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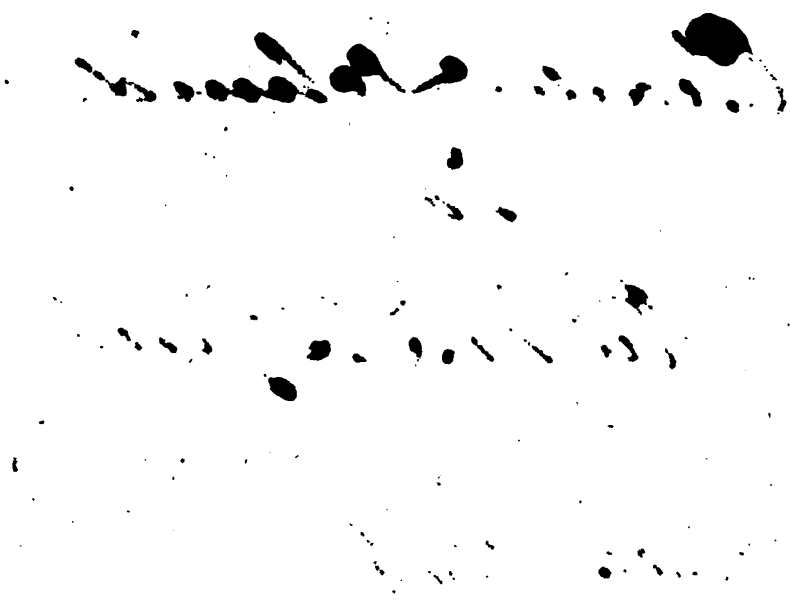
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1825

Charles Schmidt

to

Rev. W. J. Sprick

Dec. 1846



THE
AHIMAN REZON,
CONTAINING A
VIEW OF THE HISTORY AND POLITY
OF 101025
FREE MASONRY:
TOGETHER WITH THE
RULES AND REGULATIONS
OF THE
GRAND LODGE,
AND OF THE
GRAND HOLY ROYAL ARCH CHAPTER
OF
PENNSYLVANIA,
COMPILED FOR THE GRAND LODGE.

—————Procul, ô! procul este profani:
Tuque invade viam.

PHILADELPHIA.
PRINTED FOR THE GRAND LODGE OF PENNSYLVANIA.

1825.

GRAND LODGE, June, 1825.

I certify, that, pursuant to a resolution of the Grand Lodge, of January 17, 1825, the R. W. Grand Master, James Harper, esq. the R. W. Past Grand Master, Josiah Randall, esq. and Brother Thomas F. Gordon were appointed a Committee to compile and report the Constitutions, Rules, and Regulations for the government of the Grand Lodge, and the Lodges under its jurisdiction, and that the said Committee reported the following work, which was unanimously approved by the Grand Lodge on the 18th day of April, 1825.

SAMUEL H. THOMAS,
Grand Secretary.

NOTE.—The price of a Warrant (page 135) is, by typographical error, stated to be \$1: it should read 81, say *eighty-one dollars*.

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DEFINITIONS, &c.

THE BOOK OF CONSTITUTION is usually denominated **AHIMAN REZON**. The literal translation of *Ahiman* is, "*A prepared brother*," from *manah*, to *prepare*; and *Rezon*, "*Secret*;" so that *Ahiman Rezon* literally means, *the secrets of a prepared brother*. It is likewise supposed to be a corruption of *Achi Man Ratzon*, the thoughts, or opinions, of a true and faithful brother.

This book contains the fundamental principles, and regulations of Free-Masonry, and the ceremonies and usages peculiar to the state of Pennsylvania. It is published under the authority of the Grand Lodge, and the observance of its regulations is obligatory upon the craft. It is carried on a velvet cushion in all processions of the Grand Lodge, by the Master of the oldest Lodge, in allusion to the Constitution of the Order being originally vested in that officer, on whom, the business of the Grand Lodge may devolve.

The term **LODGE**, is generally given to a congregation of *Free-Masons*, as well as to the Hall in which they meet, as the term Church is applied to the worshippers as well as to the temple. But, technically speaking, the **LODGE** is an imitation of the *Ark of the Covenant*, constructed by Bazaheel, according to the form prescribed by God himself. (Ex. xxv. 10—23.) As that contained the tables of the Laws, the **LODGE**, the Ark of the Masonic Covenant, contains the *Book of Constitutions*, and the *Warrant of Constitution*, granted by the Grand Lodge.

The **TRESTLE-BOARD**, is a necessary appendage to every Lodge, as it aids the illustration of our work. It is a painted

oil-cloth in a frame, with a tessellated border, on which are described the various implements, and apparatus, of the three Orders of Free-Masonry. Where a cloth of this kind is not provided, it has been usual to make the drawings upon the floor with chalk and charcoal, that they may be obliterated when the work is finished.

The appellation **FREE-MASON**, by which the members of our Order are designated, is of uncertain origin. If Free-Masons were originally an associated body of architects, possessing secrets in the mechanical arts, unknown to the rest of the world, then the term, probably, alludes to the congregated body, corporation, fraternity, or association of those architects. Being called *Free*, may mean no more than being a member of that body, and participating in all their rights and privileges; as in the present day, men are made *free* of various guilds in England; either in consequence of their having served a regular apprenticeship to some trade, worked as craftsmen, and become masters; or as an honorary mark of distinction, to some highly respectable personage, whom they wish to honor. And so, in like manner, the *freedom* of corporate cities, is given to distinguished persons, who have done honor to their country, either as statesmen or commanders. From a variety of circumstances it is supposed that the appellation *Free-Mason*, was expressive of the nature of the society as founded for religious purposes. It is, probably, derived from, or corrupted of, *Muriger, res arcana, mysteries*; from *מור, I shut*; *סומא, a mouth*; and *Μυσς, sacris initiatus mystis, those initiated to sacred mysteries*. In the Latin Lodges, a Free-Mason is called, *Lapicida*, one who works in a quarry, a stone-cutter, or worker in stone; thereby implying, that the society originated with artists.

BROTHER, among Free-Masons, has reference to their possessing in common the same faith,* rather than the same nature, which is not more peculiar to Masons than to others. Persons of the same trade, or profession, use this term in common parlance, as a brother carpenter, &c. and so a brother Free-Mason

* 1 St. John, *passim*.

is used in the same sense. When a vicious man is shown to us, and it is tauntingly said, 'there goes a Free-Mason,' we must console ourselves with the reflection, that although he be a brother of the same vocation, it cannot be said *par nobile fratrum*.

LANDMARKS. The Landmarks of Free-Masonry, are unquestionably, those *marks of distinction*, which peculiarly designate our institution, and by which we discover, "*examine and try*," a brother's right to the privileges of the Order. These are of the utmost importance, and must be carefully guarded against every thing like innovation or change. But our rites and ceremonies, our laws and regulations, are not Landmarks, but depend, in a great measure, on local circumstances. There are, however, certain *rules and forms*, which, although not Landmarks, are venerable for their antiquity, and useful in their operation, and ought to be guarded with the same care.

In the early ages of the world, it was the custom to mark the boundaries of landed property, by stones or posts, instead of fences. The removal of these produced confusion, disputes and injury, and was criminal in the sight of God. "Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance." Deut. xix. 14. Hence our peculiar *marks of distinction*, are called *Landmarks*, as they designate our inheritance among the craft, and prove our right to participate in the privileges they enjoy. The criminality of removing the landmarks of old, is further seen, by the penalty annexed to the act: "Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen." Deut. xxvii. 17. The consequences resulting from a similar crime in Masonry, need not be repeated to the brotherhood. Having hitherto been preserved in safety, they will, there is no reason to doubt, remain secure to the end of time.

▼ The foregoing definitions have been taken from Dalcho's *Ahiman Rezon*, and are inserted here, because it is believed they may be useful; but they have not received the sanction of the Grand Lodge.

ERRATA.

Page 2, line 11, after *many* insert "climes."

45, 4 from bottom, for 1640 read 1740.

90, 9 from bottom, after "XLVII" insert "problem."

136, 1, dele "on."

141, 17, for "deputy" read "lodge."

AHIMAN REZON.

BOOK I.

HISTORICAL VIEW OF MASONRY.

THE Society of Free Masonry is a singular moral phenomenon, claiming our admiration in proportion as our knowledge of it is extended. Philanthropy has long sought a medium through which the improvements of moral and physical science might be communicated to all nations—a common language in which the kindness of the human heart might address itself to all intelligent and sentient beings. Such a language for science is yet to be discovered. But in masonry we have obtained the means of communication for the charities of our nature which have surmounted the obstacles of space and of the variety of climes, and the still greater impediments produced by the difference of colour, of religion and of tongues. Scepticism itself may not deny the existence of this medium. Its effects are

visible in every quarter of the globe. The initiated have partaken of its benefits in the most distant lands, have been relieved in the vexatious perplexities of business, have been rescued from the most imminent dangers of flood and field, and have found consolation under inevitable misfortune. And whilst masonry has thus poured its blessings upon her sons she has, with unparalleled wisdom, preserved her mysteries from the profane. ?

A society which is found in every christian country, and in many where the light of the gospel does not shine—which has flourished luxuriantly amid political and civil liberty, and which despotism cannot destroy—which has taken from religious differences their bitterness and their repulsion, and has united in one prayer and in one thanksgiving to the great first cause, the Creator and Ruler of all things, his worshippers from the ends of the earth, certainly merits no small portion of the attention of the world, and especially of those who interest themselves in human happiness. It is arrogance, not wisdom, that treats such a subject, as frivolous and indifferent. Good sense will teach us, that whatever is sufficiently important to occupy the time and thoughts of men in all countries has a material influence on their actions, and their happiness. The reflecting and considerate will inquire into the ob-

jects and powers of such an association, though cautious prudence or timidity may deter them from the employment of the means which are entirely efficient. The world is entitled to know the design of an order so numerous and so extended. And its objects have been at all times frankly avowed; the means by which they are effected, have been concealed, only, because their publicity would destroy their effect.

* The end of Free Masonry, as it is at present constituted, is the amelioration of our species by the powerful agency of equality and mutual kindness, by lessons of self-discipline rendered more effectual upon each member by the supervision of his fellows: Free Masonry is a moral and eleemosinary institution, instructing its members to seek happiness, by the observance of their duties to God, their fellows, and themselves—to impart freely of their abundance to those labouring under misfortune. The benevolence and active charity of masonry has never been doubted, though the efficacy and purity of its principles have been questioned, whilst the finger of reproach has pointed to some unhappy brother who has lapsed from the fold. But let none deny the influence of masonry upon morals until they are prepared to show that there exist principles which are at all times equally operative upon

our nature, that the heavenly principles of Christ are always obeyed by those who profess his name. The history of masonry affords the most conclusive evidence of the purity of its character. It is the twin sister of rational and liberal religion. As bigotry and superstition have faded in the splendour of truth, and religion has become less ascetic and more amiable, masonry has grown and flourished. In England, Scotland, France and Germany, religion and masonry have progressed together, and it is a problem richly meriting inquiry how far they have been reciprocally cause and effect. In the United States of North America where religion is altogether free and unshackled, masonry possesses gigantic vigour. The pious priest, is frequently the zealous mason, and finds nothing incompatible in the precepts of his divine master and the rules of the craft. The first great lesson of masonry is that which discriminates the christian religion from all others, "love thy neighbour as thyself;" and the heart that is opened to a brother in masonry will not be long closed against the rest of the human family. He that is forbearing, forgiving, kind and courteous in the habitual intercourse of the lodge, will not neglect these virtues in his relations with the world. Hence masonry may confidently claim a conspicuous place amid the agents of general civilization.

If such be the advantages flowing from masonry, why it is asked, are its forms and ceremonies involved in secrecy? Why are they not proclaimed from the rising to the setting sun? It might be answered, that secrecy is an essential in masonry; that without it there would be no masonry, and, consequently, none of its beneficent effects. But an answer more satisfactory may be given.

Principles of virtue common to, and obligatory on, all mankind are found, like fluids, to operate more forcibly when confined and directed in certain channels. They run stronger and deeper in these channels, and move their subjects with tenfold force. Hence communities, segregated from the mass of mankind, have been formed for the promotion of piety, religion, and learning; hence the various religious orders which have distinguished the christian and other religions; hence churches and colleges, and the forms and ceremonies by which the candidates for clerical and academic honours are made to pass. Each community has its peculiar attractions, privileges, and immunities, appertaining to its members only. In masonry the initiated are distinguished from the profane by the possession of a medium of intercommunion unknown to all others. And therefore independently of all other merit pertaining to masonic secrets, they are powerful incen-

tives to the curious to connect themselves with the society. Their value in this respect will be properly appreciated, the objects of the association being admitted to be virtuous. Considered as an eleemosinary institution, the beneficence of masonry must necessarily be restricted. Unbounded indiscriminate munificence could not be sustained. Upon a society so general, so widely extended, innumerable impositions would be made, and would divert the streams of charity from their proper objects, did not the secrets of masonry protect them, by removing to a distance all whom the craft have not declared worthy of its benevolence.

But, it is again asked, why is one sex only admitted to the benefits of the institution? Such however is not the fact. It is true, women are not admitted members of a lodge, nor are they received into the management of many charitable institutions, nor are they often members of our numerous benevolent societies. Dependent beings, however, they enjoy a large proportion of the benefits of masonry in the character of mothers, sisters, wives, and daughters of masons. The records of every lodge bear ample testimony not only of the pecuniary assistance, but of the cordial consolations which masonry bestows upon them. But there is another answer conclusive to the world and most

satisfactory to feminine delicacy. Since the meetings of the institution are secret, the exclusion of women is necessary, if not to avoid the enormities of the Eleusinian and Dionysian mysteries, at least to protect the order from the slanders of malevolence. *

A secret society spreading itself widely through the world, and professing uncommon liberality of principles, naturally alarmed the fears of the church and the state in all countries where neither was based upon the unrestrained will of the people. And even in countries where political liberty was cherished the first great modern progress of masonry was viewed with jealousy and dread. So early as in the year 1735 the states general of Holland issued an edict prohibiting the meetings of the craft. A lodge at Amsterdam, confiding in the purity of its intentions and conduct, having ventured to disobey this edict, its members were arrested and brought before a judicial tribunal. Here the officers of the lodge boldly defended themselves, declaring on oath their loyalty and their devotion to religion: and though it was impossible to make a public disclosure of their mysteries, they offered to initiate any one possessing the confidence of the magistracy. This reasonable proposition was immediately adopted. The town secretary became a

mason, and his report induced the magistrates to follow his example.*

In 1737, masonry was, by order of the government, abolished in France. But the submission of the brethren having allayed the fears of the government, the order was gradually forgotten, and the craft soon regained more than its pristine vigour and splendour.†

what? It is said too, that the invincible silence of masons on the nature of their mysteries, piqued the curiosity of some fair ladies about the court of Maria Theresa, the Empress Queen of Germany. And that having in vain assailed the constancy of their husbands and lovers, they, in revenge, persuaded the Queen to command the arrest of all the masons in Vienna whilst assembled in their lodges. But further indulgence of these vindictive feelings was prevented by the Emperor Joseph I, who, being himself a mason, readily became responsible for the conduct of the fraternity. †

These attempts on the craft were inconsiderable compared with the persecution it underwent in the states of the church. In 1738, the thunder of the vatican was hurled, not only against masons, but against all others who promoted or favoured their

* Lawrie.

† Ibid.

cause denouncing them as enemies to the tranquillity of the state and to the spiritual interest of souls, threatening every offender with the punishment of excommunication. The reasons assigned as justificatory of this severe and iniquitous measure, were the increase of masons, their reception of men of all religions, and their obligations to preserve inviolable the mysteries of the order. The papal bull was followed by an edict dated January 14, 1739, subjecting every person attending a masonic assembly to a fine of one thousand crowns of gold, to the tortures of the rack, and to servitude in the galleys. The proscribed masons were not allowed to defend themselves by a true representation of their principles. A work entitled an apology for masons written in French, was condemned to be burned by the common hangman, in one of the most frequented streets of Rome. Obedience to the ecclesiastical orders was required in all the catholic countries in Europe. And where the secular arm of the church was inoperative, the priests endeavoured to suppress the order by intimidating their communicants. In Holland at the examinations preliminary to the Lord's supper, the candidates were required to declare whether they were free masons. If they replied affirmatively, the sacrament was refused, and they were forever excluded from that solemn rite.

Several respectable persons having been thus expelled, the subject excited general attention. Recourse to the press was had by both parties, until the government interfering produced peace, by forbidding the clergy from asking questions unconnected with religious character.

In Switzerland the bulls of the pope had no authority, and masonry flourished in that republic till the year 1745, when it was suddenly proscribed by the council of Berne. Panic stricken at the dangers which they imagined might spring from secret societies, they forgot the claims of liberty and the rights of conscience. They required every free mason in Switzerland to accuse himself before the magistrates of his district, to renounce his obligations of secrecy, and to swear in the presence of the Deity to trample on the engagements which, before the same being, he had undertaken to preserve. A sense of its injustice, it is presumed, prevented the enforcement of this decree, since masonry was afterwards revived and practised in Switzerland without molestation.

In several instances the inquisition has siezed upon masons in Italy, Spain, and Portugal, and has subjected them to severe tortures and imprisonment, which they have borne with unshaken constancy. At the present day, the state of Free ma-

sonry in every country is indicative of the political and religious liberty which prevails. It is forbidden on the pains of death, in the feeble and despotic governments of Spain, Portugal, and Italy, under penalties less severe in the German and Russian empires; it is tolerated in constitutional France, protected in the free states of Great Britain, and ardently cherished in freer America.

With exception of the persecutions we have narrated, Free masonry, was suffered to propagate undisturbed throughout Europe, until after the explosion of the French revolution. This mighty event caused by the disenthralment of the human mind, has been assigned to various causes. Men blind to the intellectual improvement of the world, and the progress of mankind in the sciences of politics and religion, have discovered a masonic conspiracy, against all government and every religion, to which they had ascribed the political convulsions of Europe. The Abbe Barruel an ex-jesuit, or, at least an apologist of that famous order, has written many pages, with spirit and ingenuity worthy a better subject, to prove this conspiracy. He has been followed by Dr. John Robinson, professor of natural philosophy at Edinburg, who seems to have found some special benefit flowing to himself from his labours to connect the society of Free masons with

an association of Germans, known by the name of The Illuminati. The work of Barruel is distinguished for its sophistry and eloquence, but above all for its malignity; that of the professor, though much inferior in the two first qualities, excels in the last. The Abbe was excited to the publication of his book by the most powerful motives, the want of bread, the love of fame, and the desire of vengeance. The professor looked to the sweets of ministerial favor, for his efforts to excite a national horror against French revolutionary principles.

Both these writers assert the following positions:

1. That a secret society was founded about the year 1775, with the design to overthrow every established government and every form of the christian faith.
2. That this society was chiefly composed of men of literature and science, such as members of the learned professions, and professors of the universities.
3. That they sought, as members, men of every class, but more especially men of rank, fortune, and character.
4. That they purposed to establish a community of goods; and a new system of morals from which temperance, chastity and decorum were to be excluded.
5. That this society was first organized in Germany, and there amalgamated with the masonic lodges, then distinguished for the number and respectability of their members:

6. That they extended their influence to the lodges of France, two hundred and sixty-six in number, then under the administration of the duke of Orleans. 7. That the most distinguished literary men of France, D'Alembert, Condorcet, Helvetius, Sieyes, and others were members of these lodges, which by their means, became political clubs, hot beds of treason and immorality. 8. That the labours of these illuminated masons, were the primary cause of the French revolution, and the principles professed by revolutionary France were those taught by the society.

The state of liberty, civil and religious, in continental Europe, before the epoch of the French revolution, is universally known to have been lamentably circumscribed. Yet the progress of literature was great. The human mind had been excited to new and extensive inquiries. A glimpse of a better state was obtained, but the existing institutions, civil and religious, were barriers to its enjoyment. A modification of those institutions was desirable, was necessary: but every open attempt at amelioration was obnoxious to the government, and would be crushed by the strong hand of power, and recourse to secrecy was indispensable.

The simplicity of English masonry consisting of three or at most of four degrees, was changed, on

the continent, for one of much show and intricacy. The degrees were increased to forty-three, and the mysteries were heightened by all the art and mysticism of German genius, and decorated with all the splendor and fancifulness of French taste. The lodges became attractive, and were numerously attended. Men devoted to philosophical inquiry felt, in them, a confidence and security unattainable elsewhere. The difference between this modern and ancient masonry, was not more striking in the employment of the lodge than in their apparel. The labours of the ancient lodges were confined to the improvement of the brethren in the art, and to inculcate the homely but essential virtues of temperance and industry, frugality and charity. The modern lodges were converted into lecture rooms. The orator was a constituent officer of the lodge, and subjects, which were forbidden by the church and the government, were too tempting to be always resisted. In the bosom of the lodge the most abstruse and subtle questions were discussed, and the mental powers of the brethren were usefully exercised. This employment of masons, honorable to their character, like every thing human, was subject to abuse. And, possibly, some wild and inconsiderate speculations on morals, religion, and politics may have given a colouring of extrava-

gance to the opinions of the German and French masons. But their endeavours to promote a correct knowledge of the principles of civil and religious liberty, though offensive to the constituted authorities, and on that ground reprehensible under the masonic charges, will not be viewed by the masons of the United States, as unpardonable.

If the offence charged upon masonry were, that it had aided to bring about the continental revolutions, the brethren would boldly avow and glory in the deed. Time is consecrating the spirit which gave birth to those events, and we should regret indeed to lose that claim to the reverence and gratitude of posterity which our participation in them must create. But whatever effect masonry may have produced, it was honourably attained. The lodges did but diffuse the light of science and freedom, which religion and reason had produced.

If a design so wicked and extravagant was ever formed, as a conspiracy of the nature fancied by Barruel and Robinson, it is not impossible that its authors might have endeavoured to convert the masonic lodges into academies for the study and dissemination of their principles. But all acquainted with the nature of ancient masonry know, that such an attempt could not be successful. Both the accusers admit, that in the degrees of ancient masonry, as

practised on the continent, such principles were unknown, and that the Illuminati was an order, forming no part of masonry, as derived from Great Britain, and practised on the continent. Hence, if we admit that a society of Illuminati, such as these authors have described, really existed, its enormities cannot be charged upon masonry, since they were unknown to it. But it would be unjust to make such admission, because the principles of the society are established by no evidence, but are deduced from their supposed effects. It is sufficient to say, that those effects are the modification of the church and government in France, which, though still imperfect, has added immeasurably to the happiness of her people. Such admission would be unjust also, because the accusation is so inconsistent, that it cannot possibly be true. If there be any security for the happiness of society, it must be found in the diffusion of knowledge, and in men who devote themselves to the acquisition of wisdom. It is inconceivable that the rich and the educated should conspire to destroy the barriers which protect their possessions, and their rank in society; that the jurist, should labour to overthrow the laws, and to introduce universal anarchy; that the divine should become the apostle of impiety, and covertly sap the foundations of all religion; in a word, is it credible that the orders

of society, which best understand and most practise morality and decorum, should unite for their destruction, and to introduce the most degrading vices. Yet full faith in these absurdities, is indispensable before we can believe that such a society as Barruel and Robinson have described, has ever existed.

The French revolution has passed away, the power of the sword has circumscribed the will of the people, and masonry, had it been dangerous to society, and to established governments, might have been effectually crushed throughout Europe. It has survived. The Grand Orient, or National Grand Lodge, still flourishes in France, the society is still honoured and protected wherever liberty is not absolutely stifled by despotism.

