

The Inward Civility of the Mind

The 1735 Grand Oration of Martin Clare, F.R.S.

Shawn Eyer reflects upon the essential role of civil conversation among the Masons of the early Grand Lodge era

AS MASONIC LODGES seek to cultivate civility in the twenty-first century, it is instructive to understand how our early brethren understood the concept. The most direct information is provided by two documents from the early Grand Lodge era. The first of these, Anderson's *Constitutions of 1723*, is well-known,¹ but the second is a relatively obscure speech given by a notable Freemason of the 1730s, Martin Clare.

Bro.: Martin Clare (1688/89–1751) was an educator and amateur scientist who became a Freemason no later than 1730. In 1734, he was a Grand Steward, and he was apparently a close associate of Past Grand Master Jean Desaguliers, with whom he shared a scientific interest in the properties of fluids. Bro.: Desaguliers was one of eight who recommended Clare be made a Fellow of the Royal Society on the basis of his being “a good Mathematician well skill'd both in Natural & Experimental Philosophy, and a great Promoter of the Same.”² That Fellowship was granted in 1735. Clare published two books: *The Youth's Introduction to Trade and Business* (1720, with subsequent editions) and *On the Motion of Fluids* (1736).

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Returning to the Masonic story, in 1735 the Grand Stewards sought to form a lodge of their own. Stewards' Lodge № 117—later known simply as the Grand Stewards' Lodge—was consecrated on June 24, the Feast of St. John the Baptist, 1735. Sir Robert Lawley, the 4th Baronet of Spoonhill, Shropshire, was the Master. Soon after the lodge came into being, four “Public Nights” were established per year when Masonic visitors from other lodges were welcome to attend. At the first such night, which would have been either July 20, 1735, or (as seems more likely) October 19, 1735, Bro.: Clare, by then the Junior Grand Warden of the premier Grand Lodge, gave an oration.³ By popular demand, it was repeated at the Quarterly Grand Communication of December 11, 1735, where the minutes record:

S^r Robert Lawley, Master of the Stewards Lodge reported that B^r Clare the Junior G. Warden had been pleas'd to entertain the Steward's Lodge on the first Visiting Night, with an excellent Discourse containing some Maxims and Advice that concerned the Society in general which at that time seemed to their own Lodge, and an hundred visiting Brethren, many of whom were there present that they had directed him to recommend it to be repeated with Leave of the Grand-Lodge. In

pursuance of which he moved that Br Clare might be desired to read it to the Representatives of the whole Body which was done and they received it with great Attention, and Applause, and his Health was afterwards drank to, and he desired to print the same.⁴

It is likely that the oration was indeed published soon afterward, although no copy of a 1730s edition appears to have survived.⁵ Records seem to indicate that the speech was given on many subsequent occasions by those who appreciated its message; in fact, on October 4, 1736, Lodge No 43 in Marylebone resolved to read it annually during communications.⁶

Approximately a dozen Masonic orations of varying lengths survive from the first decade in which such speeches are preserved (that is, from 1726 to 1736). Chronologically, within this corpus, Clare's oration could be as early as the fourth oldest, or as late as the tenth Masonic speech to survive in our literature. All of these early orations are relevant and instructive today, and Clare's speech may be so considered because it concerns a specific aspect of Masonic life that is of great interest to Freemasons in the twenty-first century: "good Conversation" and the personal "Improvements" that result from it.

Clare goes so far as to identify such conversation as "the principal Motive" for joining and promoting Freemasonry. Although modern Masons often imagine that such conversation would be analogous to the unstructured and generally untopical exchanges in which many of today's brethren engage under the rubric of "fellowship," it is clear both from the cultural context and the specific language of Clare's oration that something deeper and more weighty is being described.

Structure and Intertextuality

Bro.: Clare's oration is 2,224 words in length, and takes approximately 18 to 22 minutes to deliver, according to the speaking style of the orator. A gem of masterful rhetoric, it is concisely organized into an introductory thesis, enumerated central exhortation, and an authoritative conclusion, all of impressive eloquence.

