

The Old Charges  
Of A Freemason -  
Pamphlet



Albert G. Mackey



# **The Old Charges Of A Freemason**

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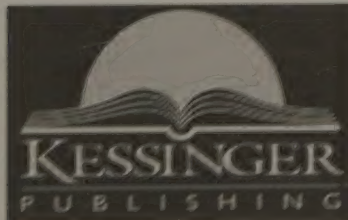
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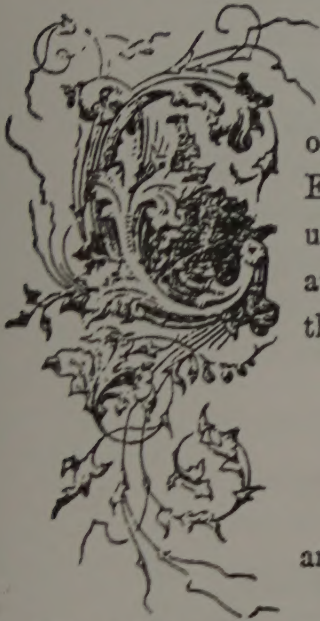


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# Charges of a Freemason,



EXTRACTED from the Ancient Record of Lodges beyond sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London. To be read at the making of New Brethren, or when the Master shall order it.\*

## THE GENERAL HEADS, viz:

- I. Of GOD and RELIGION.
- II. Of the CIVIL MAGISTRATE, Supreme and Subordinate.
- III. Of LODGES.

IV. Of MASTERS, WARDENS, FELLOWS, and APPRENTICES.

V. Of the Management of the CRAFT in working.

VI. Of BEHAVIOUR, viz:

1. In the Lodge while CONSTITUTED.
2. After the Lodge is over and the BRETHREN not gone.
3. When Brethren meet without STRANGERS, but not in a LODGE.
4. In Presence of STRANGERS NOT MASONS.
5. At HOME and in the NEIGHBORHOOD.
6. Toward a STRANGE BROTHER.

## I. CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understands the art, he will never be a stupid

\* NOTE BY THE EDITOR.—These charges were prepared and presented to the Grand Lodge of England in 1721 by Dr. ANDERSON and Dr. DESAGULIERS, and having been approved by the Grand Lodge on the 25th of March, 1722, were published in the first edition of the Book of Constitutions. They have always been held in the highest veneration by the fraternity, as embodying the most important points of the ancient *written*, as well as *unwritten*, law of Masonry.

atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished whereby Masonry becomes the *center of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

## II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath always been injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

## III. OF LODGES.

A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a *Lodge*, and every brother ought to belong to one, and to be subject to its by-laws and the General Regulations. It is either particular or general, and will be best understood by attending



it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

#### IV. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the brethren not put to shame, nor the Royal Craft despised: Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity: only candidates may know that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's LORD, and of being made a *Brother*, and then a *Fellow Craft* in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive at the honor of being the *Warden*, and then the *Master* of the Lodge, the *Grand Warden*, and at length the *Grand Master* of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a *Fellow Craft*; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor GRAND MASTER unless he has been a *Fellow Craft* before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better,

and easier, and more honorable discharge of his office; the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the Old Charges and regulations, with all humility, reverence, love, and alacrity.

#### V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master, or Overseer, of the lord's work; who is to be called *Master* by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the Lodge.

The Master knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deserve.

Both the Master and the Masons receiving their wages justly shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and fellows,

shall carefully oversee the work in the Master's absence to the lord's profit; and his brethren shall obey him.

All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry; nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a brother or fellow.

#### VI. OF BEHAVIOR, *viz*:

##### 1. IN THE LODGE WHILE CONSTITUTED.

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth *Masonry*, without an absolute necessity apparent to the Lodge.

##### 2. BEHAVIOR AFTER THE LODGE IS OVER AND THE BRETHREN NOT GONE.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing

any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an *easy* and *free* conversation; for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholic religion above-mentioned. We are also of all nations, tongues, kindreds, and languages, and are resolved against *all politics*, as what never yet conduced to the welfare of the Lodge, nor ever will. This *Charge* has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

### 3. BEHAVIOR WHEN BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE FORMED.

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners.

### 4. BEHAVIOR IN PRESENCE OF STRANGERS NOT MASONS.

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity.

### 5. BEHAVIOR AT HOME, AND IN YOUR NEIGHBORHOOD.

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbors know the

concerns of the Lodge, etc., but wisely to consult your own honor, and that of the Ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

#### 6. BEHAVIOR TOWARD A STRANGE BROTHER.

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved; you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances.

*Finally*, All these CHARGES you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cap-stone, the cement and glory, of this ancient fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no further. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course, but when the case can not be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows when they would prevent you going to law with strangers, or would excite you to put a speedy period

to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or law-suit without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

Amen. So mote it be.











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