But the works of the authors whom we have endeavoured, we trust, successfully to refute, were not without their effect even in Great Britain. An act of parliament was passed in 1799, for the suppression of seditious societies, by which the fraternity were prohibited to erect new lodges within the kingdom, and certain conditions were prescribed for the continuance of the old ones. Two members were required to certify on oath, that the lodge was held as a masonic lodge before the passage of the act: the certificate attested by the magistrate before whom it was sworn, was to be filed with the clerk

of the peace of the district, in which such lodge was usually held, together with the name of the lodge, and the description and name of every member; this registry, was annually to be laid before the sessions of the justices of the district, who were empowered on the complaint of one or more credible persons, that the continuance of the meetings of such lodge, was likely to be injurious to the public peace and good order; to direct them to be discontinued, and any meeting held, after such order, was declared to be an unlawful combination and confederacy under the provisions of the act. This tenure was certainly not the most secure; on the oath of an individual, the magistrates might, without appeal, close the lodges, and interdict their future congregation. Under these circumstances, the fact is an important testimonial of the pure character of the craft, that in no instance has this authority been exercised.

The origin of the society is lost in remote antiquity. The obscurity of its history, has given occasion to various hypotheses, and many fanciful assimilations. An historical memoir, compiled by the learned doctors Desaguliers and Anderson, the editors of the first printed collection of the masonic constitutions, has fairly and honestly traced the history of masonry to the commencement of time, and derives it as a special gift from the Creator to Adam.

Let not the uninitiated smile at the extravagance of this genealogy. If he substitute the art of building for free masonry, or identify them, he will, perhaps, excuse the zeal of the brethren, which finds for the order such high antiquity, and discovers masters and grand masters of the craft, in the thousands of distinguished men, who have lived since the creation. The generally received opinion, among well informed masons, seems to be, that from the earliest periods of civilized society, there has existed an association of artists, who, employed in architecture, claimed a high and peculiar rank, which they endeavoured to preserve untarnished, by guarding the admission to their order with sedulous care. There is, undoubtedly a dignity in architecture which no other art possesses, whether employed in raising a hut, or in the erection of a splendid temple. In the improvement of the arts, it maintains its pre-eminence, giving employment to them all, and no man can be eminent as an architect, who has not some knowledge of every art and science. His works connect him with the public, and with the rulers of the state, and attach to him the practitioners of other arts, who execute his orders; they are objects of public attention, and transmit to posterity his genius and taste. It is not therefore surprising, that he thinks highly of his

profession, and that his pretensions should be admitted by the public, nor that he has in all ages claimed pre-eminence over all other crafts. Traces of architectural associations have been discovered in very remote antiquity. The Dionysians of Asia Minor, were an association of architects and engineers, who had the exclusive privilege of building temples, stadia, and theatres, under the mysterious tutelage of Bacchus, and distinguished from the uninitiated or profane, by their science, and by private signs and tokens. They came from Persia to Syria, and thence to Ionia, bearing with them that style of architecture, now called Grecian. They were divided into lodges distinguished by different appellations; they occasionally held convivial meetings in houses erected and consecrated for this purpose, and each association was under the direction of a master, and presidents, or wardens: they held a general meeting once a year, which was solemnized with great pomp and festivity; and at which the brethren partook of a splendid entertainment provided by the master, after they had finished their sacrifices to the gods. They used particular utensils in their ceremonial observances, of which some were similar to those employed by free masons. The more opulent artists were bound to provide for the exigencies of their poorer brethren.

The monuments which they reared to the memory of their masters and wardens, remain to the present day in the Turkish burying grounds, at Siverhissar and Eraki. The inscriptions upon them, express in strong terms the gratitude of the fraternity, for their disinterested exertions in behalf of the order, for their generosity and benevolence to its individual members, for their private virtues, as well as for their public conduct. From the coincidence of their external forms, the identity of the fraternity of the Ionian architects, and that of free masons is inferred. And this inference is strongly supported by the continuance of similar trading associations, during the dark ages in christian Europe, which monopolized the building of churches and castles, under the patronage of sovereigns and princes.

From some striking analogies, and intimate relations, between the Elusinian and Dionysian mysteries, though varying in form, they are supposed to have been substantively the same; and that consequently the initiated at Eleusis, formed another society of masons. The Dionysian artists, are supposed to have assisted in the erection of Solomon's temple, and there to have given the opportunity of forming the craft, as tradition has brought it to us. And though no distinct traces have been dis-

covered of a trading association of this character having been preserved in Palestine, yet the establishment of a masonic order there is supported, by strong circumstances. It is to be remembered that the mysteries, of which we have spoken, though connected with the mechanic arts, were also essentially of a moral character. And, some cases, as in that of Eleusis, the exercises were altogether of an intellectual nature, unmixed with manual operations. It might, therefore, and probably did happen, that masonry in Judea, assumed a like abstracted character, and that we may find the Dionisian artists, and free masons, in the sect or order of the Essenes, whose origin and sentiments have much divided the ecclesiastical historians, although they agree as to their constitution and religious observances.

This sect made the strictest scrutiny into the character of the candidate proposed for admission into their society. If he displayed an exemplary life and entire dominion over his passions, he was presented at the expiration of his noviciate with a white garment, emblematical of the regularity of his conduct, and the purity of his heart. A solemn oath was then administered to him that he would never divulge the mysteries of the order, would make no innovations on its doctrines, and that he

would pursue his course of piety and virtue. They instructed the young member in the knowledge derived from their ancestors; they admitted no women into the order; they had particular signs by which to recognize each other, colleges or lodges to which they resorted to practise their rites and to settle the affairs of their society. When their business was closed they partook of an entertainment provided by the master. They abolished all distinctions of rank, giving preference only to piety, liberality, and virtue. Treasurers were appointed in every town, to supply the wants of indigent strangers. This society made pretensions to higher degrees of piety and knowledge than the vulgar, and these pretensions were undisputed. Austerity of manners was a chief characteristic of its members, though they occasionally assembled in convivial parties, and relaxed for a while the severity of the duties they were accustomed to perform.

The time and manner in which the Essenes had their origin, is uncertain. Their antiquity however is very remote. They existed, according to Pliny, at the building of Solomon's temple, and Basnage, who is disposed to consider them as of recent institution, admits, that they existed three hundred years before the christian era. The learned Scaliger contends that they were derived from the Kassi-

deans, who are distinguished in the history of the Maccabees. These Kassideans, or as it is written in Maccabees, the Assidians, were a religious fraternity, or an order of Knights of the *Temple of Jerusalem*, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay, and was composed of the greatest men of Israel, distinguished for their charitable and peaceful dispositions. The order of the Essenes, like that of the Dyonisiacs, was not confined to a particular country; it existed in many parts of the world, and though the lodges in Judea were chiefly if not wholly composed of jews, yet they admitted into their order men of every religion and every rank of life. They adopted many of the Egyptian mysteries and like the priests of that country, the Magi of Persia and the Gymnosophists in India, they united the study of moral with that of natural philosophy. Though patronized by the great and respected by all men for the correctness of their conduct and the innocence of their order, they were persecuted by the Romans, until the abolition of their order, about the middle of the fifth century.

From the Eleusinian, the Dyonisian and the Es-senian mysteries, Pythagoras is said to have drawn the peculiar system of his school. He formed a fraternity whom he instructed in the sciences of the

east. "Before any one was received among his disciples a minute and diligent inquiry was made into his temper and character. If the issue of this inquiry were favourable to the candidate, he bound himself by a solemn engagement to conceal from the uninitiated, the mysteries he might receive and the sciences in which he might be instructed. The doctrines of charity, of universal benevolence, and especially of affection to the brethren of the order were warmly recommended to the young disciples, and such was their influence, that discord seemed to have been banished from Italy. Strangers of every country, of every religion, and of every rank in life, were received, if properly qualified, into the Pythagorean association. The initiated had particular words and signs by which to distinguish each other and correspond at a distance. They wore white garments as an emblem of their innocence. They had a particular regard for the East. They advanced from one degree of knowledge to another. They were forbidden to write their mysteries, which were preserved solely by tradition." This association extended, in a short time, over the kingdoms of Italy and Sicily, and was diffused even through ancient Greece and the islands of the Egean sea. Mr. Clinch, in some essays published

in the *Anthologia Hibernica* for 1794, has attempted to prove, that masonry took its rise from the Pythagorean fraternity; and of this opinion were the free masons of England in the reign of Henry VI, as appears from the masonic manuscript preserved in the Bodleian library, in which it is expressly stated, according to the reading of the brethren, that masonry was carried into France by the Pythagoreans, whence it was imported into England.

In order to complete a sketch of what may be termed the conjectural history of Free masonry, it remains to notice the similarity said to exist between the objects and ceremonies of the Druids and Free masons. The Druids were supposed to have derived their origin from the Pythagoreans. For in the fifty-seventh Olympiad, about five hundred and fifty years B. C. a colony of Phocians imported into Gaul the philosophy and the arts of Greece, and prior to this period fraternities of Pythagoreans had been established in Greece. Ammianus Marcellinus informs us that the Druids were formed into fraternities as the authority of Pythagoras had decreed; and indeed the similiarity of their philosophical tenets, as detailed in Henry's *History of Great Britain* (vol. ii, book 1, chap. iv, 8vo.) to those of the Pythagoreans, authorizes the conclusion, that they borrowed from this philosopher their forms

and mysteries as well as their religious and philosophical opinions. This supposition is rendered more probable from Abaris, a native of Britain, having travelled into Greece, and returning by the way of Crotona, was instructed in the Pythagorean mysteries, and carried back into his native country the knowledge he acquired.

Having thus noticed the sources whence the friends of masonry have supposed it to be derived, it will be proper, to a just view of this subject, to give the conjectures of its enemies. Even they admit the high antiquity of the order. Robinson traces it from the trading association of artists which existed during the dark ages of Christian Europe, without entering upon any investigation of the origin of that association. We may therefore suppose him to differ little from the views of most enlightened masons. But the Abbé Barruel, who has expended much labour to represent the stream as poisonous and fatal, contends that its spring was most impure. The founder of the craft whom he has discovered is Manes or Manis, who lived in the year 277, of the christian era. The following is the history of this individual, according to Barruel, and some church authorities. Born a slave, and bearing the name of Curbicus, he was purchased by a rich widow of Palestine, was by her adopted, and became the

heritor of her wealth. He was a Persian by birth, and educated among the magi, and was himself one of that number until he embraced Christianity. He was an heresiarch of great power and influence. He taught that "there were two principles, the one *good*, the other *evil*; that these principles were in constant conflict with each other. Both were subject to the dominion of a superintending power whose existence is from all eternity. The good principle presides over the light, and is called God; the evil rules the darkness, and is called Hyle or Demon. After a contest between these two powers, in which the latter was defeated, he produced the first parents of the human race. The beings proceeding from this stock are formed of the corrupt matter of the kingdom of darkness, possessing two souls, one sensitive and lustful, derived from the demon; the other, rational and immortal, a particle of that divine light which had been immersed in the mass of malignant matter. The earth was created by God, as a dwelling place for the human race, that their captive souls might by degrees be delivered from their corporal prisons, and their celestial elements extracted from the gross substance in which they were involved. With this design God produced two beings from his own substance, Christ and the Holy Ghost. Christ, or the glorious intelligence, called by the Persians

Mithras, subsisting in and by himself, and inhabiting the sun, appeared in due time amongst the Jews clothed with the shadowy form of a human body, to disengage the rational soul from the corrupt body, and to demonstrate the divinity of his mission by stupendous miracles. That by the incitement of the prince of darkness the jews put him to an ignominious death, which he suffered in appearance only. Having accomplished his purpose, he returned to his throne in the sun, appointing apostles to propagate his religion, and leaving his followers the promise of the Paraclete, or comforter, who is Mani the Persian. The souls of those who believe in Christ the Son of God, renounce the worship of the God of the Jews, who is the prince of darkness, and obey the laws delivered by Christ and illustrated by Mani, are gradually purified by water, and fire, first in the moon and then in the sun, their bodies returning to their original mass. But those who neglect the work of purification pass, after death, into the bodies of other animals where they accomplish their probation. Some, however, more perverse and obstinate, are delivered over, for a time, to the power of malignant aerial spirits, who torment them in various ways. The redemption of the human race being thus perfected, the frame of the world shall be consumed by fire, the prince and power of dark-

ness shall be forever confined by invisible guards to their primitive seats of anguish and misery."

This religious system, variously modified, was extended by Mani and his disciples over Asia, Africa, and the south of Europe. Its adherents were much persecuted, and concealed themselves under various names and forms. They are traced through the dark ages, under the designation of the Cathores, Begards, Bulgares, Coteriaux, and Patarins, and various other denominations. The great crimes of Manes in the eyes of Barruel, a zealot of the Romanist communion, was his slavery and heresy, both of which he considered as indelible stains upon all derived from him; and the sects we have enumerated, with others not specially named, are treated by the Abbé with holy indignation. But it is not thus the philosophic Condorcet speaks.

"In the south of France, whole provinces united to adopt a doctrine more simple, a christianity more pure, where man is subject only to the Deity, judging according to his own lights, what the Deity had pleased to reveal in the books, emanating from him."

"Fanaticised armies, led by ambitious chiefs, devastated these provinces. Executioners, led by legates and priests, immolated those who had escaped the fury of the soldiery; a tribunal of monks was established, who were to condemn to the flames all

that were suspected of hearkening to the dictates of reason."

"They nevertheless could not hinder the spirit of liberty and research from gaining ground. Overpowered in the state where it had dared to appear, and where more than once intolerant hypocrisy had combated it with savage war, it would reproduce and spread itself in a neighbouring country. It was found at all times, until that period when seconded by the invention of printing, it grew in power sufficiently to deliver a great part of Europe from the yoke of the court of Rome."

Monsieur Condorcet then proceeds to inquire, whether at a time when philosophic proselytism would have been attended with danger, secret associations were not formed, destined to spread and perpetuate privately, and without danger among a few adepts, a small number of simple truths, as certain preservatives against the predominant prejudices. "We will examine," he continues, "whether that celebrated order (the templars,) against which the popes and kings so barbarously conspired, are to be numbered among these associations."

These men of the south, Barruel has discovered to be the religious sects we have enumerated, all of whom, together with the templars and the occult masons, he says, proceeded from Manes the parent

stock. This is evident to him from their disorganizing principles of liberty and equality.

It would not be just, if masonry be derived from this source, to quit this branch of our subject, without giving the views of the character of the famous heresiarch Manes, as it has been drawn by writers less prejudiced than monkish historians. And, without intending to confirm the conjectures of the abbé, we would observe, that he has traced many features of resemblance, between the Manicheans and the masons, which the initiated will instantly recognize; so many indeed, that his conjectures are entitled to quite as much consideration as those which identify masonry with the Essenes, the Pythagoreans, the Dionysians, or Eleusinians.

Mani then, according to the eastern authors, who do not mention his slavery, was by profession a painter and engraver; admitted by the Greeks to have been rich, learned, educated among philosophers, and at the court of Persia, in his early age. He had a hand so accurate and fine, as to draw lines and make circles without rule or compass, and he made a terrestrial globe, with all its circles and divisions. It is also said, that he was skilled in astronomy, and wrote a book of astrology. It is probable, according to Beausobre, that he believed our earth to have two hemispheres, an upper and a lower, both inha-

bited, and consequently, that there are antipodes. He is represented as a learned man and a philosopher, and it is said, that he wrote a system of philosophy, and invented a musical instrument, called by the Arabians, "Oud." The rule of life and manner which he prescribed, was rigorous and severe. His followers were divided into two classes, the elect, and auditors. The former were enjoined to the entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, and all sexual connections. The auditors were allowed to possess wealth, to feed on flesh, and to enter into the bonds of conjugal tenderness; but these liberties were permitted under the strictest conditions of moderation and temperance. Their religious worship was simple and plain, and consisted of prayers, reading the scriptures, and hearing public discourses; at which, the auditors and elect assisted. They observed the christian appointments of baptism of infants, and the eucharist, communicating frequently in both kinds. They kept the Lord's day, observing it as a fast, and Easter, and Pentecost.

With these notices of the suppositious history of masonry, we proceed to consider that which comes to us in a form somewhat more authentic. It is in England alone that we are able to discover a connected and probable history extending to a period

far remote. There the origin of the craft is deduced from the association of trading artists, which we have already slightly noticed. Associations of the members of the several handicrafts, were common in Europe, when their mysteries were less known, and of more difficult acquirement than at present. These associations had their signs, their ceremonies, their hidden language, which constituted the secret of the profession. This language, and these signs, served to distinguish the workmen, and denoted the degree they had acquired, whether of apprentice or master; and was a method of recognizing those, who, on the road asked for work, or for support to enable them to continue their journey. Such was the case in France, with the profession of the *Fendeurs*, or hewers of wood, into which gentlemen and burgesses were admitted, and who attended their meetings and repasts after the manner of free mason. In later days, a similar association of printers is said to have existed in Germany. Traces of operative masons thus associated, are to be found in many countries of Europe. They were divided into classes graduated by their skill, each class having distinctive words and signs, by which its members were known to each other. Sir Christopher Wren, himself a distinguished architect and speculative mason, speaking on this subject, in some

papers published in the London Philosophical Transactions, says, "that the holy war gave the christians who had been there, an idea of the Saracens' works, which were afterwards imitated by them in the churches; and they refined upon it every day as they proceeded in building. The Italians, (among whom were some Greek refugees,) and with them French, Germans, and Flemings, joined into a fraternity of architects, procuring papal bulls for their encouragement and particular privileges; they styled themselves free masons; and ranged from one nation to another, as they found churches to be built. Their government was regular; and when they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief, every tenth man was called a warden, and overlooked each nine; the gentlemen of the neighbourhood, either out of charity, or commutation of penance, gave the materials and carriages. Those who have seen the exact accounts in records, of the charge of fabrics of some of our cathedrals, near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."* The editors of the Quarterly Review, from whence the foregoing

* Quarterly Review, vol. xxiv, p. 145.

is taken, pursue their remarks upon the history of masonry in the following manner: "it appears to us that sir Christopher has not erred on the side of vain glory, but of self-denial; and that he diminished the antiquity of the fraternity, instead of enhancing it. St. Alfred and king Arthur may, or may not have been patrons of the brotherhood, but masonic language may be traced in the reign of Charlemagne. [A. D. 750.] In a preceding era, there are reasons for conjecturing its existence. Subsequent ages afford presumptive proof that the free masons were the architects of the proudest Gothic piles. Some have maintained, that until the statute of 3 Henry VI, c. i, which greatly impaired their organization and prosperity, by prohibiting them from meeting in their *chapters*, they enjoyed a kind of building monopoly in this country. In an indenture of covenants made in this reign, between the church wardens of a parish in Suffolk, and a company of free masons, the latter stipulate, that each man should be provided with a pair of white leather gloves, and a white apron; and that a lodge, properly tiled, should be erected at the expense of the parish in which they were to carry on their works. It has been suggested, that the members of this ancient society, enwrapped themselves in mystery, in order to conceal the method of cutting the arch

stones, the *trait des pierres* as it is termed in French, from the profane multitude. Whether their rites may not have contained doctrinal mysteries, we shall, perhaps, have another opportunity of examining; at present we must content ourselves with observing that it seems probable, that about the time they borrowed the pointed arch from the east they also became grafted into the vast congeries of the Manichæan sects which flourished in the middle ages.*

Of the existence of this masonic fraternity in England, the craft had preserved several documents which, if not the most veracious, were certainly very ancient.† It would seem that St. Albans the English protomartyr who died A. D. 303, was a distinguished architect and patron of the order. From an account written in the reign of Edward IV, and formerly in possession of Elias Ashmole, Esq. founder of the museum at Oxford, we are taught that Athelstane, grand-son of Alfred, who translated the Bible into the Saxon tongue, erected many buildings and encouraged many masons from France, who were appointed his overseers, and who brought with them the ancient charges and regulations preserved since the Roman times. That he formed the

* Quarterly Review, vol. xxiv, p. 146.

† Old Constitution.

English lodges on the foreign model, and appointed his brother Edwin, who was initiated into the masonic mysteries, Grand Master of the fraternity: that Edwin summoned a grand communication of masons at York, who, bringing with them all the writings and records extant in Greek, Latin, French, and other languages, framed the Constitution and charges of the English lodges, and enacted statutes for their preservation. These charges and regulations are said to be now in use among the fraternity. These manuscripts curious for their antiquity, and grateful to the pride of the craft, were destroyed, the one in 1688, the other in 1720, from a morbid delicacy of divulging the secret of the order.* It would seem also, from a very old manuscript, a copy of which was in possession of George Payne, Grand Master in 1718, that the government of masonry formed a part of the polity of the kingdom; that the sheriff of the county, or the mayor of the city or alderman of the town was associated with the master to preserve and enforce the regulations of the lodge.† The order appears also to have been patronized by the clergy. For the Latin register of Wm. Molart, prior of Canterbury in manuscript p. 88, entitled "*Liberatio generalis Domini Guliel-*

* Masonic Library.

† Masonic Library.

mi Prioris Ecclesiae Christi Cantuariensis erga Fastum natalis Domini 1429," informs us, that in the year 1429, during the minority of Henry VI, a respectable lodge was held at Canterbury, under the patronage of Henry Chichely the archbishop, at which were present Thomas Stapleton the master, John Morris, *custos, de la lodge lathemorum*, a warden of the lodge of masons, with fifteen fellow crafts and three entered apprentices, all of whom are particularly named. A record of that time says, "the company of masons being otherwise termed Free Masons of antient staunding and gude reckoning, by means of affable and kind meetings, dyverse tymes and as a loving brotherhood used to do, did frequent this mutual assembly in the time of Henry VI, in the 12th year of his reign, A. D. 1434.* And the same record further says, "that the charges and laws of Free Masons have been seen and perused by our late sovereign king Henry VI, and by the lords of his most honorable council, who have allowed them, and declared that they be right good and reasonable to be holden as they have been drawn out, and collected from the records of antient tymes."

But the document received with most faith by masons is a manuscript copy of an examination of

* Masonic Library.

some of the fraternity taken before Henry VI, found in the Bodleian library, by the learned and celebrated John Locke, Esq. The genuineness of this document was not doubted by Mr. Lock, who supposes it to have been a copy one hundred and sixty years old, of an original two hundred years older, written by the king himself about the time at which he was initiated and put a check to the persecutions of masons.

That congregations of masons were common immediately preceding the reign of that prince cannot be doubted since they are recognized by stat. 3 Henry VI, entitled "masons shall not confederate in chapters." The breach of this statute was felony. Its object, my lord Coke informs us, was to prevent the interference of masons with the statutes of labourers, which statutes having been repealed the act of 3 Henry VI, ceased to be in force.

During the civil wars of York and Lancaster the craft fell into great neglect, from which it was in a measure retrieved under James I. It prospered during his reign, under the special administration of Inigo Jones and the earl of Pembroke. During the civil war between Charles the first and his parliament, and in the time of the commonwealth little leisure was afforded for the practice of masonry, yet

it was not suffered absolutely to decay. In October, 1646, Elias Ashmole, Esquire, and his son-in-law col. Henry Mainwarring were elected. From that time the order was sustained by the admission of numerous members from all classes and professions, and honoured by the presidency of several noblemen, but chiefly distinguished by the grand mastership of sir Christopher Wren, the celebrated architect of St. Paul's Cathedral, London.