The introductory prose sets forth Clare's thesis that good conversation is an essential aspect of the Masonic brotherhood and that this atmosphere must be protected against incivility. He begs the audience their "leave to lay before you a few Observations" to maintain civility even if "controverted points" are taken up by the lodge.

After the introduction is a structured exhortation which presents persuasive admonishments against numerous uncivil behaviors, organized under four subject heads.

The conclusion of the oration reinforces the idea of the Freemasons as "Lovers of Order," and references the spiritual heritage of the Fraternity by reference to the central trope of the Craft legend, to the effect that Masonry was descended from and represented "the Successors" to the builders of Solomon's Temple. Through civil discourse, Masonic meetings will edify and delight, the Grand Lodge will operate efficiently, and the Craft will be governed by wholesome laws—"In a Word," says Clare, "true Masonry will flourish."

Bro.: Clare's oration evinces strong intertextuality. The central exhortation is almost wholly paraphrased from an earlier writing of the English philosopher John Locke, F.R.S. (1632–1704). First published in 1693, *Some Thoughts Concerning Education* passed through numerous editions, and became the eighteenth century's most pervasive and influential treatise on the subject.

The central exhortation of Clare’s speech is 1,429 words, of which 1,254 words (87.7%) are adapted from §143 and §145 of an edition of Locke’s essay. In the context of the entire oration, the paraphrase from Locke is 56.4% of the whole, meaning that the majority of Clare’s celebrated Masonic oration is actually a rearticulation of Locke’s ideas.

Although this textual relationship is elusive to modern readers—as indeed it has apparently escaped notice by scholarship until now—it was probably not as obscure to the Freemasons of Bro.: Clare’s era. While Clare does not mention John Locke, or even suggest that he is citing a source, it is highly likely given the ubiquity of *Some Thoughts Concerning Education* by 1735 that many of his original audience were fully aware of the source of his rhetoric against the traits of incivility.

What factors may have led Clare to lean so heavily on Locke’s essay? Bro.: Clare was 46 years old at the time of the oration, and the schoolmaster of an Academy in London’s Soho Square. *Some Thoughts Concerning Education* would have been *de rigueur* among Clare and his colleagues in education. Moreover, not long prior to the original delivery of this oration, Martin Clare had been admitted to the Royal Society, of which John Locke had also been a Fellow, and a particularly esteemed one. Thus, his reliance upon Locke’s ideas may be perceived as a form of an intellectual homage to a philosopher with whom Clare shared multiple points of relation and identification.

“An Inward Civility of the Mind”

Clare’s speech emphasizes the positive value of preserving “indissoluble Friendship” as “the Basis of our Order,” and stresses that its “Brotherly Love” must be preserved through civil discourse.

Brother Clare’s approach to the topic is sophisticated. For example, he stipulates that he does not recommend adopting a mere façade of civility among the Craft. To him, the Mason’s goal is an “inward Civility of the Mind.” This is expressed by “outward Demeanor,” but “the more essential Part of Civility lies deeper than the Outside, and is that general Good-will, that decent Regard, and personal Esteem, for every Man, which makes us cautious of shewing, in our Carriage towards him any Contempt, Disrespect, or Neglect.” It is this insight that makes Clare’s address so important. The social and procedural rules of order were and are well understood. But Clare addresses himself to an interior order, the moral dimension of a man as manifested by his behavior—or, as he so suitably describes it, “a Disposition of the Mind visible in the Carriage.” This speech is talking about a kind of civility truly appropriate to the Masonic Order: not just courtesy, but an enlightened perspective driven by mutual respect and an authentic concern for the feelings and wellbeing of others in the lodge.

The Four Dangers

After establishing this lofty vision of Masonic civility, Clare’s speech—following §143 of Locke’s essay closely—warns against four destructive traits which tend to “discompose the Harmony of Conversation.” Clare notes that these four defects are “directly contrary to . . . [the] Conveyance of the Social Virtues,” and that they generally give rise to an incivility and discord which he finds “too frequently to be observed” in the interactions of the brethren. It is unknown whether, as Knoop, Jones and Hamer suggest, “some recent quarrel or disputatious spirit” was the inspiration for Clare’s speech.⁷ It is perhaps more likely that Clare saw

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a general need for improvement in lodge discussions in light of the rapid growth of the Fraternity in London at this time period.

