there was a worthy man which was chief steward to the King & had ye Government of the Realm and he employed Massons to build the town walls of saint Albions and made Massons his chief companions and added a third part to their (wages) to what it was formerly and appointed them 3 hours every day to recreate themselves so that their employment might not prove toylsome to them and that they might not live like slaves but like Gentlemen of arts and sciences, and also ordered a certain day of every year (which is the 24th day of June to meet) feast and maintain unity among them and that they should have that day being St John (ye Baptists day) for their royal standard with the names of all the Kings princes &c that Entered (themselves in) their intrust also ye massons went with the arms of (Jerusalem) and all the famous structures in ye world all these foresaid freeloms the said nobleman ~~provided~~ with the King and (provided) them with a Charter forever to maintain ye same likewise ye Motto in letters of Gold sett in a Crimson ⁱⁿ cables and argent IN VIA VIRTUTE VIA NULLA.

After this came great wars into England so that the rule of husbandry was laid aside till the reign of Athelstone who was a good King and a virtuous prince and brought up the land in peace and builded many sumptuous buildings such as (Churches, Cloysters, Abbies, Towers, Castles, bulwarks &c)

He was an affectionate Brother to all Qualified Massons likewise he had a son whose name was Hodrian and the same Hodrian loved Massons so that he could neither eat nor drink but when they were in his company he was of a brave and Generous spirit full of art and practice he chose rather to converse with Massons than with courtiers of his fathers court and learnt ye art of Massonry and put himself in order and bequeth the Master of ye Fraternitty with squares of Gold and Compasses of silver and their perpendicular plumbs of pure gold and their trowels of silver with all their other Instruments conform. he likewise confirmed his fathers Charter and commissioned to hold every year an assembly of Massons and every Masson was obliged to account for his proficiency & practice and Join'd new methods of Secrecy and taught them good manners conform to ye rules of Euclid

Euclid Hiram and other famous worthies and when any trespass was done within the Craft he inflicted condeign punishment on ye offender. he Crub'd vice and encourage'd virtue afterward he came to yorke and made Massons and gave them their charge and taught them manners⁹⁵ and wrote a booke of Constitutions and comman'ded that rule to be kept for ever after and he made orinances that ye craft should be so ruled from Reiga to Reiga as it was stated (by the worthies in that Assembly.)⁹⁶ He made also a proclamation that all massons who had any Certificates or Testimonials in writing of their travels profeciency and practice should present them to prove their act and behaviour and there were brought some in hebreew some in Greek some in Latin Caldick Syriack French Dutch and Sclavonick English and several other languages upon which ye famous Heirian put them in mind of ye Confusion at the building of (babels) tower and not to attempt any Idolitry any more but to (worship) and adore ye great architecture of heaven and Earth the fountain and source of all goodness who built ye visible frame upon nothing and laid ye foundation thereof upon the Deep and laid a commandment on the sea to come so far and no farther ye great Lord-lord of heaven and Earth the sole possessor of man and beast psalms 36. (6. 17) ye ruler and governer of ye sun moon and stars.

He further advised them to bring his Omnipotency within ye Compass of their understanding that so much the more they should be loath to offend him with many more Divine sentences he put them in mind of and Comman'ded a booke to be wrote how ye Craft was first found and to be read where any Massons was made that ever after they might have no excuse to prevent their punishment and gave his charge conform to ye said booke and from that time Massons should keep that form and order and further at private assemblies there hath been private Charges added more and more concerning ye Carige and Deportment in Every particular part of Massony by ye Master and fellows.

The Charge.

Every man that is a Masson or enters (his) Intrist (therein) to agrantive his curiositie look to ye following Charge. If any of you be guilty of these imoralities see that you Repent speedily for it is hard to kick against ye prick or to fall into the hands of the (living) God and you Especially that are under vows take heed that you keep (them. Consider) you made them in the presence of Almighty God think not a mental R--- or Equi--- will serve for to be shure the whole time of your (administration) is an oath and God will examine according to ye purpness of your heart and Cleanness of your hands; its a sharpedged (sword) you are playing with we intreat you not to forfeit you salvation for any other seeming contentment.

First you shall serve ye true God and Carefully keep his precepts in Generall particularly ye ten words, Deliver'd to Moses on mount sinai as you have them explained in full in ye pavement of the Temple 2ily you shall be true and stedfast to ye (Catholick Religion and Church) and shun all Herisies Schisems and Erors to your understanding. 3ily you shall be true to your lawfull King and pray for his safety at/

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at all times you pray for yourself and be not partakers of any
reasonable Design against his person & Government.

4thly you shall be true to ye Lodge and keep all secrets belonging
thereto.

113

5thly you shall be loving and true to one another and Do to your
Neighbours and fellows as you would wish them to Do to you.

6thly you shall keep a true and faithfull Correspondance with those
Mastr and fellows of Massonry that you know to be legally Entered in
offices. Their secrets keep their losses (sustain) ¹¹⁴

114
115

7th that every (Lodge keep a Lodge Chamber) to Discourse of things
pertaining to Honesty and morall Dealings where they may refresh their
memories of the worthies Departed.

8thly that you take care to work faithfully and honestly to your
Employers and pay your Lodging such as neat Drink washing and Lodging
so that the craft may not suffer scandle and that you keep a Due
Guard where you lodge that no villany be committed there thereby the
craft may be defamed.

116

9thly that you carefully keep the sabbath Day Religiously Refraining
all servile work and making it your study to employ the lay in seek-
-ing and serving the true God and keep the faculties of your souls
from galling after ye vanities of this world and pray to God to
sanctifie your wills ~~and~~ understandings and memories with your will
reason and affections.

117

10th that you make it your buisness to relieve the poor according to
your abilities talents and faculties. yet not your prudence superceed
your charity in thinking this or the other one unworthy or not in need
but slip no opportunity because it is for Gods sake you give it in
obedience to his Commands.

118

11th that you visit the sick Comfort... and pray for them and let
them not be in any Distress that is in thy power to help them if God
calls them hence and assist at their Funeral.

119

12th take care you Dont Drink to be Drunk at any time because it is
an offence to God and likewise be apt to Reveal ye secrets of the
Lodge and so perjure your self

120

13th be affable and kind to all Especially to widows and fatherless
Still stoutly on their behalf. Defend their intrist. Relieve their
necessities. tho' this be breal thrown upon uncertain waters yet by
the special blessing of God in time will Return seven fold intrist
and be a stock for you in ye other world.

121

14th you shall abstain from all scandleous and profane Recreations
or any Destructive games. you shall forbear all obscene (obscen)
and lascivious language poisters and Jestures for all such is but the
foistering and pleasing of Lust.

122

all these being the Charges in Genll that every Masson should keep
Master and fellows its Earnestly wished that they may be Carefully
kept in heart will and affection and in so doing they shall render
themselves famous to future Generations and God will bless your
progenie and will give them good Talents and cast their lines in
pleasent places,