Hitherto all the English lodges were independent of each other, though governed by the same rules and regulations, but paying much deference to the grand lodge, which occasionally convened at York. This grand lodge was composed not of masters, wardens and past masters in their representative capacity, but of all the brethren who congregated together whenever the interests of the craft rendered it necessary. The fraternity had a discretionary power to meet as masons in certain numbers according to their degrees, with the approbation of the master of the work, as often as they found it necessary, and being so met, to receive into the order brethren and fellows and practice the rites of masonry. The ancient charges were the only standard for the regulation of conduct, and no law was known in the society which these charges did not inculcate. To the award of the fraternity at large, in general meet-

ing assembled, all brethren were subject, and the authority of the grand master never extended beyond these general meetings. Every private assembly or lodge was under the direction of its particular master, chosen for the occasion, whose authority terminated with the meeting. When a lodge was fixed at any particular place for a certain time, an attestation from the brethren present, entered upon record, was a sufficient proof of its regular constitution; and this practice prevailed many years after the revival of masonry in the south of England.

But the craft being no longer essentially operative, and composed of men engaged in the construction of buildings, new means for its government and propagation were devised. After the death of sir Christopher Wren, the lodges in the south of England, four in number, met in London, in February, 1717, and the oldest master mason present taking the chair, they constituted themselves into a grand lodge, *pro tempore*, in due form. They resolved upon quarterly communications, to hold their next annual assembly and feast on the 24th of June, at a tavern in St. Paul's church yard, the place at which the oldest lodge usually assembled. Pursuant to this resolution, on St. John the baptist's day, 1717, in the third year of the reign of Geo. I, a

grand lodge was permanently organized, and Mr. Anthony Sayer, was elected grand master. He entered immediately upon the duties of his office, appointed his wardens, and commanded the brethren of the four lodges to meet him and his wardens quarterly in communication.

At this meeting it was resolved that, "The privilege of assembling as masons, hitherto unlimited, should be vested in lodges convened at certain places, and that no lodge thereafter assembling, except the four then existing, should be deemed regular and constitutional, unless authorized to act by a warrant from the grand master, granted on petition of individuals, with the consent and approbation of the grand lodge in communication. In compliment to the brethren of the lodges, by which the grand lodge was first constituted, it was also resolved, "That every privilege which they collectively enjoyed, by virtue of their immemorial rights should be continued to them: And that no law, rule, or regulation to be thereafter adopted in grand lodge, should deprive them of such privilege, or encroach on any land mark, which was at that time established as the standard of masonic government. A code of laws was framed, in which the following article was incorporated: "Every annual grand lodge has inherent power and authority to make new re-

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At this meeting it was resolved that, "The privilege of assembling as masons, hitherto unlimited, should be vested in lodges convened at certain places, and that no lodge thereafter assembling, except the four then existing, should be deemed regular and constitutional, unless authorized to act by a warrant from the grand master, granted on petition of individuals, with the consent and approbation of the grand lodge in communication. In compliance to the brethren of the lodges, by which the grand lodge was first constituted, it was also resolved to "That every privilege which they collectively enjoyed, by virtue of their immemorial rights, should be continued to them: And that no law, rule, or regulation to be thereafter adopted in grand lodge, should deprive them of such privilege, or diminish the land mark, which was at that time, and increase the standard of masonic government, which the grand lodge of England. Some Every and authority of the reputation of

gulations, or to alter these for the real benefit of this ancient fraternity: *provided always*, that the old land marks be carefully preserved; and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast, and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory."

This remarkable clause, with thirty-eight regulations preceding it, all of which are printed in the first edition of the book of constitutions, were approved and confirmed by one hundred and fifty brethren, at an annual assembly and feast held at Stationer's Hall, on St. John the baptist's day, 1721, and in their presence subscribed by the master and wardens of the four old lodges, on the one part, and by Philip, duke of Wharton, then grand master, Theophilus Desaguliers, M. D. F. R. S. deputy grand master, Joshua Timson and William Hawkins, grand wardens, and the master and wardens of sixteen lodges. This constitution, together with the special clause, the grand master, for the time being, his successors, and the master of every lodge to be thereafter constituted were bound to preserve

inviolable. To commemorate this circumstance it has been customary, since that time, for the master of the oldest lodge to attend every grand installation, and taking precedence of all present, the grand master only excepted, to deliver the book of original constitutions to the new installed grand master, on his engaging to support the ancient charges and general regulations.

The four lodges by these means, as they believed, established the basis of masonic jurisdiction in the south of England, and secured their ancient landmarks from innovation. The established regulations they considered as a contract to which they were parties, obligatory upon them so long as it was duly observed by all others. But claiming to hold their masonic rights by authority paramount to the grand lodge, they held themselves restored to their original state of independence by any violation of the new constitutions by the grand lodge.

Under the administration of grand masters Sayre, Payne, Dr. Desaguliers, the duke of Wharton, the duke of Montague, and other distinguished noblemen, the society continued to prosper and increase. In 1640, there were above sixty lodges under the jurisdiction of the grand lodge of England. Some of these were located on the continents of Europe and America, and some in India. The reputation of

the society may be estimated from the fact that Francis, duke of Tuscany, afterwards emperor of Germany, Frederick, prince of Wales, and Frederick, prince royal, afterwards the great king of Prussia, were initiated into the order.

“ While masonry was thus spreading its influence over the southern part of the kingdom, it was not neglected in the north. The general assembly, or grand lodge at York, continued regularly to meet as heretofore. In 1705, under the direction of sir George Tempest, bart. then grand master, several lodges met, and many worthy brethren were initiated in York and its neighbourhood. Sir George being succeeded by the right hon. Robert Benson, lord mayor of York, a number of meetings of the fraternity was held at different times in that city, and the grand feast during his mastership is said to have been very brilliant. Sir William Robinson, bart. succeeded Mr. Benson in the office of grand master, and the fraternity seem to have considerably increased in the north under his auspices. He was succeeded by sir Walter Hawkesworth, bart. who governed the society with great credit. At the expiration of his mastership, sir George Tempest was elected a second time grand master; and from the time of his election, in 1714 to 1725, the grand lodge continued regularly to assemble at York

under the direction of Charles Fairfax, esq. sir Walter Hawkesworth, bart. Edward Bell, esq. Charles Bathurst, esq. Edward Thompson, esq. M. P. John Johnson, M. D. and John Marsden, esq. all of whom, in rotation, during the above period, regularly filled the office of grand master in the north of England.

“From this account, which is authenticated by the books of the grand lodge at York, it appears, that the revival of masonry in the south of England, did not interfere with the proceedings of the fraternity in the north. For a series of years the most perfect harmony subsisted between the two grand lodges, and private lodges flourished in both parts of the kingdom under their separate jurisdiction. The only distinction which the grand lodge in the north appears to have retained, after the revival of masonry in the south, is in the title which they claim, viz. *The grand lodge of all England*; while the grand lodge in the south passes only under the denomination of *The grand lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. For many years, however, the authority of the grand lodge at York was never challenged; on the con-

trary, every mason in the kingdom held it in the highest veneration, and considered himself bound by the charges which originally sprung from that assembly. To be ranked as descendants of the original York masons, was the glory and boast of the brethren in almost every country where masonry was established; and, from the prevalence and universality of the idea, that in the city of York masonry was first established by charter, the masons of England have received tribute from the first states in Europe."

About this period, (1749) much dissatisfaction began to prevail among the craft, in consequence of some innovations on its usages. The discontented separated themselves from the established lodges, and held meetings for the purpose of initiating members, contrary to the laws of the grand lodge. These new lodges becoming numerous, assumed the character of York masons, and though momentarily checked by the censure of the grand lodge, soon acquired great force and vigour, in consequence of the change made by the grand lodge of England, in the ancient and most important land marks. A new grand lodge was established, professedly on the ancient system, and under the sanction of the ancient York constitutions. This grand lodge possessed the entire confidence of the grand lodges of

Scotland and Ireland, who reprehended and rejected the novelties of the grand lodge of England. Hence proceeded the division between the ancient and modern masons, which has for a long time separated the members of a society which should have been indivisible. It is however consoling to observe, that this evil, which extended as widely as masonry itself, has been healed at its source. The grand lodges of England have united, and this good example has been followed in many parts of the world, especially in New York and South Carolina. And it is much to be regretted, that the distinction should be in any place preserved. It is but justice to add, that the first amalgamation of ancient and modern masons was made in Boston, Massachusetts, in a manner we shall narrate more particularly hereafter.

In 1777, a dispute arose between the grand lodge and the lodge of Antiquity, one of the four original lodges which formed the grand lodge of England. The primary cause of this quarrel, was the breach of the regulations in relation to processions by that lodge, its members having attended divine service in masonic garb, and regalia, without a dispensation for that purpose. The breach was widened by a hasty and inconsiderate order of the grand lodge, commanding the lodge of Antiquity to reinstate three

members whom they had expelled for misbehaviour. The quarrel waxing warm, the original cause of dispute was forgotten, and a contest for power was commenced, which ended in the total estrangement of the parties for upwards of ten years. In justification of the proceedings of the grand lodge, the following resolution was adopted in 1779, printed and dispersed among the lodges. "*Resolved*, That every private lodge, derives its authority from the grand lodge; and that no authority but the grand lodge, can withdraw, or take away that power. That though the majority of a lodge may determine to quit the society, the constitution or power of assembling, remains with, and is vested in the rest of the members, who may be desirous of continuing their allegiance; and that, if all the members withdraw themselves, the constitution is extinct, and the authority reverts to the grand lodge." The lodge of Antiquity contended, that whatever might be the force of this resolution upon lodges deriving their constitutions from the grand lodge, it was inapplicable to a lodge, whose being was from another, and an anterior source, and which had never surrendered its primitive rights; and that the right which originally appertained to them, to convene and make masons still remain unaltered.

The grand lodge of England, notwithstanding the dissensions which had occasionally prevailed, continued to flourish, patronized by the royal family, many of whom were members; by noblemen of the highest rank; and by gentlemen of distinguished reputation. In 1792, the prince of Wales was elected grand master, who appointed lord Rawdon, since earl of Moira, his deputy.

The grand lodge of free and accepted ancient York masons, also prosecuted its labours with success, obtaining the support of many worthy and distinguished men. The duke of Athol presided as grand master in 1772, being then also grand master of Scotland. With the strength and prosperity of these two grand lodges, their antipathy to each other increased. Indiscreet and intemperate zeal hurried the brethren into misrepresentation and indecorum. The hostility of the parents descended to their children. Lodges, warranted by the grand lodge of ancient masons, refused to recognize others warranted by the grand lodge of England; hence, even on the western shores of the Atlantic, the feud was continued. This very embarrassing and unprofitable division was happily, in a measure, healed in England, in 1813.

Free masonry was introduced into Scotland, by the architects who built the abbey of Kilwinning.

This is manifest not only from those authentic documents by which the existence of the Kilwinning lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration. The history of the order in Scotland is shorter and more certain in its character than that of England. While free masonry was encouraged in England by Henry VI, his cotemporary James I, patronised it in the sister kingdom of Scotland. A grand master chosen from the nobility or clergy was established with a revenue of four pounds scots from each master mason, and a fee at the initiation of every new member. The duty of this officer was to adjust the differences which should arise between the members, and to regulate the affairs of the fraternity, which it would be improper to bring before the ordinary tribunals. He appointed deputies, or wardens, who resided in the chief towns of Scotland, and managed the concerns of the order when it was inconvenient to appeal to the grand master himself. In the reign of James II, the office of grand master was made hereditary in the family of William St. Clair, Earl of Orkney and Caithness, baron of Roslin, and founder of the much admired chapel of Roslin, on account of his attention to the interests of the order, and the ra-

pid progress of the royal art under his administration. The office continued in his family until the institution of the grand lodge of Scotland. The barons of Roslin held their annual meetings at Kilwinning, and granted warrants to such brethren as were desirous to erect regular lodges in different parts of the kingdom, all of whom held of the lodge of Kilwinning, and in token of respect and submission, many of them joined to their own name, that of the mother lodge. But the Scottish annals are very barren upon this subject. There is, however, a letter in the privy seal book of Scotland, dated at Holyrood house, 25th Sept. 1590, granted by James VI "to Patrick Copeland of Udaught, for using and exercising the office of wardenrie over the art and craft of masonrie over all the boundis of Aberdeen, Banff, and Kincardine, to hed, warden and justice courts within the said boundis, and there to minister justice." This grant affords full evidence that masonry was sufficiently important to merit special consideration, and that men of rank were, even at this early period, associated with the society. This is further confirmed by the minutes of St. Mary's chapel, the oldest lodge in Edinburgh, which extend so far back as 1598. By these it appears, that Thomas Boswell of Auchinleek, was made a warden in the year 1600, and that the

hon. Robert Morey, quarter master general to the army in Scotland, a master in 1641.

The family of St. Clair, does not seem to have claimed the office by hereditary right throughout their line, but their right was distinctly acknowledged by the masons themselves in 1630, and for some years antecedently by certain charters in which they appointed sir William St. Clair, of Roslin, his heirs and successors to be "their patrons, protectors and overseers in all time to come." The office thereafter was exercised by some one of the family pursuant to the right thus recognized until 1736, when William St. Clair, Esq. then grand master being under the necessity of alienating his estate, and having no children, was desirous of restoring to masons the right of choosing their grand master. He convened the lodges on St. Andrew's day of that year to the number of thirty-two, and formally resigned to them that office, which his family had derived from the grant of the king confirmed by the craft. Thus the first grand lodge of Scotland was formed. In gratitude for the liberal disposition of William St. Clair, he was unanimously elected and proclaimed grand master mason of all Scotland. The grand lodge immediately proceeded to establish a revenue, by requiring an initiatory fee from all persons admitted to the craft, subsequently to its crea-

tion. This requisition was general, though the Kil-winning lodge petitioned that it might not be demanded from operative masons. The authority of the grand lodge was rendered permanent and incontestible by a measure directly opposite to that which had been adopted at the formation of the grand lodge of England. The lodges composing the latter endeavoured to preserve their original rights independent of the grand lodge, but those of the former surrendered their old and received new warrants. From the time of its organization the grand lodge of Scotland has been distinguished by the respectable character of its presiding officers, by the union and harmony of its subordinate lodges, and by the respect and veneration in which it has been held by the masons of Europe. The progress of masonry in Scotland was not altogether unopposed. In the year 1745, the associate synod having been informed that many improprieties were committed at the initiation of masons, remitted the representations made to them to all the kirk sessions under their inspection, with instructions to act upon them as they thought proper. In 1755, however, they appointed all their kirk sessions to examine every person suspected to be a free mason, and to demand a specific answer, to any question they might ask concerning the administration of a masonic oath. In the course of

these examinations, they learned for the first time, that men who were not architects were admitted into the order. This induced them to adopt stricter measures. They prepared a list of questions, relating to masonic ceremonies, which they directed every kirk sessions to put to those under their charge; and such as refused to answer them were debarred from religious ordinances. This disposition wanted power only to produce an active and cruel persecution. But its inability was such, that the grand lodge did not deign even to notice it.

With regard to the grand lodge of Ireland, and the history of masonry in that kingdom, our materials are limited. The grand lodge was organized in 1730, and has flourished luxuriantly.

The early history of masonry, in continental Europe, is involved in much obscurity. The trading fraternity of the middle ages is assigned as its more immediate source. But it is admitted that these associations were utterly destroyed, and that not a vestige of their existence is discoverable, for many centuries, unless it be found in the order of knights templars. We proceed to treat concisely on the assimilation of that order with the society of free masons. The order of the knights templars, was instituted, during the crusades in the year 1118, by Hugo de Paganis, and Geoffry of St. Omers. It derived its

name from the residence of its members, near the church in Jerusalem, which was dedicated to our Saviour. Its professed object was, the protection of the christian pilgrims, whose piety led them to the holy city; but it is supposed that its chief and primary design, was to practice and preserve the rites and mysteries of masonry. The friends and enemies of masonry, are agreed upon this point. The former have admitted the fact, because of its truth, and the latter have supported it, because they believed it was injurious to the fraternity.* The prodigies of valour, displayed by the templars, their charity towards the distressed pilgrims, and the virtues which adorned their private character, procured them, from the princes of Europe, extraordinary respect, and enormous wealth. The virtue which glowed with dazzling brilliancy, in the fiery hour of trial, was obscured and lost amid the seductions of prosperity. Having become luxurious, haughty, and ambitious, they intermeddled in the policy of kingdoms, and excited the fear, the jealousy, and the hatred of their princes. In France, particularly, they made Philip the fair their enemy. Actuated by revenge, and lust for their wealth, as much as by the sense of justice, he imprisoned in one day, all the templars in France. The charges made against them, were of the most enor-

* See Barruel.

mous character; and truth compels us to declare that the guilt of many of them is rendered highly probable from judicial inquiry and their own confession. There would indeed be no reason to doubt on this subject, if many of these confessions had not been extorted by the rack; and if the grand master Molay had not retracted at the stake the confession he had made, of the crimes of the order, even though life was promised him, as the price of his perseverance in the declaration of guilt. The order was abolished, and its nine thousand commanderies throughout Europe, were confiscated. But, whatever vices were proved against a portion of the order, it is incontestible that a large proportion was innocent, and were so declared by their judges. Their virtues were the fruits of their principles, their vices of their prosperity, which tempted them to sensual gratifications. The order of the jesuits, because unconnected with the world, except by religion and literature, have not been more impeccable; and we might with equal propriety ascribe the arrogance and consequent abolition of the latter, to their christian principles, as the corruption of the former to its masonic character. The destruction of the templars was completed in the first quarter of the fourteenth century: from that time, we have no evidence of the practice of masonry on the continent until the close of the sixteenth century.

Indeed though it is universally conceded, that masonry, as at present established in continental Europe, was received from Great Britain, the authorities differ as to the period at which it was exported. Dr. Robinson informs us, that it was carried over to France by the adherents of James II, who used it as an engine to effect the restoration of their master. But Mr. Lawrie with more reason conjectures, that, it was introduced into that kingdom during the minority of Mary queen of Scots. At that time the intercourse between Scotland and France was more intimate than at any other period; Mary of Scotland being married to the heir apparent of France, and Mary of Guise, sister of the French king, being regent of Scotland. French troops residing in Scotland and habituated to the manners and customs of their allies would carry to their native country such as would afford them pleasure; and none were more congenial to the disposition of Frenchmen than the ceremonial observances of masonry. These views are rendered still more probable in the opinion of the historian last quoted, from the fact, that in the year 1625, a particular jurisdiction for masons called *Masonrie*, was established in France. But we confess that we discover in this fact nothing more than a particular regard for the welfare of operative masons, since free

masons were not subjects of its jurisdiction. It is certain that the nations on the continent paid great respect to Scotch masonry, and that the French added to the three degrees which they received, that of *Chevalier maçon Ecossais*, or Scotch masonic knight.

But whenever, or from whatever sources the mystery was received, it took a strong hold upon the affections and taste of the French people, it spread widely through the kingdom, and as we have elsewhere remarked, for a moment alarmed the jealousy of the government. This latter circumstance may perhaps be ascribed to the absence of proper regulation and supervision of the lodges. Dispersed over an extensive territory without a common head or rules of government common to and obligatory upon all, it was almost impossible that irregularities should not exist. For the purpose of removing these and to prevent their recurrence, the order found it necessary to adopt the measure pursued by the British masons and to establish in a general grand lodge a controlling and directing power. In August 1776, *L'Etat du Grand Orient de France*, was established, and means were subsequently taken to bring under its subjection all the lodges of that kingdom. Prior to this epoch the state of masonry, as painted by the Grand Orient was indeed heterogeneous. The

prior administration vicious in its principles and dangerous in its consequences, had shaken the order to its foundation. The master was immoveable and this right, so inconsistent with the liberty and equality of masons, discouraged emulation

Nay, this right became the subject of traffic, and the source of profit to its possessor. Lodges of false masons were every where erected, and candidates were admitted without regard to condition in life or character. The true masons, scandalized by men who dared publicly to call them brethren, endeavoured to conceal themselves in obscurity. The only remedy for such flagrant evils was to take away from the masters the tenure for life by which they held their offices, to re-establish in the lodge liberty and equality, and to acknowledge no lodge as regular, which was not constituted, re-constituted or congregated by the grand lodge.

The principles of the grand orient of France, and of the order are eloquently described in the conclusion of a circular of the grand lodge of 1777. "Your labour and ours," say they, "should tend to the general happiness of the human race. What can contribute more to this happiness, than friendship, this gift to men by the great architect of the universe, to enable them to support the weight of their existence! Let us not forget that we owe to the world an example of virtue; that men become acquainted

with all the advantages of union, by the spectacle of these masons, who separated in civil life by various interests, forget them all in order to enjoy the pleasures of friendship, and mutual improvement; always ready to sympathize in the griefs of their brethren, to proffer consolation, to pity and to pardon their weakness. Who can be more useful to society than those masons, who give the example of purity of manners, by repelling every man whose irregular conduct would injure it? What sacrifices may not the country expect from those whose enlightened minds yield submission to the laws; who devest themselves of the vanity of rank, the better to study mankind; who make it a duty to discover the wants of their brethren, that they may immediately succour them, with those attentions which a great soul readily imagines, when it is necessary to manage the delicacy of the unfortunate. Such are the obligations which our order imposes, and as they ameliorate our race we should cherish them. To make of all masons a single family, dear to each of its members, and precious to humanity, is the fulfillment of our duties."

Masonry was rapidly propagated throughout Europe, and in other countries, by the labours of English, Scotch, and French masons. In the year 1729 it was introduced into the East Indies, and

soon after a provincial grand master was appointed to superintend the lodges in that quarter. In 1730 a provincial deputation was granted to monsieur Thuanus for the circle of Lower Saxony. A patent was sent to Holland, in 1731, to erect a lodge at the Hague, and provincial grand masters were appointed for Russia, and for Andalusia, in Spain. In 1736, lodges were erected at Cape Coast, in Africa, and at Geneva, and provincial deputations were granted for Upper Saxony, and the American islands. In 1738, a lodge was instituted at Brunswick, under the patronage of the grand lodge of Scotland, in which the late king of Prussia was initiated when prince royal. In this lodge, many of the German princes were initiated, who afterwards filled the office of grand master with honour to themselves, and advantage to the fraternity.

On the thirtieth April, 1783, Anthony lord viscount Montagu, grand master of the grand lodge of England, by commission dated the thirtieth April, 1783, appointed Henry Price provincial grand master in North America, with full authority to appoint his deputy and other officers, and to constitute lodges. A grand lodge was opened in Boston in due form, in the succeeding July, at which Andrew Belcher assisted as deputy grand master, and Thomas Kelly, and John Quann, as grand war-

dens. From this body, which assumed the name of the St. John's grand lodge, emanated many lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova Scotia, Quebec, Surinam, and St. Christophers. Its labours were steadily pursued, until the commencement of hostilities between Great Britain and America, when Boston becoming a garrison town, and being abandoned by many of its inhabitants, the communications were suspended, until after the peace.

In 1755, another grand lodge on the ancient establishment, was constituted at Boston, under the designation of the Massachusetts grand lodge. Many of the brethren of Boston, who were *ancient* masons were formed into a regular lodge by Sholto Charles Douglass, lord Aberdeen, grand master of Scotland, under the title of St. Andrew's lodge, No. 82: This lodge grew so rapidly in number, that in despite of the opposition of the St. John's grand lodge, it was soon enabled, with the assistance of some travelling lodges, belonging to the British army, to organize a grand lodge, on the ancient principles. In 1769, at the celebration of the festival of the evangelist, a commission from

the earl of Dalhousie, grand master of masons in Scotland, was read, appointing Joseph Warren to be provincial grand master of masons in Boston, and within one hundred miles thereof. And in the year 1772, Mr. Warren was commissioned by the earl of Dumfries, grand master of Scotland, grand master of masons, for the continent of America. Before the revolution, this grand lodge granted warrants for lodges, to be holden in Massachusetts, New Hampshire, Connecticut, Vermont, and New York. Its meetings were also suspended by the leaguer of Boston in 1775, and on the 17th June of this year, the highly respectable and patriotic grand master, general Warren, was slain at Breed's hill, contending for the liberties of his country.