The four dangers enumerated by Clare are, in his words, “Natural Roughness,” “Contempt,” “Censoriousness,” and “Captiousness.”

1. Natural Roughness

To John Locke and Martin Clare, natural roughness denotes the behavior of a man who simply has no regard for the feelings of others around him. “It is the certain Mark of a Clown,” the oration opines, not to care whether one is pleasing or offending his fellows. Interestingly, although later in his speech he describes this fault as “Rusticity,” Clare does not associate this problem strictly with social class. Instead, again following Locke, he warns against “a Man in clean and fashionable Clothes” who is overbearing and indifferent to those around him. It is tempting to suggest a connection between the roughness that Clare describes and the Masonic symbol of the Rough Ashlar, which represented a stone in its rude and imperfect state. However, Clare makes no overt allusion to this Masonic lesson.

2. Contempt

Clare, following Locke, treats the subject of contempt in two quick sentences, declaring it to be “entirely averse” to good breeding, and warning that whether this negative attitude is detected in one’s appearance, words, or gestures, it “always brings Uneasiness and Pain along with it.” It is clear

that, in his view, there is no room in Freemasonry for outright contempt among brethren, regardless of their differing perspectives. By emphasizing how contempt can be visible even if not verbally expressed, Clare is challenging each brother to purge it from his character in favor of a more fraternal spirit.

3. Censoriousness

In contrast to the swift treatment of the problem of contempt, the exhortation’s portion devoted to describing the flaw of censoriousness, the “Disposition to find Fault with Others,” is the largest. It presents a spectrum of behaviors that connect to this ungentlemanly trait.

First, “Raillery” or friendly joking. Although the speech suggests that it is the “most refined way” to expose the faults of others, he warns that unless it is used with the utmost discretion and skill, the individual on the receiving end may feel himself “the Object of Ridicule.” Because the “least Slip” may cause such hurt feelings, Clare recommends that members of a Masonic lodge should “wholly abstain” from this kind of jesting.

Next, Clare warns against the censorious practice of “Contradiction . . . wherein Ill-breeding much too often shews itself.” Here, as with raillery, Clare notes that it has a role when judiciously and virtuously expressed: “The opposing [of] ill-grounded Opinions, and the rectifying the Mistakes of others, is what Truth and Charity sometimes require of us; nor does Civility forbid

it, so it be done with proper Caution and due Care of Circumstances.” But he warns of certain men who are “possest, as it were, with the Spirit of Contradiction and Perverseness” and who oppose one or more of their brethren “without regard either to Right or Wrong.” Following Locke, Bro.: Clare condemns this as “outrageous” and asserts that it is injurious to others. Contradiction ought to be offered in ways that spare others any sense of humiliation:

it ought to be made in the gentlest Manner, and couched in the softest Expressions that can be found All possible Marks of Respect and Goodwill ought to accompany it; that, whilst we gain the Argument, we may not lose the good Inclinations of any that hear, and especially of those who happen to differ from us.

Finally, in a section interpolated from §145 of Locke, Bro.: Clare militates against the common fault of “interrupting others, while they art speaking.” Clare reminds his listeners of the lodge Master’s explicit duty to prevent this, a tradition which can be dated as far back as 1670.⁸ Speaking out of turn is attacked as impertinent, rude, and demonstrating “no ordinary Degree of Disrespect.”