In 1777, the ancient masons declared themselves independent of the grand lodge of Scotland, and organized anew their own grand lodge. This measure was explained and ratified by their proceedings, on third January, 1783. In December, 1791, pursuant to a vote of the second March, 1787, a committee was appointed to confer with the officers of St. John's lodge, upon the subject of a complete masonic union throughout the commonwealth, and on nineteenth June, the officers and members of the two grand lodges met in conjunction, and

having installed John Cutler, esq. grand master, they resolved, that the grand lodge, thus organized, should thereafter be known by the name of "the grand lodge of the most ancient and honourable society of free and accepted masons, for the commonwealth of Massachusetts."

The example of Massachusetts, in rejecting the authority of the British grand lodges, was speedily followed by all the masons in the new states, after the revolution.

The grand lodge of New Hampshire, was first founded, on the eighth July, 1789.

That of Rhode Island, on the twenty-fifth June, 1791, when there existed but two lodges in the state.

That of Connecticut, on the eighth July, 1789, by fifteen lodges, all then established in the state.

The grand lodge of the state of Vermont, was constituted at Rutland, on the fourteenth October, 1794.

In New York, the first grand lodge was erected by virtue of a warrant from the duke of Athol, dated London, fifth September, 1781. On the fifth September, 1787, the masters and wardens of the several lodges within the state, assembled in the city of New York, and closing the provincial grand lodge, they formed, and opened an independent grand lodge, and elected and installed their officers.

A convention of free and accepted masons, of the state of New Jersey, was holden pursuant to previous notice, on the eighteenth December, A. D. 1786, at the city of New Brunswick, when a grand lodge for the state was duly constituted, and the hon. David Brearley, chief justice, was elected grand master.

The first lodge in Pennsylvania, was held under a warrant from the provincial grand lodge of modern masons, in Massachusetts, dated twenty-fourth June, 1734, granted within a year after its establishment. This lodge boasts as its first master, the renowned Dr. Benjamin Franklin. The early progress of masonry, in Pennsylvania, is obscure. It appears, however, that a patent of provincial grand master of Pennsylvania, was issued by the grand lodge of England, between the years 1747 and 1752. In 1758, lodge No. 2 was constituted, by virtue of a warrant from the grand lodge of ancient York masons of England, signed by the right worshipful and right honorable William, earl of Blessington, grand master, William Holford, Esqr. deputy grand master, Robert Goodman, senior grand warden, William Osborne, junior grand warden, and Laurence Dermot, grand secretary. The patents to provincial grand masters, were usually in force, for one year, at the expiration of which, if a grand lodge was formed, it elected its

grand master, wardens, secretary and treasurer; the deputy grand master was appointed by the grand master. If no grand lodge was constituted upon a patent, it expired, and another patent was issued as occasion required. It is probable that no grand lodge had been organized upon the first patent, issued for Pennsylvania, since a second was issued, on the twentieth June, 1764, by the grand lodge of England, to William Ball, Esqr. and others, authorising them to form and hold a grand lodge for the then province. We know that this patent was effective, and that the several lodges of the colony were convened and continued to labour in the grand lodge; but the records of their proceedings anterior to October, 1779, no longer exist. In the confusion occasioned in Philadelphia, by the revolutionary war, and the capture of that city by the British, the archives of the grand lodge were lost or carried away. On the twenty-second October, 1779, the right worshipful grand master, William Ball, was requested to appoint a grand secretary *pro tempore*, for the purpose of convening the officers of the respective lodges, in order to the election of grand officers. In pursuance of this request, the reverend William Smith, D. D. provost of the University, was duly appointed to the office of grand secretary, which he filled, reputably for many years. On the twentieth

December, the grand officers were elected, and William Ball was continued grand master. In January, 1780, a grand lodge of emergency was convened, to consider the propriety of appointing a general grand master of the United States, and general George Washington was unanimously nominated and chosen by the grand lodge of Pennsylvania for that office. The communication among the masons of the colonies, seems hitherto to have been very unfrequent; since the grand lodges of the several colonies did not correspond with each other, and scarcely knew of each other's existence. Having casually heard that grand lodges, on the ancient constitutions, were established in Massachusetts, and in Virginia, the grand lodge of Pennsylvania invited them to join in the measure. But the masons of Massachusetts, desirous to preserve their privileges, and that the power of the general grand master should be fixed, and defined before his election, received the proposition coldly, and finally postponed its consideration, until the termination of the war. It does not appear that it was again moved. Although the grand lodge of Pennsylvania was desirous, early to proclaim masonry in the United States, independent of foreign jurisdiction, by the election of a general grand master, they did not deem it expedient formally to dis-

solve their connection with the grand lodge of England, until the year 1786. On the twenty-fifth September, of that year, thirteen lodges convened at Philadelphia, and unanimously resolved, "That it is improper that the grand lodge of Pennsylvania should remain any longer under the authority of any foreign grand lodge." After which the grand lodge closed *sine die*. On the next day, the grand convention of the thirteen lodges again met, and formed themselves into an independent grand lodge, under their former officers. From that time, the history of the craft of Pennsylvania, is one of continued prosperity. It has been distinguished by the zeal and liberality of the brethren, who have laboured to render their order illustrious, by the practice and inculcation of pure morals, and by the extension of those principles of benevolence, which form the distinguished character of the fraternity. Subordinate lodges are formed in every part of the state and in foreign jurisdictions, ardently attached to the prosperity of the grand lodge, from a conviction of its justice and disinterestedness. The munificence of the brethren has erected in the city of Philadelphia, at an expense exceeding one hundred thousand dollars, a magnificent gothic temple, at once the boast of the craft, the evidence of its public spirit, and the ornament of the

city. Though once destroyed by fire, this splendid building has been rebuilt, with great additions. On the election of their illustrious brother, George Washington to the presidency of the United States, this grand lodge presented, by their grand master, a respectful and affectionate address, hailing him as the great master builder, (under the supreme architect,) by whose labours the temple of liberty had been reared in the west, exhibiting to the nations of the earth a model of beauty, order, and harmony, worthy of their imitation and praise." And on a very late occasion, they had the pleasure to receive, and entertain as a brother and a guest, the friend of Washington and of America, the great and good La Fayette.

There were five lodges in the state of Delaware, holding of the grand lodge of Pennsylvania, and one holding of the grand lodge of Maryland. On the sixth June, 1806, a meeting was held at the town hall of the borough of Wilmington, composed of nine brethren, representing lodges Nos. 31, 33, 94, and 14, at which it was unanimously resolved, "That the several lodges of the ancient masons in the state of Delaware, there represented by deputies properly authorized, consider it, as a matter of right, and for the general benefit of masonry, that they ought to form a grand lodge within the said

state; and now do proceed to form and organize themselves into a grand lodge accordingly, to be known and distinguished by the name of "The Grand Lodge of Delaware." The lodge at Cantwell's bridge did not participate in these proceedings, and the grand lodge of Pennsylvania considering them to be irregular, declined to recognize the grand lodge of Delaware. Subsequently however, the lodge at Cantwell's bridge, by permission of the grand lodge of Pennsylvania, joined the grand lodge of Delaware, which is now in full communication with all the grand lodges of the union.

The grand lodge of Maryland was constituted on the thirteenth day of July, A. D. 1783; and is holden in the city of Baltimore.* The zeal of the brethren in that state, has been nobly displayed in the erection of a splendid edifice for the accommodation of the grand lodge, furnished in a manner worthy of the "high and dignified body for which it is appropriated." The cost of this temple was near forty thousand dollars.

The grand lodge of Virginia, began its operations October thirtieth, A. D. 1778. It meets annually at the city of Richmond, on the second Monday in December.

* Anterior to that time, all the lodges in that state derived their authority from, and were subordinate to the grand lodge of Pennsylvania. The grand lodge was held at the town of Talbot, until 1794.

The grand lodge of North Carolina was first constituted by virtue of a charter from the grand lodge of Scotland, A. D. 1771. It convened occasionally at Newburn and Edenton; at which latter place, the records were deposited previously to the revolutionary war. During the contest, the records were destroyed by the British army, and the meetings of the grand lodge suspended.

The members of the craft convened at Hillsborough, in 1787; and having compiled certain regulations for the government of the grand lodge, resumed their labours.

The first lodge in South Carolina, met in 1735, under a warrant from lord viscount Montagu, grand master of the grand lodge of England. Three other lodges were soon after constituted: viz. St. George's lodge, Dorchester, prince George's lodge, Winyaw, and Port Royal lodge, Beaufort. This increase of the lodges, rendered some immediate superintending power necessary, and application being made to the marquis of Carnavan, grand master of the grand lodge of England, Peter Leigh, Esq. chief justice of South Carolina, was appointed provincial grand master of that colony. The subsequent grand masters of the provincial grand lodge, were nominated by its members, subject to the confirmation of the grand lodge of London. The grand stewards, after

the first nomination, appointed their own successors, according to ancient usage. The provincial deputation was dated thirtieth March, 1754, and the grand lodge was solemnly constituted on the twenty-fourth of December following.

After the revolution, the masons of South Carolina, like their brethren in the other states, resolved to shake off all foreign authority. At this time, the grand lodge already established, had under their jurisdiction eleven working lodges. There were also four lodges of ancient York masons, three of which held their warrants from the grand lodge of Pennsylvania. The York masons desirous to form a grand lodge of their own order, proposed terms of union to the existing grand lodge; but as neither party was disposed to accept the conditions proposed by the other, the plan of union was abandoned. Lodge No. 236, which belonged to the grand lodge of ancient free masons of England, and not to the York masons, joining with the four York lodges, made the number necessary for the formation of an independent grand lodge. Assembled in grand masonic convention, these lodges resolved themselves into an independent grand lodge for South Carolina, on the first day of January, 1787. Their first grand master was the honourable William Drayton, then deputy grand master of East Florida. This measure

gave great dissatisfaction in the state; and lodge No. 40, on the registry of the grand lodge of Pennsylvania, deeming the convention on fifth February, 1787, when the grand officers were elected, informal, and contrary to the principles and usage of the craft, made a solemn protest against them, before a notary public, which was signed by the master, wardens, and six pastmasters of the protesting lodge, and they also addressed a memorial to the grand lodge of Pennsylvania upon the subject. The non-concurrence of lodge No. 40, reduced the number of lodges forming this grand lodge to four, three of which only were ancient York lodges. This grand lodge was incorporated twentieth December, 1791, as was also the prior grand lodge of free and accepted masons. The two grand lodges finding much inconvenience from their separation, were united on the thirty-first of December, 1808, and incorporated twentieth December, 1814, under the name of the "Grand Lodge of South Carolina."

The harmony thus restored to the masonic body, unfortunately did not continue long. In the succeeding year, one of the subordinate lodges in Charleston withdrew from the union, and with some of the country lodges, revived and organized the grand lodge of ancient York masons, under the old act of incorporation. The separation continued un-

til December, 1817, when, following the example of the grand lodges of England, a reunion was completed under the title of the grand lodge of ancient free masons of South Carolina.

The grand lodge of Georgia, is holden by virtue and in pursuance of the right of succession legally derived from the most noble and most worshipful Thomas Thyne, lord viscount Weymouth, grand master of England, A. D. 1730, by his warrant directed to the right worshipful Roger Lacey, and by the renewal of the said power, by Sholto Charles Douglas, lord Aberdeen, grand master of Scotland for the years 1755 and 1756, and grand master of England for the years 1757 and 1758, as appears by his warrant directed to the right worshipful Gray Elliot.

On the sixteenth December, A. D. 1786, a convention of the several lodges holden in the state, assembled at Savannah, when the permanent appointments, hitherto made by the grand master of England, were solemnly relinquished, by the right worshipful Samuel Elbert, grand master, and the other officers of the grand lodge, and measures were adopted, by which the grand officers were made annually elective, and an independent grand lodge established.

The grand lodge of Ohio was instituted by a convention of delegates from all the lodges within the

state, assembled at Chilicothe on the first Monday of January, A. D. 1808, and the grand officers were elected on the seventh day of the same month. The first communication of this grand lodge was holden at Chilicothe, on Monday the second day of January, A. D. 1809.

Having thus given a short historical notice of the progress of masonry in most of the United States, it will perhaps be sufficient to state that independent grand lodges have uniformly been erected, in the several new states as they assumed their places in the union, and that it is believed that, at present there is not only a grand lodge in every state, but also one in the independent district of Columbia. Between these numerous active and efficient bodies there is preserved the most cordial intercourse. Each in its proper sphere is labouring to promote the happiness of its more immediate members and to advance the prosperity of the whole. There is here a vast combination of the virtue, the talent, the learning, and the wealth of the nation, directed to the improvement of the morals, and the understanding of the people. The lodges are not only schools of religion and morality, but of business. The forms by which their affairs are conducted, are the most approved which are used in the deliberative assemblies of the country, the business which fre-

quently employs the brethren improves their knowledge of the world and of society, cultivates their talent for *extempore* debate, and fits them admirably to play a useful part on subjects and in places of a more public character. The order and decorum which prevails in a well regulated lodge may be equalled, but cannot be excelled. Hence the industrious and intelligent mason, is not only distinguished among his brethren, but is destined to obtain high consideration among his fellow citizens.

It was the design of this concise historical view of masonry to notice only those subjects which relate to or grow out of the three original degrees. No notice therefore has been taken of occult, or ineffable masonry, further than has incidentally arisen in the remarks on the unjustifiable attempt of Baruel and Robinson, to destroy the fair fame of the whole masonic fraternity. But it yet remains, in accordance with the plan of the work, to present the reader with an outline of the history of the royal arch degree.

This degree is considered by the best informed masons to be a part of the master's degree, but it has been long separated from it, having a distinct and in many places an independent government for its recipients. In Great Britain and Ireland, royal arch masons convene under the warrant issued by the grand Lodge; and such was lately the case in

Pennsylvania. In Europe arch masonry affords little matter for history, distinct from that of general masonry. The first royal arch chapter of America, of which we possess a particular account, is that held in Pennsylvania, anterior to the year 1758. This chapter, working under the warrant of No. 3, was recognized by, and had communion with a military chapter, working under a warrant 351, granted by the grand lodge of England, and its proceedings were subsequently approved by that honorable body, as appears from a communication from its deputy grand master Dermott. Upon like principles other chapters were established in Pennsylvania. In November, 1795, an irregular attempt was made, at the instance of one Molan, to introduce innovations in the arch degree, and to form an independent grand royal arch chapter under the warrants of No. 19, 52, and 67, held in the city of Philadelphia, and a lodge constituted by authority of the grand lodge of Maryland, and another, holding under the grand lodge of Georgia. Chapter No. 3. instituted an inquiry into these proceedings, which they declared, after investigation, to be contrary to the established uniformity of the craft. The grand lodge, upon complaint made, unhesitatingly suspended the warrants of lodges, Nos. 19, 52, and 67, and having received

the report of the committee raised for that purpose, resolved that Molan ought not to be received as a mason by the lodges or brethren under its jurisdiction. The offending lodges, by the mild and firm course of the grand lodge were convinced of their errors, and were received into favour, having their warrants restored to them.

Throughout this controversy, the grand lodge acknowledged the right of all regular warranted lodges, so far as they have ability and number, to make masons in the higher degrees, but least differences might exist, or innovations be attempted in such higher degrees, which, for want of some proper place of appeal, might create schism among the brethren, they resolved that a grand royal arch chapter should be opened; under the immediate sanction of the grand lodge of Pennsylvania; and that all past and present officers of the grand lodge having duly obtained the degree of royal arch, and all past, and existing officers of chapters of royal arch masons, duly and regularly, convened under the sanction of a warrant from the grand lodge of Pennsylvania, be considered as members of the grand royal arch chapter; and that all members of the regular chapters shall be admitted to their meetings, but without the right to vote or speak therein, unless requested.

Thus was the first grand chapter of royal arch masons established in America. Mr. Webb has mistakenly asserted that no such grand chapter existed anterior to 1797.

In 1798, rules and regulations were adopted by the grand lodge, for the government of the grand chapter, by which, among other things, it was determined, that no chapter should be held within the commonwealth of Pennsylvania and masonic jurisdiction, thereunto belonging, but under the authority and sanction of a regular subsisting warrant granted by the grand lodge according to the old institutions and by the consent of such lodge, signified to the grand chapter: That no regular chapter can be held without the presence of six regularly registered royal arch masons: That no brother can take the degree unless he have taken the three first degrees and have filled the office of worshipful master, or passed the chair by dispensation: and That the expenses of the grand chapter should be borne by the grand lodge.

In October, 1797, a convention of committees from several chapters, in the northern states, assembled at mason's hall, in Boston, authorized "to meet any or every chapter of royal arch masons, within the states of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and

New York, or with any committee or committees, duly appointed and authorized by any or all of said chapters, and to deliberate on the propriety and expediency, of forming and establishing a grand chapter of royal arch masons, for the government and regulation of the several chapters within the said states." This convention, of which Thomas Smith Webb was chairman, addressed a circular letter to the chapters within the six states above mentioned. In this letter it was assumed, in opposition to the opinion and precedent given by the grand lodge of Pennsylvania, "That no grand lodge of master masons, can claim, or exercise authority over any convention, or chapter of royal arch masons." Still however, relying upon the proceedings of the grand lodge of Pennsylvania, as a justificatory example, the convention expressed its opinion that it was "highly expedient for the regular government of all chapters within the said states, that there should be therein a grand chapter of royal arch masons, and they invited the several chapters within those limits to send delegates to a meeting to be held in the city of Hartford, on the fourth Wednesday in January ensuing, with authority to form and open a grand chapter of royal arch masons, and to establish a constitution for the government of the existing and future chapters. At this meeting, a general

grand chapter was established, over the foregoing states, and a constitution adopted for the government of the royal arch chapters and lodges of mark masters, past masters, and most excellent masters therein; and under this general constitution, grand royal arch chapters were established in those states respectively. The general grand chapter was authorized to meet septennially, but its power was not then extended further than the six northern states. At the instance, however, of the grand chapter of Rhode Island, and of some others, the officers of the general grand chapter, assumed the right of instituting chapters in states; other than those comprehended in its union, and granted warrants for one at Beaufort, in South Carolina, and one at Savannah, in Georgia. But this power, not having been given by the constitution, and there being several other supposed defects in that instrument, at the septennial meeting, held at Middletown, Connecticut, in January, 1806, it was new modeled.

The first section of this new constitution provides, that the general grand chapter of royal arch masons, for the United States of America, shall consist of a general grand high priest, general grand king, general grand scribe, secretary, treasurer, chaplain and marshal, of the several grand and deputy grand high priests, kings and scribes for the time being,

of the several grand chapters, and of the past general grand high priests, kings and scribes of the general grand chapter.

The general grand chapter, thus constituted, meets septennially, for the choice of officers and other business, dating from the second Thursday in September, 1805, at such place as may, from time to time, be appointed, and upon the order of the general grand high priest, king and scribe, or any two of them, and also upon the requisition of a majority of the grand chapters appertaining to it. The general grand high priest, king and scribe, have power to institute new royal arch chapters and lodges of the subordinate degrees, in any state in which there is not a grand chapter regularly established. But no new chapter was to be instituted in any state wherein a chapter or chapters was holden under the authority of this constitution, without a recommendation of the chapter nearest the residence of the petitioners.

The state grand chapters were composed of a grand high priest, deputy grand high priest, grand king, grand scribe, grand secretary, grand treasurer, grand chaplain, and grand marshal, elected annually by ballot, and of the high priests, kings, and scribes, for the time being, of the several chapters, over which they shall respectively preside, and of

the past grand and deputy grand high priests, kings, and scribes of the said grand chapters.

The grand chapters are empowered to have the sole government and superintendence of the several royal arch chapters, and lodges of most excellent past and mark masons, within their respective jurisdictions, to assign their limits, and settle controversies that may happen between them: and under their respective seals, and the sign manual of their respective grand or deputy grand high priests, kings, and scribes, or their proxies, attested by their respective secretaries, to constitute new chapters of royal arch masons, and lodges of most excellent past, and mark master masons, within their respective jurisdictions. In the recess of the respective grand chapters, the grand and deputy grand high priest, have power respectively to grant letters of dispensation, for holding chapters, &c. which remain in force until the subsequent stated meeting of the grand chapter.

The grand lodge of Pennsylvania, condemned this organization of royal arch masonry, contending for the old constitutions by which the arch was considered as properly under the jurisdiction of the grand lodge, and denying the expediency and masonic legality of a separate supreme jurisdiction. But, royal arch masonry, continuing to spread, the

government of this degree, was inefficient, and many efforts to modify it were made. For many years these efforts were fruitless. But at length, the constitution published in the following work was adopted, by which the grand royal arch chapter was made independent of the grand lodge, and has now the power to elect its own officers, to make bye-laws, rules and regulations for its government; to regulate, superintend or control the bye-laws, rules and regulations of subordinate chapters, mark masters, and most excellent masters' lodges under their jurisdiction; to grant warrants for holding H R chapters, mark masters' and most excellent masters' lodges, and the same to suspend, revoke and restore at pleasure, and to exercise jurisdiction over the same.

We have annexed to this historical view, a copy of the letter of Mr. John Locke, on the Bodleian manuscript, together with a copy of that manuscript, from a conviction of their genuineness, and from a sense of the interest which the fraternity has taken in them.

*A letter from the learned Mr. John Locke, to the right honourable * * * Earl of * * *, with an old manuscript, on the subject of Free Masonry.*

May 6, 1696.

MY LORD,

I have at length, by the help of Mr. C——ns, procured a copy of that manuscript in the Bodleian library, which you were so curious to see: and in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my lady Masham,* who is become so fond of masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The manuscript, of which this is a copy, appears to be about one hundred and sixty years old; yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by about one hundred years; for the original is said to have been the handwriting of king Henry VI, where that prince had it is at present an uncertainty: But it seems to me to be an examination (taken perhaps before the king) of some of the brotherhood of masons; among whom he entered himself, as it is said,

* This letter seems to have been written at Oates, (the country seat of sir Francis Masham) in Essex, where Mr. Locke died, Oct. 28, 1704, in the seventy-third year of his age,

when he came out of his minority, and thenceforth put a stop to the persecution that had been raised against them: But I must not detain your lordship longer by my prefaces from the thing itself.

CERTAIN QUESTYONS WITH ANSWERES TO THE SAME, CONCERNYNGE THE MYSTERY OF MACONYRE.

Wryttenne by the hande of Kyng Henrye the sixthe of the name, and saythfuylle copyed by me (1) Joseph Leylande, Antiquarius, by the commande of his (2) highnesse.

They be as followethe:

Quest. What mote ytt be? (3)

Answer. Ytt beeth the *Sykle* of nature, the understondynge of the myghte that ys *hereynne*, and its sondrye *Werckynges*; sonderlyche, the *Sykle* of *Rectenyngs*, of *Waightes*, and *Metynge*s, and the treu

(1) John Leylande was appointed by king Henry the eighth, at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) His highnesse, meaning the said king Henry the eighth. Our kings had not then the title of majesty.

(3) *What mote ytt be?* that is, what may this mystery of masonry be?—The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they still conceal.

manere of *Faconnyng* al thynges for Mannes use, *headhye*, dwellynges, and buyldynges of alle kindes, and al oðher thynges that *make gudde* to manne.