4. Captiousness

The fourth category of uncivil behavior is “Captiousness,” the tendency to seize upon supposed faults or willfully and artificially take exception, raising objections for the sake of being disagreeable. This kind of manufactured offense seeks to scandalize a viewpoint so that it cannot be fairly considered. As the oration puts it, “one angry Person is sufficient to discompose a whole Company,” as a result of which “all mutual Happiness

and Satisfaction ceases therein.” At this point in the oration, Bro.: Clare’s reliance upon Locke’s essay is complete, and he adds his own view that:

For as Peace, Ease, and Satisfaction are what constitute the Pleasure, the Happiness, and are the very Soul of Conversation; if these be interrupted, the Design of Society is undermined: and in that Circumstance, how should brotherly Love continue?

The Lodge as a Temple

Another particularly impressive aspect of Clare’s oration has hitherto been overlooked. After enumerating several threats to civil discourse, Clare immediately shifts focus back to the purpose of Freemasonry. Despite earlier relying upon John Locke’s educational philosophy, Bro.: Clare does *not* frame this purpose in Enlightenment or scientific terms, but in language that fully endorses the mythological origins of the Craft and invokes the spiritual locus of Masonic tradition, with a distinct emphasis on the Masonic lodge as an emulation of the holy Temple of Solomon:

What therefore remains is to remind the Brethren, that Masons have ever been Lovers of Order. It is the Business of their particular Profession to reduce all rude Matters to Truth. Their Aphorisms recommend it. The Number of their Lights, and the declared End of their coming together, intimate the Frame and Disposition of Mind where-with they are to meet, and the Manner of their Behaviour when assembled.

We are, let it be considered, the Successors of those who reared a Structure to the Honour of Almighty God, the Grand Architect of the World,

which for Wisdom, Strength and Beauty, hath never yet had any Parallel. We are intimately related to those great and worthy Spirits, who have ever made it their Business and their Aim to improve themselves, and to inform Mankind. Let us then copy their Example, that we may also hope to obtain a Share in their Praise. This cannot possibly be done in a Scene of Disorder: Pearls are never found but when the Sea is calm; and silent Water is generally deepest.

This profound attachment to the peace of the lodge is no refuge to decorum for the mere sake of avoiding conflict. Instead, the harmony of the lodge and the quality of the conversations to be had among the brethren are intended to actively preserve the ability of Freemasons to live up to their ideals. The “Pearls” to which Clare alludes are surely those pearls of wisdom that brethren were to derive from their Masonic conversations. The calm seas and silent waters fittingly correspond to that “inward Civility of the Mind” which he recommended at the outset.

Conclusion

Bro.: Clare’s speech on fraternal civility offers us an in-depth view of the thinking of early Grand Lodge era Freemasons. Going beyond the strict charges of Masonic decorum as given in Anderson’s *Constitutions*, Clare’s luminous instruction on the importance and purpose of maintaining civility in one’s heart first and foremost illustrates the sophisticated way in which the Fraternity approached the labors of the lodge. Those labors were intended to include meaningful presentations and discussions: in the tiled lodge meetings, at the feasts, and during the fellowship after the feasts.

By first studying and then actually following

the advice of early brethren such as Martin Clare, it is possible for a Masonic organization to raise its discourse to a higher level. While the running joke of the Masonic meeting typified by bitter arguments over petty issues is a cliché among Masons, our authentic heritage calls us to a much higher ideal. We can learn to converse at a much more brotherly level, and we owe it to ourselves to do so in light of the standards passed down to us through our ancient Masonic traditions.

The pathway to a real Masonic vision of civility is not something that we need to redevelop. In fact, the brotherly civility enshrined in Masonic tradition is amply illustrated and illuminated in the Masonic literature of the early 1700s. This tells us that the task before us is largely one of restoration and implementation. Our challenge is, in short, to return to our roots and embrace the radical vision of civility that lies close to the heart of what this Fraternity has stood for since the days of the very first Grand Lodges.