Quest. Where dyd ytt begyne?

Ans. Ytt dyd begynne with the (4) fyrste menne yn the *Este*, which were before the (5) ffyrste manne of the *Weste*, and comynge *Westlye*, ytt hathe broughte herwyth alle *Comfortes* to the wylde and *Comfortlesse*.

Quest. Who dyd you brynge ytt *Westlye*?

Ans. The (6) *Venetians*, whoo beyng *Grate Merchaundes*, comed ffyrste ffromme the *Este* ynn *Venetia*, ffor the commodytye of *Marchaundysng* beithe *Este* and *Weste*, bey the *redde* and *myddlelonde Sees*.

(4, 5) *Fyrste menne yn the Este*, &c. It should seem by this that masons believe there were men in the east before Adam, who is called the ffyrste manne of the weste; and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain, that Europe and Africa, (which in respect to Asia may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) *The Venetians*, &c. In the times of monkish ignorance 'tis no wonder that the Phoenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phoenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

Quest. Howe chmede ytt yn Engelande?

Ans. Peter Gower (7) a Grecian, journeyedde ffor kunnyng yn Egypte, and yn Syria, and yn everyche Londe *whereas* the Venetians hadde plauntedde Maconrye, *Wynnyng* entrance yn al Lodges of Maconnes, he lerned muche, and retournedde, and woned yn Grecia Magna (8) *wachsynge*, and becommynge a myghtye (9) *Wyseacre*, and gratelyche renewed, and her he framed a grate Lodge at Gro-

(7) *Peter Gower.* This must be another mistake of the writer; I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name; but as soon as I thought of Pythagoras, I could scarce forbear smiling to find a philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easy such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned, and that he was initiated into several different orders of priests who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the XLVII of the first book of Euclid, for which, in the joy of his heart, 'tis said he sacrificed a hecatomb. He also knew the true system of the world lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion Hal.

(8) *Grecia Magna.* A part of Italy, formerly so called, in which the Greeks had settled a large colony.

(9) *Wyseacre.* This word at present signifies simpleton, but formerly had a quite contrary meaning. Weisagor in the old Saxon, is philosopher, wiseman, or wizard.

ton (10) and maked many Maconnes, some where-offe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn Procese of Tyme, the Arte passed yn Englonde.

Quest. Dothe Maconnes descouer here Artes unto Odhers.

Ans. Peter Gower whenne he journedde to lerne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers be yn recht. Natheless (12) Maconnes hauethe *always* yn everyche Tyme from Tyme to Tyme communycatedde to Mannkynde soche of *her* Secrettes as generallyche myghte be usefulle; they haueth keped backe soche *allein* as shulde be harmefulle yff they commed yn euylle Haundes, *oder* soche as ne myghte be *holpyng* wythouten the Techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the *Freres*

(10) *Groton.* Groton is the name of a place in England. The place here meant is Crotona a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) *Fyrste made.* The word *made* I suppose has a particular meaning among the masons, perhaps it signifies, initiated.

(12) *Maconnes haueth communycatedde, &c.* This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

more strongelyche togedert bey the Proffytte, and commodyte comynge to the *Confrerie* herfromme.

Quest. Whattres Artes haueth the Maconnes tech-edde Mankynde?

Ans. The Arts (13) Agricultura, Architecura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Religione.

Quest. How commethe Maconnes more teachers than odher menne?

Ans. They *hemselfe* haueth allein the (14) arte of fyndinge neue artes, whyche arte the ffyrst maconnes receaued from Godde; by the whyche arte they fyndethe whatte artes *hem plesethe*, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys *onelyche* bey chance, and herfore but lytel I tro.

(13) *The arts, agricultura, &c.* It seems a bold pretence, this, of the mascons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

(14) *Arte of fynding neue artes.* The art of inventing arts, must certainly be a most useful art. My lord Bacon's *Novum Organum*, is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences generally, as algebra is in numbers, by the help of which new rules of arithmetic are, and may be found.

Quest. Whatt dothe the maconnes concele, and hyde?

Ans. The concelethe the arte of fynding neue artes, and thatys for here owne proffytte and (15) preise: they concelethe the arte of kepyng (16) secrettes, that soe the worlde mayeth nothinge concele from them. Thay conceal the art of *wunderwerckinge*, and of fore sayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euylle ende; they also concelethe the arte (17) of chaunges, the *wey* of wynnyng the facultye (18) of *Abrac*, the skylle of becomynge gude and parfyghte wythouten the holypnges of fere and hope; and the universelle (19) longage of maconnes.

(15) *Preise.* It seems the masons have a great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the professors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

(16) *Arte of kepyng secrettes.* What kind of art this is, I can by no means imagine. But certainly such an art the masons must have; for though as some people suppose, they should have no secret at all; even that must be a secret which being discovered would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

(17) *Arte of Chaunges.* I know not what this means, unless it be the transmutation of metals.

(18) *Facultye of Abrac.* Here I am utterly in the dark.

(19) *Universelle Longage of Maconnes.* An universal language has been much desired by the learned of many ages.

Quest. Wyll he teche me thay same artes?

Ans. Ye shall be techedde yff ye be werthye,
and able to lerne.

'Tis a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly, to men of all nations and languages. A man who has all these arts and advantages, is certainly to be envied: but we are told, that this is not the case with all masons; for tho' these arts are among them, and all have a right and an opportunity to know them, yet some want capacity and others industry to acquire them.* However of all their arts and secrets, that which I most desire to know, is the skyile of becommynge gude and parfyght, and I wish it were communicated to all mankind, since there is nothing more true, than the beautiful sentence contained in the last answer, "that the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

I know not what effect the sight of this old paper may have upon your lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity; which I am determined to do, if I may be admitted, the next time I go to London, and that will be shortly.

I am,

My Lord,

Your lordship's most obedient,
and most humble servant,

JOHN LOCKE.

* In the queries relative to ancient and modern masonry, the author of Ahiman Rezon has said, that he could convey his mind to an ancient mason in the presence of a modern mason, without the latter knowing whether either of them were masons. He now positively asserts that he is able (with a few masonical implements, i. e. two squares and a common gavel or hammer) to convey

Quest. Dothe alle maconnes kunne more then odher men?

Ans. Not so. Thay only che haueth *recht*, and *oe-casyonne* more than odhrer menne to kunne, butt many doeth fale yn capacity, and manye more doth want industry, that ys *pernecessarye* for the gaynyng all *kunninge*.

Quest. Are maconnes gudder menne then odhers?

Ans. Some maconnes are nött so vertuous as some odher menn; but yn the moste parte, thay be more gude then thay woulde be yf thay war not maconnes.

Quest. Doth maconnes love eidthe odher myghtyly as beeth sayde?

Ans. Yea verylchye, and yt may not odherwyse be: for gude menne, and true, kennyng eidthe odher to be soche, doeth always love the more as they be more gude.

Here endethe the Questyonnes and Answeres.

any word or sentence of his own, or the immediate dictations of a stranger, to skilful or intelligent free masons of the ancient order, without speaking, writing or noise. And that to any distance where the parties can see each other and at the same time be able to distinguish squares from circles. But as Mr. Locke observed, this is not the case with all masons (note, there were no modern masons in his time) few of them are acquainted with this secret. The writer of this note has known it upwards of thirty years and never taught it to more than six persons, of which number our R. W. and very worthy deputy grand master, William Dickey, Esq. is one, and brother Shotwell, another.

DERMOTT.

Allein, only
Alweys, always
Beithe, both
Commoditye, convenience
Confrerie, fraternity
Faconnynge, forming
Foresayinge, prophecying
Freres, brethren
Headly, chiefly
Hem plesethe, they please
Hemselfe, themselves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunnc, know
Kunnyng, knowledge
Make Gudde, are beneficial
Metynge, measures
Mote, may
Myddlelonde, mediterranean
Myghte, power

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AHIMAN REZON.

BOOK II.

GENERAL POLITY OF MASONRY.

The polity of masonry, may be considered under the following heads, 1. The ancient charges. 2. The original constitutions. 3. The constitution of the grand lodge of Pennsylvania. 4. The Pennsylvania constitution of the royal arch.

CHAPTER I.

THE CHARGES OF A FREE MASON,

Extracted from the ancient records 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 neighbourhood.**
- 6. Towards 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 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, yet 'tis 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 honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby masonry be-

comes the center of union, and the means of conciliating true friendship among persons that must else 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 undutiful to inferior magistrates; for as masonry hath been always 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 honour 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 cannot 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 appear 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 to the honour 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 honourable discharge of his office, the grand master has a power to choose his own depu-

ty 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 disoblising 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 reasona-

bly 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 design 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 labourer shall be employed in the proper work of masonry; nor shall free masons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted masons, as they should teach a brother or fellow.

VI. OF BEHAVIOUR, 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 any thing 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 pretence 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 mean while, 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. Behaviour 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 any thing 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. *Behaviour 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 defogating 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 honour from a man that he had before; nay rather it adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners.

4. *Behaviour in the 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 honour of the worshipful fraternity.

5. *Behaviour at Home, and in your Neighbourhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbours know the concerns of the lodge, &c. but wisely to consult your own honour, 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. *Behaviour towards 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 charg-

ed 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 cape-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, 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 honour and safety, and no farther. 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 cannot be otherwise decided, and patiently listening to the honest and friendly advice of master and fellows, when they would prevent your 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 me-

diation, 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 lawsuit, without wrath and rancour, (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 the end of time.

Amen so mote it be.

CHAPTER II.

GENERAL REGULATIONS.

Compiled first by Mr. George Payne, Anno 1720, when he was grand master, and approved by the grand lodge on St. John Baptist's day, Anno 1721, at Stationer's Hall, London; when the most noble prince, John duke of Montagu, was unanimously chosen our grand master for the year ensuing; who chose John Beal, M. D. his deputy grand master; and Mr. Josiah Villeneau, and Mr. Thomas Morris, jun. were chosen by the lodge grand wardens. And now, by the command of our said right worshipful

grand master Montagu, the author of this book has compared them with, and reduced them to the ancient records, and immemorial usages of the fraternity, and digested them into this new method, with several proper explications, for the use of the lodges, in and about London and Westminster.

I. The grand master, or his deputy, hath authority and right, not only to be present in any true lodge, but also to preside wherever he is, with the master of the lodge on his left hand, and to order his grand wardens to attend him, who are not to act in particular lodges as wardens, but in his presence, and at his command; because there the grand master may command the wardens of that lodge, or any other brethren he pleaseth, to attend and act as his warden pro tempore.

II. The master of a particular lodge has the right and authority of congregating the members of his lodge into a chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming. And in case of sickness, death, or necessary absence of the master, the senior warden shall act as master pro tempore, if no brother is present who has been master of that lodge before; for in that case, the absent master's authority, reverts to the last master then present; though he cannot act until the said senior warden

has once congregated the lodge, or in his absence, the junior warden.

III. The master of each particular lodge, or one of the wardens, or some other brother by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master; unless by a dispensation from the grand master, or his deputy.

V. No man can be made, or admitted a member of a particular lodge, without previous notice one month before given to the said lodge, in order to make due inquiry into the reputation and capacity of the candidate; unless by the dispensation aforesaid.

VI. But no man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge, then present when the candidate is proposed, and their consent is formally asked by the master; and they are to signify their consent, or dissent, in their own prudent way, either virtually,

or in form, but with unanimity: Nor is this inherent privilege subject to a dispensation; because the members of a particular lodge, are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the lodge; which ought to be avoided by all good and true brethren.

VII. Every new brother at his making, is decently to cloath the lodge, that is, all the brethren present, and to deposit something for the relief of indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular lodge; which charity shall be lodged with the master or wardens, or the cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the constitutions, the charges, and regulations; and to such other good usages as shall be intimated to them in time and place convenient.

VIII. No set or number of brethren shall withdraw, or separate themselves from the lodge in which they were made brethren, or were afterwards admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the grand master or his deputy: And

when they are thus separated, they must either immediately join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go, (as above regulated,) or else they must obtain the grand master's warrant, to join in forming a new lodge.

If any set or number of masons, shall take upon themselves to form a lodge, without the grand master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren, and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the grand master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the list of lodges.

IX. But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be twice duly admonished by the master or wardens in a formed lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethren, and reform what gives them offence, he shall be dealt with according to the by-laws of that particular lodge, or else in such a manner as the quarterly communication shall in their great prudence

think fit; for which a new regulation may be afterwards made.

X. The majority of every particular lodge, when congregated, shall have the privilege of giving instructions to their master and wardens, before the assembling of the grand chapter, or lodge at the three quarterly communications hereafter mentioned, and of the annual grand lodge too; because their master and wardens are their representatives, and are supposed to speak their mind.

XI. All particular lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good understanding among free masons, some members out of every lodge shall be deputed to visit the other lodges, as often as shall be thought convenient.

XII. The grand lodge consists of, and is formed by the masters and wardens of all the regular particular lodges upon record, with the grand master at their head, and his deputy on his left hand, and the grand wardens in their proper places; and must have a quarterly communication about Michaelmas, Christmas, and Lady day, in some convenient place, as the grand master shall appoint, where no brother shall be present, who is not at that time a member thereof, without a dispensation; and while he stays, he shall not be allowed to vote, nor even

give his opinion, without leave of the grand lodge, asked and given, or unless it be duly asked by the said lodge.

All matters are to be determined in the grand lodge by a majority of votes, each member having one vote, and the grand master having two votes, unless the said lodge leave any particular thing to the determination of the grand master, for the sake of expedition.

XIII. At the said quarterly communication, all matters that concern the fraternity in general, or particular lodges, or single brethren, are quietly, sedately, and maturely to be discoursed of, and transacted: Apprentices must be admitted masters, and fellow craft only here, unless by a dispensation. Here also all differences, that cannot be made up and accommodated privately, nor by a particular lodge, are to be seriously considered and decided: And if any brother thinks himself aggrieved by the decision of this board, he may appeal to the annual grand lodge next ensuing, and leave his appeal in writing, with the grand master, or his deputy, or the grand wardens.

Here also the master or the wardens of each particular lodge, shall bring and produce a list of such members as have been made, or even admitted in their particular lodges, since the last communica-

tion of the grand lodge: And there shall be a book kept by the grand master, or his deputy, or rather by some brother whom the grand lodge shall appoint for secretary, wherein shall be recorded all the lodges, with their usual times and places of forming, and the names of all the members of each lodge; and all the affairs of the grand lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, towards the relief only of any true brother fallen into poverty or decay, but of none else: But every particular lodge shall dispose of their own charity for poor brethren, according to their own by-laws, until it be agreed by all the lodges, (in a new regulation,) to carry in the charity collected by them to the grand lodge, at the quarterly or annual communication, in order to make a common stock of it, for the more handsome relief of poor brethren.

They shall also appoint a treasurer, a brother of good worldly substance, who shall be a member of the grand-lodge by virtue of his office, and shall be always present, and have power to move to the grand lodge any thing, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the grand lodge,

which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by such a certain order signed, as the grand lodge shall afterwards agree to in a new regulation: But he shall not vote in choosing a grand master or wardens, though in every other transaction. As in like manner, the secretary shall be a member of the grand lodge, by virtue of his office, and vote in every thing except in choosing a grand master or wardens.

The treasurer and secretary shall have each a clerk, who must be a brother and fellow craft, but never must be a member of the grand lodge, nor speak without being allowed or desired.

The grand master, or his deputy, shall always command the treasurer and secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another brother, (who must be a fellow craft,) should be appointed to look after the door of the grand lodge; but shall be no member of it.

But these offices may be farther explained by a new regulation, when the necessity and expediency of them, may more appear than at present to the fraternity.

XIV. If at any grand lodge, stated or occasional, quarterly or annual, the grand master and his deputy should be both absent, then the present master of a lodge, that has been the longest a free mason, shall take the chair, and preside as grand master pro tempore; and shall be vested with all his power and honour for the time; provided there is no brother present that has been grand master formerly, or deputy grand master; for the last grand master present, or else the last deputy present, should always of right take place in the absence of the present grand master and his deputy.

XV. In the grand lodge none can act as wardens, but the grand wardens themselves, if present; and if absent, the grand master, or the person who presides in his place, shall order private wardens to act as grand wardens pro tempore, whose places are to be supplied by two fellow craft of the same lodge, called forth to act, or sent thither by the particular master thereof; or if by him omitted, then they shall be called by the grand master, that so the grand lodge may be always complete.

XVI. The grand wardens, or any others, are first to advise with the deputy about the affairs of the lodge, or of the brethren, and not to apply to the grand master without the knowledge of the deputy, unless he refuse his concurrence in any certain ne-

cessary affair; in which case, or in case of any difference between the deputy, and the grand wardens, or other brethren, both parties are to go by concert to the grand master, who can easily decide the controversy, and make up the difference by virtue of his great authority.

The grand master should receive no intimation of business concerning masonry, but from his deputy first, except in such certain cases as his worship can well judge of; for if the application to the grand master be irregular, he can easily order the grand wardens, or any other brethren thus applying, to wait upon his deputy, who is to prepare the business speedily, and to lay it orderly before his worship.

XVII. No grand master, deputy grand master, grand wardens, treasurer, secretary, or whoever acts for them, or in their stead pro tempore, can at the same time be the master, or warden of a particular lodge; but as soon as any of them has honourably discharged his grand office, he returns to that post or station in his particular lodge, from which he was called to officiate above.

XVIII. If the deputy grand master be sick, or necessarily absent, the grand master may choose any fellow craft he pleases to be his deputy pro tempore: But he that is chosen deputy at the grand

lodge, and the grand wardens too, cannot be discharged without the cause fairly appear to the majority of the grand lodge; and the grand master, if he is uneasy, may call a grand lodge, on purpose to lay the cause before them, and to have their advice and concurrence: In which case, the majority of the grand lodge, if they cannot reconcile the master and his deputy, or his wardens, are to concur in allowing the master to discharge his said deputy, or his said wardens, and to choose another deputy immediately; and the said grand lodge shall choose other wardens in that case, that harmony and peace may be preserved.

XIX. If the grand master should abuse his power, and render himself unworthy of the obedience and subjection of the lodges, he shall be treated in a way and manner, to be agreed upon in a new regulation; because hitherto the ancient fraternity have had no occasion for it, their former grand masters having all behaved themselves worthy of that honourable office.

XX. The grand master, with his deputy and wardens, shall (at least once,) go round and visit all the lodges about town, during his mastership.

XXI. If the grand master die during his mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of dis-

charging his office, the deputy, or in his absence, the senior grand warden, or in his absence, the junior, or in his absence, any three present masters of lodges, shall join to congregate the grand lodge immediately, to advise together upon that emergency, and to send two of their number, to invite the last grand master to resume his office, which now in course reverts to him; or if he refuse, then the next last, and so backward: But if no former grand master can be found, then the deputy shall act as principal, until another is chosen; or if there be no deputy, then the oldest master.

XXII. The brethren of all the lodges, in and about London and Westminster, shall meet at an annual communication and feast, in some convenient place, on St. John Baptist's day, or else on St. John Evangelist's day, as the grand lodge shall think fit by a new regulation, having of late years met on St. John Baptist's day: Provided,

The majority of the masters and wardens, with the grand master, his deputy and wardens, agree at their quarterly communication, three months before, that there shall be a feast, and a general communication of all the brethren: For if either the grand master, or the majority of the particular masters, are against it, it must be dropt for that time.

But whether there shall be a feast for all the brethren, or not, yet the grand lodge must meet in some convenient place, annually on St. John's day; or if it be sunday, then on the next day, in order to choose every year a new grand master, deputy, and wardens.

XXIII. If it be thought expedient, and the grand master, with the majority of the masters and wardens, agree to hold a grand feast, according to the ancient laudable custom of masons, then the grand wardens shall have the care of preparing the tickets, sealed with the grand master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in; and of every other thing that concerns the entertainment.

But that the work may not be too burthensome to the two grand wardens, and that all matters may be expeditiously and safely managed, the grand master, or his deputy, shall have power to nominate and appoint a certain number of stewards, as his worship shall think fit, to act in concert with the two grand wardens; all things relating to the feast, being decided amongst them by a majority of voices; except the grand master or his deputy interpose by a particular direction or appointment.

XXIV. The wardens and stewards shall, in due time, wait upon the grand master, or his deputy, for directions and orders about the premises; but if his worship and his deputy are sick, or necessarily absent, they shall call together the masters and wardens of lodges, to meet on purpose for their advice and order; or else they may take the matter wholly upon themselves, and do the best they can.

The grand wardens, and the stewards, are to account for all the money they receive, or expend, to the grand lodge, after dinner, or when the grand lodge shall think fit to receive their accounts.

If the grand master pleases, he may in due time summon all the masters and wardens of lodges, to consult with them about ordering the grand feast, and about any emergency, or accidental thing, relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The masters of lodges, shall each appoint one experienced and discreet fellow craft of his lodge, to compose a committee, consisting of one from every lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause: Provided, they send no man away, before they have acquainted all the brethren

within doors, with the reasons thereof, to avoid mistakes; that so no true brother may be debarred, nor a false brother, or mere pretender, admitted. This committee must meet very early on St. John's day, at the place, even before any persons come with tickets.

XXVI. The grand master shall appoint two or more trusty brethren to be porters, or door keepers, who are also to be early at the place for some good reasons; and who are to be at the command of the committee.

XXVII. The grand wardens, or the stewards, shall appoint beforehand, such a number of brethren to serve at table, as they think fit and proper for that work; and they may advise with the masters and wardens of lodges, about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day, but free and accepted masons, that the communication may be free and harmonious.

XXVIII. All the members of the grand lodge, must be at the place long before dinner, with the grand master, or his deputy at their head, who shall retire, and form themselves. And this is done in order,

1. To receive any appeals duly lodged, as above regulated, that the appellant may be heard, and the

affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new grand master is elected; and if it cannot be decided after dinner, it may be delayed, and referred to a particular committee, that shall quietly adjust it, and make report to the next quarterly communication, that brotherly love may be preserved.

2. To prevent any difference or disgust, which may be feared to arise that day; that no interruption may be given to the harmony and pleasure of the grand feast.

3. To consult about whatever concerns the decency and decorum of the grand assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair, that shall be brought from the particular lodges, by their representatives, the several masters and wardens.

XXIX. After these things are discussed, the grand master and his deputy, the grand wardens, or the stewards, the secretary, the treasurer, the clerks, and every other person, shall withdraw, and leave the masters and wardens of the particular lodges alone, in order to consult amicably about electing a new grand master, or continuing the pre-

sent, if they have not done it the day before; and if they are unanimous for continuing the present grand master, his worship shall be called in, and humbly desired to do the fraternity the honour of ruling them for the year ensuing: and after dinner it will be known whether he accepts of it, or not; For it should not be discovered but by the election itself.

XXX. Then the masters and wardens, and all the brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner, the grand lodge is formed, not in retirement, but in the presence of all the brethren, who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the grand master of last year has consented with the masters and wardens in private, before dinner, to continue for the year ensuing; then one of the grand lodge, deputed for that purpose, shall represent to all the brethren his worship's good government, &c. And turning to him, shall, in the name of the grand lodge, humbly request him to do the fraternity the great honour (if nobly born, if not, the great kindness) of continuing to be their grand master for the year ensuing. And his

worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the grand lodge, shall proclaim him grand master, and all the members of the lodge shall salute him in due form. And all the brethren shall for a few minutes have leave to declare their satisfaction, pleasure, and congratulation.