Notes

- 1 James Anderson, *The Constitutions of the Free-Masons* (London: William Hunter, 1723), 53–56.
- 2 Maurice P. Crosland, *Studies in the Culture of Science in France and Britain Since the Enlightenment* (Brookfield, Vt.: Variorum, 1995), 380.
- 3 The Visiting Nights were set for the third Wednesdays in “October, January, April, and July.” The October date seems likely for the first such event. See C. Dyer, *The Grand Stewards and Their Lodge* (London, 1985), 25.
- 4 Dyer, *The Grand Stewards*, 25–26.
- 5 Douglas Knoop, G.P. Jones, & Douglas Hamer, *Early Masonic Pamphlets* (Manchester, UK: Manchester University Press, 1945), 327.
- 6 C.D. Rotch, *History of the Lodge of Friendship, No 6* (London: W.J. Parrett, Ltd., 1947), 56.
- 7 Knoop, Jones & Hamer, *Early Masonic Pamphlets*, 7.
- 8 Shawn Eyer, “Silence and Solemnity in Craft Freemasonry.” *Ahiman: A Review of Masonic Culture & Tradition* 1(2009): 104–105.

A Discourse on Good Behaviour for the Guidance of the Members of the Craft

by Martin Clare, 1735



Edited by Shawn Eyer, with annotations
indicating verbatim and paraphrased intertextuality with
the 1712 edition of *Some Thoughts Concerning Education* by John Locke

The chief Pleasures of Society, viz. good Conversation, and the consequent Improvements, are rightly presumed, Brethren, to be the principal Motive of our first entering into, and then of propagating our Craft; wherein those Advantages, I am bold to say, may be better met with, than in any Society now in being; provided we are not wanting to ourselves, and will but consider, that the Basis of our Order is indissoluble Friendship, and the Cement of it Unanimity and Brotherly Love.

THAT these may always subsist in this Society, is the sincere Desire of every worthy Brother; and that they may do so in full Perfection here, give me leave to lay before you a few Observations, wherein are pointed out those Things, which are the most likely to discompose the Harmony of Conversation, especially when it turns upon controverted Points. It is, Brethren, a very delicate thing to interest one's self in a Dispute, and yet preserve the Decorum due to the Occasion. To assist us a little in this Matter, is the Subject of what I have at present to offer to your Consideration; and, I doubt not, but the bare Mention of what may be disagreeable in any Kind

of Debate, will be heedfully avoided by a Body of Gentlemen, united by the Bonds of Brotherhood, and under the strictest Tyes of mutual Love and Forbearance.

By the outward Demeanor it is that the inward Civility of the Mind is generally expressed; the Manner and Circumstance of which, being much governed and influenced by the Fashion and Usage of the Place where we live, must, in the Rule and Practice of it, be learned by Observation, and the Carriage of those who are allowed to be Polite and Well-bred. But the more essential Part of Civility lies deeper than the Outside, and is that general Good-will, that decent Regard, and personal Esteem, for every Man, which makes us cautious of shewing, in our Carriage towards him any Contempt, Disrespect, or Neglect. It is a Disposition that makes us ready on all Occasions to express, according to the usual Way and Fashion of Address, a Respect, a Value, and Esteem for him, suitable to his Rank, Quality, and Condition in Life. It is, in a Word, a Disposition of the Mind, visible in the Carriage, whereby a Man endeavours to shun making another uneasy in his Company.

For the better avoiding of which, in these our Conventions, suffer me, Brethren, to point out to you four Things, directly contrary to this the most proper and most acceptable Conveyance of the Social Virtues, from some one of which, Incivility will generally be found to have its Rise; and of Consequence that Discord and want of Harmony in Conversation, too frequently to be observed.

The first of these is a NATURAL ROUGHNESS, which makes a Man uncomplaisant to others; so that he retains no Deference, nor has any Regard to the Inclinations, Temper, or Condition of those he converses with. 'Tis the certain Mark of a Clown, not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a Man in clean and fashionable Clothes, giving an absolute, unbounded Swing to his own Humour herein, and suffering it to jostle or overbear every Thing that stands in its Way, with a perfect Indifference how People have Reason to take it. This is a Brutality every one sees and abhors. It is what no one can approve, or be easy with; and therefore it finds no Place with those who have any Tincture of Good-breeding; the End and Design of which is, to supple our natural Stiffness, and to soften Mens Tempers, that they may bend and accommodate themselves to those, with whom they have to do.