XXXIII. But if either the master and wardens have not in private, this day before dinner, nor the day before, desired the last grand master to continue in the mastership another year; or if he, when desired, has not consented: Then,

The last grand master shall nominate his successor for the year ensuing, who, if unanimously approved by the grand lodge, and if there present, shall be proclaimed, saluted, and congratulated the new grand master as above hinted, and immediately installed by the last grand master, according to usage.

XXXIV. But if that nomination is not unanimously approved, the new grand master shall be chosen immediately by ballot, every master and warden writing his man's name, and the last grand master writing his man's name too; and the man, whose name the last grand master shall first take out, casually, or by chance, shall be grand master for the year ensuing; and if present, he shall be

proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last grand-master according to usage.

XXXV. The last grand master thus continued, or the new grand-master thus installed, shall next nominate and appoint his deputy grand master, either the last or a new one, who shall be also declared, saluted and congratulated, as above hinted. .The grand-master shall also nominate the new grand wardens, and if unanimously approved by the grand lodge, shall be declared, saluted, and congratulated as above hinted; but if not, they shall be chosen by ballot, in the same way as the grand master: As the wardens of private lodges are also to be chosen by ballot in each lodge, if the members thereof do not agree to their master's nomination.

XXXVI. But if the brother, whom the present grand master shall nominate for his successor, or whom the majority of the grand lodge shall happen to choose by ballot, is, by sickness, or other necessary occasion, absent from the grand feast, he cannot be proclaimed the new grand master, unless the old grand master, or some of the masters and wardens of the grand lodge can vouch, upon the honour of a brother, that the said person, so nominated or chosen, will readily accept of the said office;

in which case the old grand master shall act as proxy, and shall nominate the deputy and wardens in his name, and in his name also, receive the usual honours, homage, and congratulation.

XXXVII. Then the grand master shall allow any brother, fellow craft, or apprentice, to speak, directing his discourse to his worship; or to make any motion for the good of the fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the grand lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The grand master, or his deputy, or some brother appointed by him, shall harangue all the brethren, and give them good advice: And lastly, after some other transactions, that cannot be written in any language, the brethren may go away or stay longer, as they please.

XXXIX. Every annual grand lodge, has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this ancient fraternity: Provided, always, that the old land marks be carefully preserved, and that such alterations, and new regulations, be proposed and agreed to, at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before

dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present, being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new grand master is installed, be solemnly desired; as it was desired and obtained for these regulations, when proposed by the grand lodge, to about one hundred and fifty brethren, on St. John Baptist's day, 1721.

CHAPTER III.

RULES AND REGULATIONS OF THE GRAND LODGE OF PENNSYLVANIA.

Sec. I.

The grand lodge is composed of the grand, and past grand officers; of the masters and wardens or their representatives, of all warranted, and constituted lodges under its jurisdiction; of past masters by service, and past masters by dispensation, prior to fourth March, 1799.

Every member of the grand lodge, must be a member of a subordinate lodge, except past grand and deputy grand masters, who are members of

the grand lodge for life, and except honorary members specially admitted.

Lodges located more than three miles from the city of Philadelphia, may be represented by proxy who must be a past master, and a member of the grand lodge, commissioned under the signatures of the master and secretary, and a seal of the lodge which he represents. One person may be constituted the proxy of an indefinite number of lodges, but in his representative character, he can give but one vote, except in the case herein after specified.

No member of the grand lodge can appear therein without his proper jewel and clothing.

The body thus composed is styled "The Grand Lodge of the most ancient and honourable fraternity of Free and Accepted Masons of Pennsylvania, and masonic jurisdiction, thereunto belonging."

The representatives of five lodges are indispensably necessary to open the grand lodge.

Sec. II.

The officers of the grand lodge, are such as are elective, and such as are appointed by the grand master.

The elective officers are the grand master, deputy grand master, senior grand warden, junior grand warden, grand treasurer, and grand secretary.

Those appointed by the grand master, are the district deputy grand masters, grand chaplains, grand deacons, grand stewards, grand marshall, grand sword bearer, grand pursuivant, and grand tyler.

No brother is permitted to hold more than one office in the grand lodge at one, and the same time.

There are five grand committees, annually appointed by the grand master, viz:

Committee of charity, of finance, committee of correspondence, of bye laws, and hall committee.

The officers of the grand lodge take precedence in the order above stated.

The elective grand officers are chosen by ballot at the quarterly communication, next preceding St. John the evangelists day, yearly. A majority of the whole number of votes given, is necessary for a choice. But if on the first ballot, no choice be made, a second shall be had, confined where the votes are unequal, to the two highest on the return; and where there are three or more candidates, and one having a plurality of the votes, and two or more an equal number of votes, then confined to such candidates; and where the votes are equal, to those having an equal number of votes. If, on the second ballot, there be no election, the contest between

the candidates being in either of the above predicaments, shall be determined by lot.

The officers so elected are, if practicable, to be installed in their respective offices on St. John the evangelist's day succeeding their election.

The officers by appointment of the grand master are to be nominated by him after his installation, from the members, of the grand lodge; except the chaplains and the grand tyler who are not required to be members of the grand lodge.

Sec. III.

The grand lodge is the only true and legitimate source of masonic authority. Subordinate lodges congregate under its warrants—with it, resides the power to enact laws and regulations, for the government of the craft, to alter and repeal such laws and regulations, preserving the ancient land marks of the order. It has the inherent power to investigate and determine all masonic matters, relating to the craft in general, to particular lodges, or to individual brethren, either directly or by its delegated authority. But the resumption of the warrant of a lodge, or the final expulsion of a brother from the order, is made by the grand lodge, directly.

No expulsion or suspension is confirmed by the grand lodge, until it appears that the brother expelled or suspended by a subordinate lodge, has had notice of his expulsion or suspension, if practicable, that he may make his appeal. The reasons for every expulsion, or suspension, must be returned to the grand lodge with the returns of the expelling lodge.

An appeal lies to the grand lodge, by any person aggrieved by the proceedings of a subordinate lodge. Such appeal is made in writing, and filed with the grand secretary. The appellant is required to give notice thereof to the appellee, at least ten days, if in the city of Philadelphia, and twenty days if in the country, before proceedings shall be had thereon.

The grand lodge holds quarterly communications on the first Mondays of March, June, September, and December, and a grand communication on St. John the evangelist's day in every year. It meets also on its own adjournments, and on the order of the grand master. The quarterly communications, commence at 7 o'clock, in the evening, from March 25th, to September 25th, and at 6 o'clock in the evening, from December 25th, to March 25th. Members residing within three miles of the city, are summoned to its meetings by written or printed notices from the grand secretary.

All matters in the grand lodge, are determined by a plurality of votes, the grand master, or other presiding officer having the casting vote.

Sec. IV.

The revenue of the grand lodge is derived,

1. From the rents of the masonic hall.
2. gas manufactory.
3. fees for warrants, each \$1
4. for dispensations to pass the chair 5
5. to enter, pass, and raise a brother 10
6. grand lodge certificates 4
7. Dues from subordinate lodges, for each member, annually 1
8. Fees from country lodges for initiation 2
9. From city lodges meeting in the new hall and country lodges within five miles of the city (established since September 1816) 7

A stated sum is annually appropriated, pursuant to the estimate of the committee of finance, for the use of the officers and committees, having occasion therefor.

No proposition to increase or diminish the dues, or contributions of the subordinate lodges, the fees for warrants, dispensations, or any services performed by any one of the officers of the grand lodge, shall be adopted, unless it shall be proposed at a

grand quarterly communication, on immediate notice thereof given, by the grand secretary, to the subordinate lodges, under the jurisdiction of the grand lodge, and adopted at the next, or a subsequent grand quarterly communication; and upon the adoption, rejection, modification, or other disposition of such proposition, every member of the grand lodge shall be entitled to vote personally, in writing, or by proxy, specially delegated for that purpose, to any member of the grand lodge. And on such questions any member of the grand lodge may (besides his own) give as many votes as are delegated to him for that purpose: provided that no diminution of the dues or contributions, paid by the subordinate lodges shall be made, until the debt of the grand lodge shall have been reduced to the sum of forty thousand dollars.

No member of the grand lodge, as such, is subject to the payment of dues; but he is not relieved from the payment of dues to the subordinate lodge, of which he is a member, nor is such lodge relieved from the payment of the dues to the grand lodge assessed on such member.

Sec. V.

There shall be no procession of the grand lodge, unless by special order thereof, except funeral pro-

cessions on the death of present or past grand officers by direction of the grand master, or his substitute.

No funeral or other procession of a subordinate lodge, shall be had within nine miles of the city of Philadelphia, without the approbation of the grand master, or his substitute first had and obtained, upon the application of the master, or presiding officer of such lodge; or where a brother shall die, not being a member of any lodge, on the application of five brethren.

Sec. VI.

At the expiration of every year, a committee shall be appointed, to examine the transactions of the current year, to select therefrom what may be material, and to publish the same, with a list of the grand officers for the ensuing year, to be transmitted to the grand lodges, in communication with this grand lodge, and to the lodges under its jurisdiction.

Sec. VII.

The jewels worn by the grand officers are of gold, pendant to a collar of purple ribbon or velvet, the aprons of white silk with the appropriate jewel embroidered thereon in gold, trimmed with purple ribbon and purple silk fringe. The jewels of private

lodges are of silver, the hangings and trimmings of blue, the aprons white. The masonic dress is a black suit and white gloves.

Sec. VIII.

Grand Master.

The grand master is to be installed by the last preceding grand master, assisted by skilful brethren, at his discretion. When installed he is to be proclaimed and saluted, in due form, grand master of masons.

To him belongs the general supervision and government of the fraternity: For these purposes he is empowered,

To appoint district deputy grand masters, the subordinate officers of the grand lodge, and all standing and all special committees, whose appointment is not otherwise provided for:

To preside in the grand lodge and in all subordinate lodges, attended or unattended by his grand officers:

To send his deputy or other grand officers to visit the subordinate lodges:

To cause masons to be made in his presence, at any time and at any place, a lodge being opened by him for that purpose:

To grant, and authorize to be granted, dispensations for making masons, for constituting lodges, and for passing the chair:

To command at all times, the attendance of the grand treasurer, and grand secretary, with their clerks and books for his information:

To appoint by warrant any brother to represent him in a sister grand lodge.

He is, ex-officio, chairman of any committee he may think proper to attend.

It is his duty to visit annually every lodge within three miles of the city of Philadelphia, and all other lodges under his jurisdiction, as often as may be practicable.

Sec. IX.

Deputy Grand Master.

On the death, resignation, or absence of the grand master, the deputy grand master is his plenary representative. His station in the grand lodge is at the left of the grand master.

Sec. X.

District Deputy Grand Master.

The masonic jurisdiction of the grand lodge is, from time to time, divided into districts, over each

of which a district deputy grand master is appointed.

It is the duty of this officer, to visit the lodges in his district, to inspect their labours, inquire into their condition and proceedings, to give them masonic advice and instruction, and to report to the grand lodge annually, the state of the lodges in his district, and all that he shall have done therein. He may congregate severally the masters, wardens, and brethren of such lodges, at their respective places of meeting, at such times as he may think proper, may grant dispensations to enter, pass, and raise persons to the degree of master mason, and for passing brethren to the chair. He is to account for and pay over to the grand treasurer all monies received by him, quarterly.

Sec. XI.

Grand Wardens.

There are two grand wardens, senior and junior, whose duty is, to aid the grand master in conducting the business of the order. Each has his appropriate station in the grand lodge.

Sec. XII.

Grand Treasurer.

To the grand treasurer are confided the funds of the grand lodge. It is his duty, with the aid of the

grand secretary, to collect the same, and make disbursements thereof, on orders drawn by the committee, or officer charged with making such disbursements, and countersigned by the chairman of the committee of finance, and approved by the grand master or his deputy, pursuant to a resolution of the grand lodge; or by order of the grand master, in favour of the board of trustees of the masonic loans, according to the terms of said loans; or on a copy of a resolution, certified by the grand secretary, and countersigned and approved as aforesaid; and to account quarterly with the committee of finance.

Before entering on the duties of his office, he is to give a joint and several bond with one or more of the brethren to the grand master, deputy grand master and grand wardens, for the time being, with such penalty, as the grand deputy shall determine, conditioned for the due performance of his trust. He shall open an account, as grand treasurer, in one of the city banks, through which all monies received and paid by him, on account of the grand lodge, shall pass.

Sec. XIII.

Grand Secretary.

The duty of the grand secretary is to record the minutes of the proceedings of the grand lodge:

To preserve its archives and seal:

To issue summonses to its member residing within three miles of the hall, to attend its meetings:

To transmit annually, as soon as practicable, after every St. John the Evangelist's day, an account of such of the proceedings of the grand lodge at its quarterly communications and other sessions as may be selected, for that purpose, together with an exhibit of the state of its finances, a list of the lodges under its jurisdiction, and the times and places of their meeting:

To receive all petitions and memorials, intended for the grand lodge, and to lay them before the grand master, or other proper authority:

To keep a register of all warrants, dispensations, and certificates, granted by the grand lodge, or its officers, of the returns of the subordinate lodges, and of the suspensions, expulsions, and rejections, which may be communicated by other grand lodges:

To draw on the grand treasurer, for the monies appropriated to the grand secretary's service, and account quarterly therefor, with the committee of finance:

To attest the dispensations granted by the grand master, receive the fees therefor, and pay the same quarterly to the grand treasurer:

To transmit to every lodge in arrears, at least once a year, a statement of its account, and in con-

junction with the grand treasurer, adopt such measures, as may be proper to collect the same:

To conduct the necessary correspondence of the grand lodge, with its officers, and subordinate lodges, and preserve copies thereof:

To keep the accounts of the grand lodge, and of the subordinate lodges, by way of double entry, in such a manner, that the state of them may at any time be known, and to report at least once a year to the grand lodge, a correct transcript of the balances:

To report quarterly to the grand lodge, the subordinate lodges suspended, or otherwise deprived of their representations therein:

To report annually to the grand lodge, the number of members belonging to each subordinate lodge, the number of initiations, and admissions, resignations, suspensions, expulsions, and deaths, during the preceding year.

He shall open an account, as grand secretary, in one of the banks in Philadelphia, through which all monies received and paid by him, on account of the grand lodge must pass.,

Sec. XIV.

Grand Deacons.

There are two grand deacons, whose duty is to

bear the messages of the grand master, and grand wardens, throughout the grand lodge.

Sec. XV.

Grand Chaplains.

As many grand chaplains as are necessary, are annually appointed. Their duty is to attend the grand lodge at its grand quarterly and other communications, there to offer up to the great architect of the universe, the prayers of the brethren, and to invoke his blessings on their labours. They are also to attend on the funeral processions of the grand lodge, and to assist in the necessary solemn rites and ceremonies on such occasions.

Sec. XVI.

Grand Stewards.

There are two grand stewards, to whom is confided the care of providing and superintending the festivals of the grand lodge.

Sec. XVII.

Grand Marshall.

The duty of the grand marshall is to proclaim the grand officers, to form and regulate all processions of the grand lodge, and to take order that the

proper ceremonies, on public occasions, be duly observed.

Sec. XVIII.

Grand Sword Bearer.

The grand sword bearer carries the sword of state before the grand master in the processions of the grand lodge, and performs such duties as may be assigned to him, in the grand lodge, by the grand master.

Sec. XIX.

Grand Pursuivant.

The grand pursuivant is placed near the door of the grand lodge, to receive the reports of the grand tyler, and to announce the name and masonic title of all who desire admission. He is to see that none enter without their proper clothing, and decorations, and is to execute the orders of the grand master in the business of the grand lodge.

Sec. XX.

Grand Tyler.

The grand tyler must be a master mason. His duty is, to guard the outer door of the grand lodge, and to report to the grand pursuivant, the names of such as desire admission; to summon the mem-

bers of the grand lodge, under the direction of the grand secretary, and to do such other things as may be required of him by the grand lodge. He is charged with the care of the rooms appropriated to masonic purposes, in the masonic hall; and under the direction of the hall committee, is to attend to the cleaning and preservation of the hall and its appurtenances, and with the safe keeping of the furniture and jewels of the grand lodge, for which he is responsible. He is allotted a pecuniary compensation for his services.

Sec. XXI.

Grand Lecturer.

A grand lecturer is appointed to visit once in every two years, every subordinate lodge, beyond the city and county of Philadelphia, and within the commonwealth of Pennsylvania, for the purpose of giving masonic instruction. His expenses, whilst attending the lodges are defrayed by them, and his compensation is paid by the grand lodge.

Sec. XXII.

Committee of Charity.

A committee of five brethren is annually appointed, and empowered to receive donations for

charitable purposes; to apply once in every year to each lodge, and chapter, and to individual brethren in such manner as they may deem proper, for voluntary contributions to the charity fund; To hold stated monthly meetings at the masonic hall, for the purpose of dispensing charitable relief to petitioners, being ancient york masons, the wives, widows, mothers, sisters and children, of such masons, recommended by at least two respectable members of some lodge under this jurisdiction, giving preference to members of such lodges, and their relatives aforesaid.

The committee have power to choose, from among themselves, a secretary, and treasurer, and to make regulations for securing their funds, and the government of their treasurer, allowing no money to be disbursed by him but on a resolution of the committee, and draft of the chairman, countersigned by the secretary. They are required to report quarterly, to the grand lodge, their treasurer's account of receipts and disbursements.

Sec. XXIII.

Committee of Finance.

The committee of finance is composed of five members. They are required to report to the grand

lodge on the first Monday in December annually, an estimate of the probable disbursements for the ensuing year, with a statement of the sinking fund, and the debts due to and by the grand lodge, and such other matters as may be necessary to a correct view of its finances.

It is their duty to recommend to the grand lodge from time to time such measures, as they may deem expedient, for collection of its dues, the economy of its funds and increase of its revenues; To register by their chairman in a book kept for that purpose, the drafts, drawn by the grand master and grand secretary, and by the several standing committees, approved by such chairman, upon the grand treasurer. Such book of registry being at all times accessible by the grand master, and any member of the committee of finance.

The committee may, at all times, have access to the books and papers of the grand secretary, grand treasurer, and other officers, or committees intrusted with monies of the grand lodge. And such officers and committees are to account with the committee of finance quarterly.

All matters relating to the finances of the grand lodge are referred to the committee, and they are to make report thereon, unless otherwise directed by the grand lodge.

Sec. XXIV.

Committee of Correspondence.

The committee of correspondence, consists of three members, to whom are referred all communications made to this grand lodge, from other grand lodges, and such other subjects, requiring special consideration, as the grand lodge may deem proper to submit to them.

This committee must report all its proceedings for the approbation of the grand lodge.

Sec. XXV.

Committee on by-Laws.

To the committee on by-laws are referred the by-laws and regulations of the subordinate lodges, submitted for the approbation of the grand lodge. It is their duty to expunge from such by-laws and regulations, all provisions contravening the established usages and regulations of the order; and to make report of their proceedings to the grand lodge for its approbation.

Sec. XXVI.

Hall Committee.

The hall committee have the care of the hall and lot on which it is erected, and the supervision

of the jewels, and furniture of the grand lodge, and they are to cause the same to be kept, in good order. They provide the necessary fuel and light, and for the latter purpose conduct the gas manufactory belonging to the grand lodge: They may let the rooms of the hall, at the rents ascertained by the grand lodge, and are to report to the grand secretary on or before St. John the evangelist's day annually, the changes in the occupation of the lodge rooms, and the number of extra meetings held by each subordinate lodge: They are to suffer no use to be made of the building, or any part thereof, which may vititiate the policies of insurance thereon.

Sec. XXVII.

Proceedings in Grand Lodge.

When five or more lodges are represented the grand master, or other presiding officer, takes the chair, and upon his call, the brethren take their seats, the masters or proxies, and past masters of each lodge, taking place on the left hand of the grand master, according to the seniority of their respective lodges, and in like manner the wardens of the several lodges take place upon his right, unless invited to other seats by the grand master.

In the absence of the grand master, the deputy grand master, and in his absence the grand wardens, according to rank, preside in the grand lodge. In the absence of the grand master, deputy grand master, and wardens, past grand masters, in the order of rank take the chair; and in their absence the master of the senior subordinate lodge present, is entitled to preside. But the grand master may give a special commission under his hand and seal of office, countersigned by the grand secretary, to any grand officer or master of a subordinate lodge, past or present, to supply his place, in the absence of the deputy grand master and grand wardens.

The grand lodge is opened in ample form when the grand master is present, in due form when a past grand master, or the deputy presides; at all other times in form only.

In the absence of any officer of the grand lodge the presiding officer may supply his place with such member as he thinks proper; except that in the absence of the deputy grand master, his place is supplied by the senior, or junior warden, according to rank, and the seat of the senior grand warden, when vacated by him, is to be filled by the junior grand warden.

Visitors cannot be admitted after one hour has

elapsed from the stated time of meeting of the grand lodge.

At the third stroke of the grand master's gavel, or when he rises and calls to order, there shall be a general silence, the members keeping their seats under the penalty of a public reprimand.

Every question, moved and seconded, shall be put by the presiding officer; and no new matter shall be entered upon, until that, under consideration, be first decided.

No brother shall speak more than twice to the same question, without special permission, or to explain himself. The presiding officer determines all questions of order.

On the call of five members, a majority of the grand lodge, may demand that the previous question be put.

If a member be twice called to order at one communication, and he offend again, the presiding officer may peremptorily command him to quit the room, and he shall be excluded during the time of the meeting in which he has thus offended.

Every one that speaks, shall rise and continue standing, and address himself in a proper manner to the chair. He shall not be interrupted or called to order, except by or through the grand master;

when called to-order he must sit down, but being corrected may again proceed.

The votes of the members on all questions proposed by the chair, shall be taken by the rising of the members, unless a ballot be required by any one lodge, in which case such ballot shall be taken.

No vote shall be taken, at any extra session of the grand lodge, touching any charge by or against any lodge, or its pecuniary interest, unless previous reasonable notice have been given to such lodge or its proxy.

Grand lodge certificates shall be granted to every brother producing to the grand secretary a certificate of his good standing in his lodge, under the seal thereof, signed by the master, and countersigned by the secretary. Grand lodge certificates are given under the seal of the grand lodge, and signatures of the grand officers.

No committee charged with disbursement of monies, shall be considered as finally discharged until all the debts contracted by it shall have been paid.

The business of the grand lodge is taken up in the following order:

1. Minutes of preceding grand quarterly communications and intervening meetings are read.
2. Petitions read and referred.
3. Reports of committees made and read.

4. Returns of the lodges read.

5. New business offered.

This order of business may be dispensed with by the presiding officer.

XXVIII.

Subordinate Lodges.

Every legitimate lodge of masons in this state, works under a warrant from this grand lodge.

A warrant is granted by the grand lodge, when deemed expedient, on the petition of at least five master masons, not members of any lodge, on the recommendation of at least three master masons. But no warrant will be granted to any number of masons in the country, residing within five miles of the place mentioned in the warrant of an established lodge, without the consent of such lodge, given under its seal, unless under special circumstances. Their application must be accompanied with certificates from the lodge or lodges to which they last belonged, or other satisfactory evidence of the good standing of the petitioners, and that they are not members of any lodge.

Every lodge should be solemnly constituted by the grand master, with his officers; or in the absence of the grand and deputy grand masters, by the wardens, according to their rank, or by some past mas-

ter, duly authorized by the acting grand master. The deputation to constitute a lodge is given under the private seal of the grand master, or his deputy, in the absence of the grand master; or in the absence of both, under the seal of the grand lodge, attested by the grand secretary.

No lodge can be represented in the grand lodge until duly constituted.

The masonic officers of the lodge are, the master, two wardens, treasurer, secretary, two deacons, and tyler; to which, for the better regulation of the lodge, may be added other officers, such as chaplain, stewards, masters of ceremonies, &c.

The masters and wardens of every new lodge are named in the petition for a warrant, and are appointed by the warrant of such lodge. The treasurer and secretary are to be elected, and the deacons are appointed after the lodge has been constituted.

On the stated meeting of the lodge next preceding St. John the evangelist's day, in every year, the master, wardens, treasurer, and secretary are elected by ballot, conducted according to the rules regulating the election of grand officers. The master and wardens, are, if practicable, to be duly installed on or before such St. John the evangelist's day.

No officer shall enter upon his duties, until he be

regularly installed. But the old officers, who have been regularly installed, continue in office until their successors be duly qualified.

In case of the death of the master, and wardens, or their removal from this jurisdiction, the grand master may, by dispensation, permit a special election to fill their places, until the next stated election.

No brother can be elected master of a lodge, who has not served the office of warden somewhere, except in extraordinary cases, and at the formation of a new lodge, when no past warden is to be found among the members. In such cases, three master masons, who have served in no former office, may be constituted master and wardens.

It is the special duty of the master to enforce the observance of the by-laws of his lodge, and of the rules and regulations of the grand lodge; to see that his wardens discharge their office faithfully; that true and exact minutes be made of all lodge proceedings; that the treasurer keep and render true and just accounts at the stated times, according to the by-laws, and orders of the lodge; and that the property and funds of the lodge be justly managed, and dispensed. It is also his duty, and that of his wardens, to attend all communications of the grand lodge. He is empowered to call a meeting of his own lodge at pleasure. He has the special

charge of the warrant of constitution, which must always be in the lodge, when it is opened, and during its labours. To him belongs the appointment of all the officers of the lodge not elective.

Wardens.

Master masons only can be wardens of a lodge. In case of death, resignation or absence of the master, the wardens, according to rank, supply his place until the next stated election.

The business of the wardens in the lodge is to assist the master in conducting its labours.

The master and wardens, when unable to attend the communications of the grand lodge, may nominate and send a brother of their lodge, who has served in the same, or some higher office, with their jewels, to represent them in the grand lodge; the master sending a past master, and the wardens, past wardens, or past masters, as their representatives.

Treasurer.

The treasurer is required by the master, to keep an exact account of monies received, and to pay the same, on orders drawn upon him by the authority of the lodge, which shall be signed by the master, and countersigned by the secretary.

He is to keep regular entries of his receipts and expenditures, and to have his books and vouchers always ready for examination, at such periods, as the by-laws require, or whenever called upon, by order of the master, or the lodge.

Secretary.

The secretary shall keep a register of all the transactions of the lodge proper to be committed to writing, that they may be submitted to the grand lodge whenever required. He shall preserve a copy of the by-laws of his lodge, and of the rules and regulations of the grand lodge, a list of the members of the lodge, the dates of their initiation or admission, and a list of all the lodges under the jurisdiction of the grand lodge, with the usual times and places of their meeting. He shall make a record of all the expulsions, suspensions, or rejections, in his own lodge, and those communicated by the grand lodge. He is to issue the summonses for all meetings, to make his returns in time and form required by the grand lodge, and to perform such other duties as may appertain to his office.

Other Officers.

The duties of the remaining officers of the lodge are analagous to those of the corresponding officers in the grand lodge.

A lodge not distinguished by a name or title, being desirous of taking one, must, for that purpose, procure the approbation of the grand master, and the name must be registered with the grand secretary. No lodge is permitted to alter its name, without the like approbation and registry.

A lodge should assemble for work at least once in every calendar month.

The stated place of meeting of a lodge, is commonly inserted in its warrant, but should circumstances at any one time render such place of meeting improper, the master may convene the lodge at some other place. But no lodge can be removed without the master's knowledge, nor any motion made for that purpose, unless he be present. When a motion is made to change the stated place of meeting of the lodge, and is seconded by two members, a summons shall be issued to every member, stating the proposition for removal, and assigning a day for hearing and determining upon it; such summons to be issued at least ten days before the hearing; and upon such special call, no other business than that designated, shall be entered upon. A majority of two-thirds of the members present shall be necessary to authorise such removal, and when resolved, immediate notice shall be given to the grand secretary. The minority may appeal

from the vote of the lodge, directing such removal, and a hearing will be given to both parties in the grand lodge, before such removal be confirmed and registered.

The majority of members of a lodge, when congregated, may instruct their master, wardens, and past masters on any subject to be considered in the grand lodge, and such instructions recorded on the minutes of the lodge, shall be binding upon its representatives.

The precedence of a lodge is determined by the date of its warrant, as recorded on the minutes of the grand lodge.

Every lodge has power to frame by-laws for its own government, provided they be not inconsistent with the general regulations of the grand lodge. The by-laws of every subordinate lodge, therefore, are submitted for the revision of the grand lodge, and when approved, a copy must be deposited in its archives. Such by-laws are delivered by the grand secretary, to the committee on by-laws, and by them are reported to the grand lodge, for its approbation.

Members.

The requisite qualifications for a member of a lodge are, that he be of good report, free born, of

mature age, hale and sound, so as to be capable of gaining a livelihood for himself and family, and to perform the work of a member in the lodge. He should also have some visible means of an honest livelihood. He must apply for admission by petition, stating his age, occupation, and residence, recommended by two master masons, members of the lodge, on a stated lodge night, at least one month prior to his reception. A committee of inquiry of three master masons, members of the lodge, neither of whom is a recommender, is appointed on such application, who, reporting favourably, the candidate is ballotted for, on a stated night of meeting, and receiving a unanimous vote, is declared to be elected. An applicant for membership may withdraw his petition before report made thereon or afterwards, if the report be favourable.

If an applicant be rejected, a second ballot may be had on the motion of any member duly seconded, made at one stated meeting, and adopted at the next, or at some subsequent meeting. But the ballot so allowed shall be had, at the stated meeting next subsequent, to that at which such motion was adopted.

If the applicant be a brother, he must produce a certificate from the lodge to which he last be-

longed, or other satisfactory proof that he is not already a member of some lodge.

A candidate shall not receive more than one degree on one day, nor a subsequent degree at a less interval than one month from his reception of a former degree, without dispensation from the grand master. But it is recommended to all lodges to require proof of a brother's proficiency in the craft, before he be advanced.

Masons made by dispensation are not thereby members of the lodges in which they are made. To become members they must be duly proposed, approved, and elected.

Not more than five brethren can be made in one lodge on the same day; nor any one under the age of twenty-one years, unless by dispensation.

The fees for initiation and admission to membership, are such as each lodge ordains for itself. But lodges meeting in Philadelphia, or within five miles thereof, are required to pay the additional sum of five dollars for every initiation to the sinking fund of the grand lodge.

A member of a lodge ceases to be such, by expulsion, suspension, or resignation.

But no member shall be permitted to withdraw until his dues have been paid or remitted by his lodge, or pending any injury in which his character was implicated.

Visitors.

Visitors unknown to the master are admitted into subordinate lodges, on motion regularly made, seconded, and adopted, upon the voucher of some brother, either a member or visitor, or after examination. Visitors known to the master, may, at all times, be admitted by him without motion.

The practice of the members of the grand lodge rising at the entrance of past grand masters, and of the members of subordinate lodges rising at the entrance of a past master is discontinued.

Of Certificates.

A lodge certificate is not granted to a brother unless he was initiated therein, or has been admitted a member thereof. Such certificate is signed by the master, wardens, and secretary, and has the large seal affixed; the brother to whom it is granted subscribes his name at full length in the margin. The certificate specifies the name, place of abode, age, and profession of the brother, the day on which he was initiated, and on which he withdrew from the lodge; if passed and raised, the days on which he received such degrees.

When a brother joins a lodge, he shall deposit therein every certificate he may have, and at his

withdrawal from such lodge, he may resume such certificates, or receive a new one from such lodge.

No lodge, nor officer, nor member of a lodge, is permitted to grant a certificate or recommendation to enable any mason to proceed from lodge to lodge as a pauper, or in an itinerant manner, to apply to lodges for relief.

Duties of lodges, &c.

A committee is appointed once in every year to audit and report on the accounts of the lodge.

If a brother by his behaviour disturb the harmony of the lodge, he is to be thrice formally admonished by the master; and if he persist in his irregular conduct, he may be punished according to the by-laws of his lodge; or the master may command him to quit the lodge for the remaining time of the meeting in which he misbehaves.

No lodge may exclude or suspend a brother at an extra meeting, nor without giving him due notice, if practicable, of the charge preferred against him, and of the time appointed for its consideration.

Every subordinate lodge is required, on, or before St. John the evangelist's day, in every year, to transmit to the grand lodge a complete list of their initiations, admissions, passings, raisings, deaths, rejections, suspensions, and expulsions, with the reasons for such expulsions or suspensions and

of reinstatements of members suspended or expelled, together with a copy of such alterations or additions as may have been made to its by-laws, and also to make return of the election of officers to the grand communication, next following such election.

Every lodge within the state failing to make such return on or before the first day of March, is notified thereof by the grand secretary, and if such returns be not received by him within three months from the date of the notice, the warrant of the defaulting lodge is, *ipso facto*, suspended.

Lodges beyond the limits of the state, are to make their returns before the succeeding May, and failing therein, notice is to be given them by the grand secretary, and if their returns be not received within six months from the date of the notice, the warrants of such lodges are, *ipso facto*, suspended.

But the warrants of all lodges suspended for delinquency as to returns, are revived on the receipt of such returns.

Any lodge in arrear with the grand lodge for two years' dues, is to be notified thereof by the grand secretary, and if the arrearages be not paid within six months from the date of such notice, its warrant is suspended, and unless cause be shown to the contrary, at the next quarterly communication of the grand lodge, will be vacated. During

the suspension of such lodge, its representatives cannot sit in the grand lodge.

A lodge may be dissolved:

1. By neglecting to make its returns in due time.
2. By neglecting to pay its dues.
3. By unmasonic conduct, and resumption of its warrant by the grand lodge. But the warrant of a lodge cannot be forfeited until it have been duly warned of its offence, and have been summoned by the grand secretary, to answer the charge made against it.

4. By the death or resignation of its members.

5. By not assembling during twelve months.

When a lodge is dissolved, it is the duty of the last secretary and treasurer, within three months after its dissolution, to surrender to the grand secretary, the warrant, books, and papers, jewels, furniture, and funds of such lodge; and the last presiding officer is to transmit to the grand secretary an inventory thereof, and be responsible for the execution of this article. No brother of such lodge shall be admitted into any other lodge, nor entitled to the benefits of masonry, until he have paid all arrears due from him to such lodge, to the grand treasurer.

Every subordinate lodge is to have a masonic seal, to be affixed to certificates, and other docu-

ments, proper for publication. An impression from such seal is to be sent to the grand secretary, and due notice is to be given him of any change in such seal, with an impression from the substitute.

A brother who has been concerned in making masons clandestinely, or at irregular meetings, or who may form, or assist in forming a new lodge, without the authority of the grand lodge, cannot be admitted as a member or visitor in a regular lodge, nor partake of masonic privileges, till he make submission, and obtain grace.

No brother is permitted to print or publish, or cause to be printed or published, the whole, or any part of the proceedings of any lodge. And it is recommended to any brother who may wish to publish any work or discourse relative to masonry, to obtain, previously to publication, the approbation of the grand lodge, or the grand master, or where the brother desiring to publish, resides in the country, of the proper district deputy grand master.

If any brother be summoned to attend the grand lodge, or any committee thereof, and do not comply, or give a sufficient reason for his non-compliance, the summons is to be repeated, and if he continue contumacious, he shall be suspended from the benefits of masonry.

No brother, unless duly elected master of a

lodge, can pass the chair without a dispensation, legally issued.

On the death, resignation, or removal from the commonwealth, of any elective grand officer, the grand lodge may be convened, for the purpose of filling his place, by election.

CHAPTER IV.

SECTION. I.

Constitution of the Grand Holy Royal Arch Chapter of Pennsylvania, and rules and regulations for the government of the same.

Adopted July 16th, 1824.

ART. I.

The most excellent grand holy royal arch chapter shall be constituted of all the members of the grand lodge for the time being, who are royal arch masons, and have received the honorary degree of mark master, and been accepted and received most excellent masters, and who have passed the chair of a lodge by election, and are contributing members of some subordinate chapter, of all high priests, kings, and scribes, for the time being, of subordinate chapters under this jurisdiction, who are qualified as aforesaid, and of all past high priests of sub-

ordinate chapters under this jurisdiction, who are qualified as aforesaid, continuing members of such subordinate chapters.

ART. II.

The grand chapter shall hold semi-annual meetings on the third Monday in May and November, in every year. They shall also meet on their own adjournments, and on the order of the M. E. G. H. P.; they shall have power to elect their own officers, make their own by-laws, rules, and regulations for their government; to regulate, superintend and control the by-laws, rules, and regulations of subordinate chapters, mark master's, and most excellent master's lodges under their jurisdiction; to grant warrants for holding H. R. arch chapters, mark master's and most excellent master's lodges, and the same to suspend, revoke and restore at pleasure, and to exercise jurisdiction over the same. The warrants to be granted to chapters now in existence, shall be without charge for the same, and shall bear the numbers which the said chapters respectively now bear; the warrants to be granted to chapters hereafter to be organized, shall be numbered in order, commencing from the chapter which now bears the highest number. Provided that no person shall continue to be a member of any chap-

ter a longer time than six months after he shall have ceased to be a member of a blue lodge.

ART. III.

The grand chapter shall annually pay over to the grand lodge the balance of money in hand after deducting their expenditures, to be appropriated to the sinking fund, until the debt now due by the grand lodge shall be paid, after which the grand lodge shall have no claim upon the funds of the grand chapter, but the same shall be at their own disposal.

ART. IV.

From and after the adoption of this constitution, no chapter under its jurisdiction shall, after notice thereof, exalt any brother to the degree of holy royal arch without his having previously become a past master, mark master, and most excellent master.

ART. V.

All rules and regulations of the grand lodge, and grand chapter, contrary to the foregoing constitution shall be, and the same are hereby repealed and made null and void.

ART. VI.

No alteration or amendment to this constitution shall be made, unless the same be proposed at one stated semi-annual meeting of the grand chapter, and adopted at or after a subsequent stated semi-annual meeting of the said grand chapter, by at least-two thirds of the members of the grand chapter then present.

ART. VII.

This constitution shall go into operation on and from and after the semi-annual meeting in May next.

SECTION II.

*Rules and regulations for the government of the
Grand Holy Royal Arch Chapter of Pennsylvania.*

1.—The officers of the said G. H. R. A. chapter, shall consist of a *Grand High Priest*,
Grand King,
Grand Scribe,
Grand Captain of the Host,

*Grand Principal Sojourner,
Grand Royal Arch Captain,
Three Grand Masters,
Grand Secretary and Treasurer,
Grand Chaplain,
Grand Marshall, and
Two Grand Stewards.*

The grand H. P., G. K. and G. S. and grand secretary, and grand treasurer, respectively, shall be chosen by ballot at the stated meeting in November, in every year. A majority of the votes of the whole number of members present shall be necessary to the election of any officer. The other officers of the G. H. R. A. C. shall be appointed by the G. H. P. elect, immediately after his election, with the approbation of the G. H. R. A. C.; and the officers so elected and appointed, shall go into office on St. John the evangelist's day in every year. The G. H. P. shall also, from time to time, appoint a suitable royal arch mason for tyling the grand chapter.

2.—The stated meetings of the grand H. R. A. chapter shall be at six o'clock, from September 25th till March 25th, and at seven o'clock, from March 25th till September 25th.

3.—Any chapter held at a greater distance than three miles from the city of Philadelphia, shall have

the right of appointing a proxy to represent them in grand chapter; which proxy shall be entitled to three votes, but no member of the grand chapter shall be capable of being a proxy for more than one chapter at the same time.

4.—Royal arch masons must not at processions, nor in any other place, except in the R. A. chapter, be distinguished by any other garment or badge different from what belongs to them as officers or members of the grand, or their own private lodge.

5.—No warrant for the institution of a new chapter with a power therein to open and hold a lodge of most excellent and mark master masons, shall be granted, except upon the petition of at least six regular royal arch masons, and the recommendation of at least three known and approved R. A. masons, nor shall such warrant be granted to any number of royal arch masons in the country, residing within three miles of the place of meeting of an established chapter, and who are members of the said chapter, without the consent of such chapter duly signified. Every warrant shall be accompanied with a copy of the constitution and by-laws; also, with a list of the chapters under this jurisdiction, and the times and places of their meetings. Each petition

shall be accompanied with a certificate from the chapter or chapters to which the petitioners respectively last belonged, setting forth that they are regular royal arch masons, and have paid up their dues and regularly withdrawn.

6.—No warrant for the institution of a new lodge of mark master masons shall be granted, except upon the petition of at least seven regular mark master masons, and the recommendation of at least three known and approved mark master masons, and subject to rules and regulations similar to those required upon the institution of a chapter.

7.—No warrant for the institution of a new lodge of most excellent masters shall be granted, except upon the petition of at least seven regular most excellent masters, and the recommendation of at least three known and approved most excellent masters, and subject to rules and regulations similar to those required upon the institution of a chapter.

8.—Every chapter of R. A. masons and lodge of most excellent masters and mark master masons under the jurisdiction of this grand chapter, shall, on, or before, the third Monday in May next, transmit to the grand secretary of the grand chapter, a

complete list of all their members, with the time of their having been made R. A. masons, most excellent, or mark master masons, or been admitted members, and a copy of their by-laws; and on every third Monday in May following, a list of all whom they shall have made R. A. masons, most excellent, or mark master masons, or admitted members; and of the deaths, resignations, and expulsions of members, and rejection of candidates, since their last return, together with a copy of such alterations or additions as shall have been made to their by-laws since the last copy may have been so transmitted, and also, a return of their election of officers to the stated meeting of the grand chapter next following such election.

9.—Whenever a warrant is issued for instituting a chapter of royal arch masons, with a power therein to open and hold a lodge of most excellent and mark master masons, the high priest, king, and scribe, for the time being, of such chapter, shall be the master and wardens in said lodges, according to seniority.

10.—Grand chapter certificates shall be granted by the grand secretary to any member of a chapter or lodge of most excellent, or mark master ma-

sons upon his producing to the grand secretary of the grand chapter, a certificate signed by the presiding officers, and attested by the secretary of such chapter or lodge, stating that such member is in good standing upon his paying to the grand secretary of the grand chapter, his fees for the same as herein-after mentioned:

11.—Every chapter to be instituted within the city of Philadelphia, or three miles thereof, shall pay for a warrant - - - \$27,00

Every most excellent master's lodge to be instituted within the city of Philadelphia, or three miles thereof, 7,00

Every mark master's lodge to be instituted within the city of Philadelphia, or three miles thereof, - 11,00

If at a greater distance from the city than three miles, then for a chapter 18,00

Most excellent master's lodge, 5,00

Mark master's lodge, - 9,00

12.—Each chapter under the jurisdiction of the grand chapter held within the city of Philadelphia, or three miles thereof, shall pay annually

into the hands of the grand treasurer of the grand chapter for every member of which it may consist, - 00,25

For each one made a royal arch mason therein, - 1,00

Most excellent master, - 00,50

Mark master, - 00,25

If at a greater distance from the city than three miles, one half the sums above mentioned, respectively.

Each most excellent master's lodge under the jurisdiction of this grand chapter, held within the city of Philadelphia, or three miles thereof, shall pay annually into the hands of the grand treasurer of the grand chapter, for every member of which it may consist, 00,25

For each one made a most excellent master therein, - 00,50

Each mark master's lodge under the jurisdiction of this grand chapter, held within the city of Philadelphia, or three miles thereof, shall pay annually into the hands of the grand treasurer of the grand chapter, for every member of which it may consist, 00,25

For each one made a mark master
therein, - - - - - 00,25

If at a greater distance from the city
than three miles, for every member of
which they may respectively consist, 00,12½

For each one made a most excel-
lent master, or mark master, respec-
tively, - - - - - 00,12½

13.—Over and above the dues to be paid by the
subordinate chapters, most excellent master's and
mark master's lodges, the following fees shall be
paid by them respectively, to the grand secretary
of the grand chapter, to wit:

For every warrant issued for insti-
tuting a chapter of royal arch masons,
with a power therein to open and hold
a lodge of most excellent and mark
master masons, - - - - - \$ 6,00

Excepting such chapters as are now in existence,
for which the grand secretary shall be paid the
same sum out of the funds of the grand chapter for
the warrants to be issued to them respectively,—
provided that no charge shall be made for any war-
rant which shall be granted to most excellent and

mark master's lodges now existing, but such lodges shall pay the grand secretary's fees for such warrant.

For a warrant for instituting a lodge of most excellent master masons, \$4,00

For a warrant for instituting a lodge of mark master masons, - - 4,00

For a certificate of a royal arch mason, - - - - 2,00

For a certificate of a most excellent master, - - - - 1,00

For a certificate of a mark master, 1,00

For registering the name of each member of a chapter of royal arch masons, and of a lodge of most excellent masters or mark masters, - - 00,12½

The grand secretary of the grand chapter shall receive from the grand chapter for each stated meeting, 6,00

For every adjourned or extra meeting, - - - - 3,00

No chapter held within the city of Philadelphia, or three miles thereof, shall exalt any one to the degree of a royal arch mason, for a less sum than 10,00

Or make a most excellent master for a less sum than - - 2,00

Or mark master for a less sum than 2,00

And chapters and most excellent master's and mark master's lodges beyond that distance, shall not exalt or make for less than one-half the sums above specified, respectively.

14.—There shall be a committee of correspondence appointed at the stated meeting in May in every year.—Also, a committee to examine by-laws, and at every meeting in November a committee shall be appointed to examine and adjust the grand secretary's and grand treasurer's accounts, who shall report to the stated meeting in May following.

15.—All appeals from any subordinate chapter, or most excellent master's or mark master's lodge, under this jurisdiction, shall be made in writing, and left with the grand secretary of the grand chapter, and the appellant shall give the other party notice thereof at least ten days, if in the city or three miles thereof, and twenty if at a greater distance than three miles from the city, before proceedings shall be had thereon.

16.—No expulsion shall be valid, or confirmed in grand chapter, until it shall appear that the chapter, most excellent, or mark master's lodge, who

may have expelled the member, have given him due notice of his expulsion, that he may have an opportunity to make his appeal; the reasons for each expulsion shall be mentioned in the return.

17.—No alteration or amendment to these by-laws shall be made, unless the same be proposed at one stated semi-annual meeting of the grand chapter, and adopted at, or after, a subsequent stated semi-annual meeting of the said grand chapter, by a majority of the members present.

AHIMAN REZON.

BOOK III.

CEREMONIAL OF MASONRY.

CHAPTER I.

PRAYERS USED IN LODGES.

Sec. I.

A Prayer used among the primitive Christian Masons.

The might of the Father of Heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end.

Amen.

Another prayer, and that which is most general at making or opening.

Most holy and glorious Lord God, thou great Architect of heaven and earth, who art the giver of

all good gifts and graces, and hast promised when two or three are gathered together in thy name, thou wilt be in the midst of them: In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

Sec. II.

Prayer at the making a brother.

And we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us: Endue him with a competency of thy divine wisdom, that he may, with the secrets of free masonry, be able to unfold the mysteries of godliness and christianity. This we most humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour. Amen.

Sec. III.

Prayer to be used at closing a lodge.