CONTEMPT is the second Thing inconsistent with Good-breeding, and is entirely averse to it. And if this Want of Respect be discovered, either in a Man's Looks, Words, or Gesture, come it from whom it will, it always brings Uneasiness and Pain along with it: for no Body can contentedly bear to be slighted.

A THIRD Thing of the like Nature, is CENSORIOUSNESS, or a Disposition to find Fault with others. Men, whatever they are guilty of, would not chuse to have their Blemishes displayed and set

in open View. Failings always carry some Degree of Shame with them; and the Discovery, or even Imputation of any Defect, is not borne by them without Uneasiness.

RAILLERY must be confessed to be the most Refined way of exposing the Faults of others; and, because it is commonly done with some Wit, in good Language, and entertains the Company, People are apt to be led into a mistake, that where it keeps within fair Bounds, there is no Incivility in it. The Pleasantry of this Sort of Conversation introduces it often, therefore, among People of the better Sort; and such Talkers, it must be owned, are well heard, and generally applauded by the Laughter of the Standers-by: But it ought at the same Time to be considered, that the Entertainment of the Company is at the Cost of the Person made the Object of Ridicule; who, therefore, cannot be without some Uneasiness on the Occasion, unless the Subject on which he is rallied be matter of Commendation; in which Case, the pleasant Images which make the Raillery, carry with them Praise as well as Sport, the rallied Person finding his Account in it, may also take a Part in the Diversion.

BUT in regard to the right Management of so nice a Point, wherein the least Slip may spoil all, is not every Body's Talent, it is better, that such as would be secure of not provoking others, should wholly abstain from Raillery, which, by a small Mistake, or wrong Turn, may leave upon the Mind of those who are stung by it, the lasting Memory of having been sharply, though wittily, taunted, for something censurable in them.

CONTRADICTION is also a Sort of Censoriousness, wherein Ill-breeding much too often shews itself. Complaisance does not require, that we should admit of all the Reasonings, or silently approve of all the Accounts of Things, that may be vented

in our Hearing. The opposing the ill-grounded Opinions, and the rectifying the Mistakes of others, is what Truth and Charity sometimes require of us; nor does Civility forbid it, so it be done with proper Caution and due Care of Circumstances. But there are some Men who seem so perfectly possest, as it were, with the Spirit of Contradiction and Perverseness, that they steadily, and without regard either to Right or Wrong, oppose some one, and perhaps every of the Company, in whatsoever is advanced. This is so evident and outrageous a Degree of Censuring, that none can avoid thinking himself injured by it.

ALL Sort of Opposition to what another Man says, is so apt to be suspected of Censoriousness, and is so seldom received without some sort of Humiliation, that it ought to be made in the gentlest Manner, and couched in the softest Expressions that can be found, and such as, with the whole Department, may express no Forwardness to contradict. All possible Marks of Respect and Good-will ought to accompany it; that, whilst we gain the Argument, we may not lose the good Inclinations of any that hear, and especially of those who happen to differ from us.

AND here we ought not to pass by an ordinary but a very great Fault, that frequently happens in almost every Dispute; I mean that of *interrupting others, while they are speaking*. This is a Failing which the Members of the best-regulated Confraternities among us have endeavoured to guard against, in the By-laws of their respective Societies, and is what the R. W. [Right Worshipful] Person in the Chair should principally regard, and see well put in Execution. Yet, as it is an ill Practice that prevails much in the World, and especially where less Care is taken, it cannot be improper to offer a Word or two against it here.

There cannot be a greater Rudeness than to interrupt another in the Current of his Discourse: for if it be not Impertinence and Folly to answer a Man before we know what he has to say, yet it is a plain Declaration that we are weary of his Discourse; that we disregard what he says, as judging it not fit to entertain the Society with; and is in Fact little less than a downright desiring that *Ourselves* may have Audience, who have something to produce better worth the attention of the Company. As this is no ordinary Degree of Disrespect, it cannot but give always very great Offence.

THE fourth Thing, Brethren, that is against Civility, and therefore apt to overset the Harmony of Conversation, is CAPTIOUSNESS. And it is so, not only because it often produces Misbecoming and provoking Expressions and Behaviour in a Part of the Company, but because it is a tacit Accusation and a Reproach for something ill taken, from those we are displeas'd with. Such an Intimation, or even Suspicion, must always be uneasy to Society: And as one angry Person is sufficient to discompose a whole Company; for the Generality, all mutual Happiness and Satisfaction ceases therein, on any such Jarring. This Failing therefore should be guarded against with as much Care, as either the boisterous Rusticity and insinuated Contempt, or the ill-natured Disposition to Censure, already considered and disallowed of. For as Peace, Ease, and Satisfaction are what constitute the Pleasure, the Happiness, and are the very Soul of Conversation; if these be interrupted, the Design of Society is undermined: and in that Circumstance, how should brotherly Love continue? Certain it is, that unless good Order, Decency and Temper be preserved by the Individuals of Society, Confusion will be introduced, and a Dissolution will naturally, very quickly, follow.

WHAT therefore remains is to remind the Brethren, that Masons have ever been Lovers of Order. It is the Business of their particular Profession to reduce all rude Matters to Truth. Their Aphorisms recommend it. The Number of their Lights, and the declared End of their coming together, intimate the Frame and Disposition of Mind wherewith they are to meet, and the Manner of their Behaviour when assembled.

SHALL it then ever be said, that those, who by Choice are distinguished from the Gross of Mankind, and who voluntarily have enrolled their Names in this most Ancient and Honourable Society, are so far wanting to themselves and the Order they profess, as to neglect its Rules? Shall those who are banded and cemented together by the strictest Ties of Amity, omit the Practice of Forbearance and Brotherly Love? Or shall the Passions of those Persons ever become ungovernable, who assemble purposely to subdue them?

WE are, let it be considered, the Successors of those who reared a Structure to the Honour of Almighty God, the Grand Architect of the World, which for Wisdom, Strength and Beauty, hath never yet had any Parallel. We are intimately related to those great and worthy Spirits, who have ever made it their Business and their Aim to improve themselves, and to inform Mankind. Let us then copy their Example, that we may also hope to obtain a Share in their Praise. This cannot possibly be done in a Scene of Disorder: Pearls are never found but when the Sea is calm; and silent Water is generally deepest.

IT has been long, and still is, the Glory and Happiness of this Society, to have its Interest espoused by the Great, the Noble, and the Honoured of the Land: Persons who, after the Example of the wisest and the grandest of Kings, esteem it neither

Condescension nor Dishonour to patronize and encourage the Professors of the Craft. It is our Duty, in Return, to do nothing inconsistent with this Favour; and, being Members of this Body, it becomes us to act in some Degree suitable to the Honour we receive from our illustrious Head.

IF this be done at our general Meetings, every good and desirable End will the better be promoted among us. The Craft will have the Advantage of being governed by good, wholesome, and dispassionate Laws: the business of the *Grand Lodge* will be smoothly and effectually carried on: your Grand Officers will communicate their Sentiments, and receive your Opinions and Advice with Pleasure and Satisfaction: Particular Societies will become still more regular, from what their Representatives shall observe here. In a Word, true Masonry will flourish; and those that are without will soon come to know that there are more substantial Pleasures to be found, as well as greater Advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other Bodies of Men, how magnificent soever their Pretensions may be. For none can be so amiable as that which promotes brotherly Love, and fixes that as the grand Cement of all our Actions; to the Performance of which we are bound by an Obligation, both solemn and awful, and that entered into by our own free and deliberate Choice, and, as it is to direct our Lives and Actions, it can never be too often repeated, nor too frequently inculcated. ❀ ❀ ❀ ❀ ❀ ❀

Editor's Note: Martin Clare's verbatim parallels with sections 143 and 145 of John Locke's essay are indicated by a solid underline. Paraphrased language is shown using a wavy underline. Orthography and punctuation vary by edition and are not regarded in the determination of correspondence.