May the blessings of Heaven rest on us, and on all regular free masons! May we practise out of

the lodge those principles of religion and morality we are taught within it! May every moral and social virtue cement us in the bond of peace and fraternal love, and procure thy gracious favour, O, blessed Lord God, who livest and reignest in undescribable glory and happiness, for ever and ever.

Amen.

CHAPTER II

CHARGES USED IN LODGES.

Sec. I.

Charge to the grand master at his installation.

Let me congratulate you, most worshipful sir, on the honour of being raised, from the level of equality, to the high station of presiding over the grand lodge of Pennsylvania, and the masonic jurisdiction thereunto belonging. We look up with confidence to a brother, [whose age alone would entitle him to our respectful deference, but]* whose person is endeared to us, by that love of fraternity which is sanctioned by the experience of many re-

* What is included within brackets, must be omitted as occasion may require.

volving years. May the Father of light, of life, and of love, invest you with his choicest gifts; may heavenly wisdom illumine your mind; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually flow: and round your head, may there bend a circle made splendid by the rays of honour: and late, very late in life, may you be transmitted from the fading honour of an earthly lodge, to the mansions prepared for the faithful in another, and a better world.

Let me congratulate you, the grand officers and other brethren, on the election of our [venerable]* grand master. As it is *his* duty to *command*, according to our constitutions, so it is *ours* with readiness to *obey*. Look to the sun, and behold the planetary worlds revolving round him in continual order and harmony, with the happiest effect, and learn to imitate their regularity, in hope of obtaining from the chair of *Solomon*, the light of wisdom, and the warmth of love. Or look higher still, and behold the cherubim and seraphim, who are exhibited to us in the oracles of revelation, as flaming spirits, burning with zeal and love before the

* What is included within brackets, must be omitted as occasion may require.

throne of God. Behold the heavenly host, filled with love to their Creator, and love to our race. See these ministering spirits, exercising their kind offices to men, relieving their wants, securing them from danger, and endeavouring to promote their good.

“ Myriads of spiritual beings walk the earth
Unseen, or when we sleep, or when we wake.”

Of them let us learn, to rise in our affection to the great Father of all, and thence descending, expand the heart from brother to brother, and to all mankind. Of them let us learn, never to be weary in the ways of well-doing, but to “ mourn with them that mourn, and to rejoice with them that do rejoice,” until having finished our work on earth, we shall be admitted into the temple above, “ not made with hands, eternal in the heavens.”

Sec. II.

Charge to the master of a lodge at his installation.

Worshipful brother, you have been of too long standing, and are too good a member of our community, to require now any information in the duty of your office. What you have seen praise-worthy in others, we doubt not but you will imitate; and what you have seen defective, you will in yourself amend.

We have, therefore, the greatest reason to expect that, you will be constant and regular in your attendance on the lodge, faithful and diligent in the discharge of your duty; and that you will make the honour of the Supreme Architect of the universe, and the good of the craft, the chief objects of your regard.

While we are confident that you will pay punctual attention to the laws and regulations of our society, as more particularly becoming your present station, we trust that you will, at the same time, require a due obedience to them from every member, well knowing that without this, the best laws are useless.

For a pattern of imitation, consider the great luminary of nature, which, rising in the *east*, regularly diffuses light and lustre to all within his system. In like manner, it is your province to communicate and spread light, and instruction, to the brethren of the lodge. Forcibly impress upon them, the dignity and high importance of free masonry; and seriously admonish them never to disgrace it. Charge them to practise *out* of the lodge those duties which they have been taught *within* it; and, by amiable, discreet, and virtuous conduct, to convince mankind of the excellence of the institution. So that when any one is said to be a free mason, the world

may know that he is one to whom the burdened heart may pour out its sorrows, and not be betrayed; to whom distress may prefer its suit, and not be rejected; whom bigotry has never prevented from being the friend of virtuous men of all professions; whose hand is guided by justice, and whose heart is expanded by benevolence; who listens to the admonitions of temperance, and the modest voice of humility. In a word, one whose life demonstrates his love of God, and regard for men. Tell them, that whatever eloquence they may exert in speaking of the excellence of their order, it is *their example only*, which can recommend them to the esteem of the world.

From the knowledge, worshipful sir, we already have of your zeal and abilities, we rest assured, that you will discharge the duties of your important station, in such a manner, as will redound to your own honour, as well as the honour of the lodge over which you are elected to preside.

Sec. III.

A charge at the opening of a lodge.

As useful knowledge is the great object of our desire, we ought to apply with zeal to the practice and profession of free masonry. The ways of wisdom are beautiful, and lead to pleasure. Know-

ledge is attained by degrees, and cannot every where be found. Wisdom seeks the secret shade, and the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There we are to seek her, and to pursue the real bliss. Though the passage be difficult, the farther we trace it, the easier it will become.

If we are united, our society must flourish. Let all private animosities, therefore, if any should exist, give place to peace and good fellowship. Uniting in the same grand design, let us be happy ourselves, and endeavour to contribute to the happiness of others. Let us promote the useful arts, and by that means, mark our superiority and distinction. Let us cultivate the moral virtues, and improve in all that is good and amiable. Let the genius of free masonry preside over our conduct, and, under her sovereign sway, let us preserve a nobleness, and justness of understanding, politeness of manners, and evenness of temper. Let our recreations be innocent, and pursued with moderation; and never let us suffer irregular indulgences to expose our character to derision and contempt. Thus, shall we act in conformity to our precepts, and support the name we have always borne, of being a respectable, a regular, and an uniform society.

Sec. IV.

A charge at the closing of a lodge.

Brethren, you are now about to quit the sacred retreat of *friendship* and *virtue*, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this lodge. Be, therefore, diligent, prudent, temperate, discreet. And remember also, that around this altar you have solemnly, and repeatedly, promised to befriend and relieve, with unhesitating cordiality, so far as shall be in your power, every brother who shall need your assistance; that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation; to vindicate his character when wrongfully traduced; and to suggest in his behalf, the most candid, favourable, and palliating circumstances, even when his conduct is justly reprehensible. If you faithfully observe these duties, the world will observe how free masons love one another, in obedience to the will of God.

And these generous principles are to extend farther. Every human being has a claim upon your kind offices. So that we enjoin it upon you to "do

good unto *all*," while we recommend it more especially to "the household of the *faithful*."

Sec. V.

Charge at initiation to first degree.

Brother,

You are now admitted, by the full and due consent of this lodge, a fellow of our most *ancient* and *honourable* society—*ancient*, as having subsisted from time immemorial—and *honourable*, as tending in every particular to do honour to those who conform to its noble precepts. The greatest monarchs, and most exalted heroes and patriots, of all ages and countries throughout the known world, have been encouragers of the royal art; and many of them have presided as grand masters of masons in their respective territories; not thinking it any lessening of their highest dignities to level themselves with their brethren in masonry, and to act upon the same square as they did.

The world's great Architect is our *Supreme Master*; and the unerring rule he has given us, is that, by which we work; religious disputes are never suffered within the lodge; for, as masons, we only pursue the universal religion, or the religion of nature. This is the centre which unites the most different

principles in one sacred band, and brings together those who were the most distant from one another.

There are *three* general heads of duty which masons ought always to inculcate, viz. to God, our neighbour, and ourselves;—to God, in never mentioning his name but with that reverential awe which a creature ought to bear to his Creator, and to look upon him always as the *summum bonum* which we came into the world to enjoy, and according to that view to regulate all our pursuits;—to our neighbour, in acting upon the square, or doing as we would be done by;—to ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds, and free from all pollution.

In the state, a mason is to behave as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives.

He is to pay a due deference to his superiors; and from his inferiors he is rather to receive honour with some reluctance, than to extort it. He is to be a man of benevolence and charity, not sitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in

his power (without prejudicing himself or his family,) to relieve them.

In the lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed or broken; he is to be obedient to the master and the presiding officers, and to apply himself closely to the business of masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own necessary avocations for the sake of masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the arts and sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a mason, he must vouch him to be such, as he really believes will conform to the aforesaid duties, lest by his misconduct, at any time, the lodge should pass under evil imputations.

Nothing can prove more shocking to all faithful masons, than to see any of their brethren profane the sacred rules of their order; and such as do, they wish had never been admitted.

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Sec. VI.

A charge at initiation into the second degree.

Brother, being now advanced to the second degree of free masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are principally regarded by free masonry. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the several duties which, as a free mason, you are bound to discharge; or to enlarge on the necessity of a strict adherence to them, as your own experience must have convinced you of their value. It may be sufficient to observe, that your past behaviour and regular deportment has merited the additional honour which we have now conferred; and, in this new character, it is expected that you will not only conform to the principles of free masonry, but still persevere in the practice of virtue.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the noble science of geomtry, which is established as the basis of our art. Free masonry, and geometry,

were originally synonymous terms, and this science being of a divine and moral nature, is enriched with the most useful knowledge; for, while it proves the wonderful properties of nature, it also demonstrates the more important truths of morality. As the solemnity of our ceremonies require a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; to preserve the ancient usages and customs of the fraternity, sacred and inviolable; and induce others, by your example, to hold them in due veneration.

Our laws and regulations you are to support and maintain; and be ever ready to aid in their execution. You are not to palliate, or aggravate, the offences of your brethren; but in the decision on every trespass against our rules, you are to judge with candour, to admonish with friendship, and to reprehend with justice.

In our private assemblies, you may now offer your sentiments, and opinions, on such subjects as correspond with, and are agreeable to, the tenets of free masonry. By the exertion of the privilege, which you have now received, of delivering your sentiments, you may improve your rational and intellectual powers; qualify yourself to become an useful member of society; and vie with skilful

brethren, in an endeavour to excel in every thing that is good and great.

Every regular sign or summons, given or received, you are duly to honour, and punctually to obey, as they consist with our professed principles. You are cheerfully to relieve the necessities of your brethren, to the utmost of your power and ability, without prejudice to yourself, or your private concerns. And, on no account, are you to injure a brother, or to see him injured; but you are to apprise him of all approaching dangers, and consider his interest as inseparable from your own.

Such is the nature of your present engagements; and to these duties you are now bound by the most sacred ties.

Sec. VII.

A Charge at initiation into the third degree.

Brother, your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favour.

Duty, honour, and gratitude, now bind you to be faithful to your trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience

to the tenets of free masonry. Exemplary conduct, on your part, will convince the world, that merit is the just title to our privileges, and that on you, our favours are not undeservedly bestowed.

In this respectable character, you are authorized to restrain the irregularities of less informed brethren; to correct their errors; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and, by the regularity of your own conduct, endeavour to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and not to suffer them, on any pretence, to be infringed, or to countenance a deviation from our established usages and customs. You are now entitled to the privilege of introducing any motion which you may suppose will be for the advantage, or honour, of the fraternity.

Your virtue, honour, and reputation, are concerned in supporting with dignity, the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows to God, or betray your trust; but be true and faithful, and imitate the example of that *celebrated artist* whom you have, this evening, represented. Thus you will render yourself deserving of the honour which we have conferred, and worthy of the confidence that we have reposed.

CHAPTER V.

Sec. I.

The manner of constituting a lodge, including the ceremony of consecration and installation.

On the day and hour appointed for the constitution of the new lodge, the brethren thereof will assemble in the lodge room.

The grand master and his officers (or the brother authorized by the grand master, for the purpose, with such other brethren, as he shall call to his as-

sistance) meet at the same time in some place convenient to the lodge room.

The officers of the new lodge are then to wait upon the grand master, who will request the deputy grand master to make the necessary examination, on which duty he will immediately enter, and on its completion, the proposed officers of the new lodge, will return to the lodge room.

The members of the new lodge are then to send a messenger to the grand master, who will address him as follows;

Right worshipful grand master:

The officers and brethren of ——— lodge No.— have instructed me to inform you, that the right worshipful grand lodge of Pennsylvania, having granted them a warrant to open and hold a lodge in the ——— they are desirous that the lodge should be consecrated, and the officers installed, agreeably to the ancient usages and customs of the craft; for which purpose they are now met in the grand lodge room, by order of the right worshipful grand master, and await his pleasure.

The grand master will answer:

Brother,

Be pleased to inform the officers and brethren of No. — that the grand master and his officers will forthwith attend them to comply with their desires.

The messenger returns to the lodge room and makes his report, and the brethren prepare for the reception of the grand officers.

The lodge or floor cloth is to be placed in the centre of the lodge room, with the three lights thereon, and three silver vases or pitchers containing the elements of consecration, corn, wine, and oil.

The room will be opened and untyled, all the brethren present quietly seated, the chairs of the officers remaining vacant; each officer nominated for the new lodge occupying a seat next to or near his intended chair; and the private members of the new lodge seated in the north-east part of the room.

When the grand officers enter, the brethren will rise, with as much silence as possible, and remain standing until the grand officers take the respective chairs, when on a signal from the master elect, the brethren will salute them with the grand honours.

A grand lodge will then be opened by the grand officers in ancient form; followed by this short prayer:

The might of the Father of heaven and the wisdom of his glorious Son, with the grace and goodness of the Holy Ghost, being three persons in one

Godhead, be with us now at our beginning, and teach us so to govern us here in our living and working, that we come to his bliss which never shall have end. Amen.

The grand marshall will then direct the officers and members of the new lodge, to form in a semi-circle in front of the grand master, when the deputy grand master will address the grand master as follows:

Right worshipful,

A number of brethren, duly instructed in the mysteries of masonry, having a desire to form a lodge, have, for that purpose, made application to the right worshipful grand lodge of Pennsylvania, who have granted them a regular warrant: the brethren now attend before your worship, according to your instructions, and are desirous that their lodge should be consecrated and constituted, and their officers installed, agreeably to the ancient usages and customs of the fraternity.

The grand master will answer,

Right worshipful Brother,

The grand lodge of Pennsylvania having been pleased to grant a warrant to the brethren of this new lodge, conferring on them the rights and privileges of a regularly constituted lodge, I shall proceed, with pleasure, to comply with their request:

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And then addressing the grand Secretary,
Brother grand secretary,

Be pleased to read the warrant granted by the grand lodge of Pennsylvania, for the constitution of lodge No.—

The grand secretary will then read the warrant.

Consecration.

The ceremony of consecration will then be entered upon by the following prayer.

Consecration Prayer.

Great Architect of the Universe! Maker and ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, Oh thou Author of light and life, to erect this lodge, and now solemnly to consecrate it to the honour of thy glory.

Glory be to God on high!

Response by the brethren.

As it was in the beginning, is now, and ever shall be. Amen.

During the response, the deputy grand master and grand wardens take the vessels of corn, wine and oil, and sprinkle the elements of consecration on the lodge.

Be pleased, O Lord, to vouchsafe that as we now sprinkle the elements of consecration over this lodge, they may be the harbingers of thy bounties to the brethren, and that they and all of us may be blessed by thy goodness with the corn of nourishment, the wine of refreshment, and the oil of joy.

Grant, O Lord, that those who are now about to be invested with the government of this lodge, may be endued with wisdom to instruct the brethren in all their duties.

May brotherly love, charity, and truth, always prevail amongst the members of this new lodge, and may these bonds of union continue to strengthen the lodges throughout the world.

Bless all our brethren, wherever dispersed, and grant speedy relief to all who are oppressed or distressed.

We affectionately commend to thee all the members of thy whole family. May they increase in the knowledge of thee and in the love of each other.

Finally, may we finish all our work here below

with thine approbation, and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal.

Glory be to God on high!

Response by the Brethren.

As it was in the beginning, is now, and ever shall be. Amen! so mote it be! Amen!

The grand chaplain then dedicates the lodge as follows:

To the memory of holy St. John we dedicate this lodge. May every brother revere his character and imitate his virtues.

Glory be to God on high!

Response by the brethren.

As it was in the beginning, is now, and ever shall be, world without end. Amen! So mote it be! Amen!

Here solemn music may be introduced.

The grand master will then say,

Brethren! we shall now proceed, according to ancient usage, to constitute these brethren into a regular lodge.

Constitution.

The officers of the new lodge being in possession of their respective jewels and badges, though not yet invested or clothed with them, will present

them to their master, who will present them together with his own, to the deputy grand master, who will present them to the grand master.

The deputy grand master will then present the master elect of the new lodge to the grand master, saying:

Right worshipful,

I present you brother — whom the members of the new lodge, now to be constituted, have chosen for their master.

The grand master will ask them, if they remain satisfied with their choice.

The brethren of the new lodge will bow in token of assent.

The grand master will then inquire of the deputy, whether he has examined the master elected by the members and nominated in the warrant, and has found him well skilled in the noble science and the royal art.

The deputy grand master answering in the affirmative, will advance with the master elect, and present him in front of the grand master's pedestal saying,

Right worshipful grand master,

I present you my worthy brother — to be installed master of this new lodge. I find him to be of good morals, and of great skill, true and trusty;

and as he is a lover of the whole fraternity wherever dispersed, I doubt not that he will discharge his duty with fidelity towards his lodge, and in strict conformity to the requisitions of the right worshipful grand lodge.

The grand master will then address the master elect, saying;

Brother,

Previous to your installation and investure, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a mason.

The grand master will then request the grand secretary to read a summary of the ancient charges; which are as follow.

CHARGES.

Summary of the ancient charges on the installation of a master.

1. You agree to be a good man and true, and strictly to obey the moral law.
2. You agree to be a peaceable citizen and cheerfully to conform to the laws of the country in which you reside.
3. You promise not to be concerned in plots and conspiracies against government, but patiently to

submit to the decisions of the supreme legislature.

4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honourably by all men.

5. You agree to hold in veneration the original rules and patrons of the order of masonry, and their regular successors supreme and subordinate, according to their stations; and submit to the awards and resolutions of your brethren when convened, in every case consistent with the constitutions of the order.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in carriage and behaviour, courteous to your brethren, and faithful to your lodge.

8. You promise to respect genuine brethren and to discountenance impostors and all dissenters from the original plan of masonry.

9. You agree to promote the general good of the society, to cultivate the social virtues, and to propagate the knowledge of the art.

10. You promise to pay homage to the grand master for the time being, and to his officers when duly installed; and strictly conform to every edict of the grand lodge, or general assembly of masons, that is not subversive of the principles and ground work of masonry.

11. You admit that it is not in the power of any man or body of men, to make innovations into the body of masonry.

12. You promise a regular attendance on the committees and communications of the grand lodge on receiving proper notice; and to pay attention to all the duties of masonry on convenient occasions.

13. You admit that no new lodge shall be formed without permission of the grand lodge; and that no countenance be given to any irregular lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the order.

14. You admit that no person can be regularly made a mason in, or admitted a member of, any regular lodge without previous notice, and due enquiry into character.

15. You agree that no visitors shall be admitted into your lodge without due examination, and pro-

ducing proper vouchers of their having been initiated into a regular lodge.

The grand master will then say,

Brother:

These are the regulations of free and accepted masons. Do you submit to these charges, and promise to support these regulations, as masters have done in all ages before you?

The master elect will answer,

Right worshipful, I do.

The grand master will then say,

Brother,

In consequence of your cheerful acquiescence in, and promise of conformity to, the ancient charges and regulations of our order, you are now to be installed master of this lodge, in full confidence of your care, skill, and capacity to govern the same.

All the brethren present, not of the degree of past master, will then withdraw for a few minutes; and during their absence the master will be installed by the deputy grand master in ancient form.

The various implements of the profession, as emblematical of our conduct in life, will be then explained to the master after the following manner.

The holy bible, that great light in masonry, will guide you in the path of truth, direct you to the

temple of happiness, and point out to you the whole duty of man.

The square teaches to regulate our actions, by the principles of morality and virtue.

The compasses, to limit our desires in every station, that rising to eminence by merit, we may live respected and die regretted.

The rule, directs that we should punctually observe our duty, press forward in the path of integrity, and inclining neither to the right nor left, keep eternity in view.

The line teaches the criterion of moral rectitude, and to avoid dissimulation in our conversation and actions.

The book of constitutions you are to search at all times, and to cause it, as well as your by-laws, to be read by your members, that none may pretend ignorance of the excellent precepts it enjoins.

The members who have withdrawn will then return and take their seats. [Music.]

Installation.

The officers and members of the new lodge will then form a procession in the north-east part of the room, preceded by the master and wardens, who will pass in a single file round the lodge room, passing in a slow pace the chairs of the senior in

the west and the junior in the south. When the master reaches the east, he will halt under the grand master's pedestal facing the west, and the officers and members will each one salute him as he passes in the usual manner.

As the procession proceeds the grand master will say,

Brethren! Behold your master!

During the procession, on notice given by the grand master, the following ode to masonry will be sung by a brother.

Hail masonry divine!
Glory of Ages shine,

Long may'st thou reign:
Where'er thy Lodges stand,
May they have great command,
And always grace the land,
Thou art divine!

Great fabrics still arise,
And grace the azure skies,
Great are thy schemes;
Thy noble orders are
Matchless beyond compare;
No art with thee can share,
Thou art divine.

Hiram, the architect,
Did all the craft direct
How they should build;
Solomon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,

Hail royal art!
Chorus three times-

The brethren having resumed their seats, the masters will present, severally, his wardens, and other officers, naming them and their respective offices.

The grand master will inquire of the brethren if they remain satisfied with each and all of them: they will bow in token of assent.

The jewels of the several officers are then to be delivered by the grand master to each of the grand officers, according to their rank, and the subordinate officers are to be installed and invested with their jewels by each grand officer of corresponding rank.

Each officer, as installed, will be conducted to the grand master, who will deliver to each of them a short charge.

Charge to the senior warden.

Brother,

You are appointed senior warden of this new lodge, and are now invested with the ensign of your office.

The level demonstrates, that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us

forget, that we are brethren. He who is placed in the lowest spoke of fortune's wheel, may be entitled to our regard, because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease, and death, the grand leveller of human greatness, shall reduce us to the same state.

Your regular attendance at the meetings of the lodge is essentially necessary. In the absence of the master, you are to govern this lodge. In his presence, you are to assist him in the government of it. I firmly rely on your knowledge of masonry and attachment to the lodge for your faithful discharge of the duties of this important trust.

Look well to the west!

Charge to the junior Warden.

Brother,

You are appointed junior warden of this new lodge, and are now invested with the badge of your office.

The plumb admonishes us, to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between pleasure and intemperance, and to make our passions and prejudices coincide with the line of our duty.

To you, with such assistance as may be necessary, is entrusted the examination of visitors, and the reception of candidates. To you is also committed the superintendence of the craft, during the hours of refreshment; it is therefore indispensably necessary, that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested, and I have no doubt but that you will faithfully execute the duty, which you owe to your present appointment.

Look well to the south!

Charge to the Secretary.

Brother,

You are appointed secretary of this new lodge. It is your duty to observe the worshipful master's will and pleasure; to record the transactions of the lodge in an exact and masonic manner; and to pay over such monies of the lodge as you may receive into the hands of the treasurer.

Your good inclinations to masonry and this lodge, will, I hope, induce you to discharge the duties of your office with attention and fidelity, and by so

doing, you will merit the esteem and applause of your brethren.

Charge to the Treasurer.

Brother,

You are appointed treasurer of this new lodge. It is your duty to receive all the monies of the lodge, keep just and regular accounts of the same, and pay them out at the worshipful master's will and pleasure, with the consent of the lodge.

I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

Charge to the senior and junior deacons.

Brothers,

You are appointed deacons of this new lodge. It is your province to attend on the master and wardens, and to act as their proxies in many of the active duties of the lodge, such as the annunciation of candidates for the different degrees of masonry and the introduction and accommodation of visitors, and you also act as assistants in the immediate practice of our rites.

Those wands as badges of your office, I entrust to your care, not doubting your vigilance and attention. [Music.]

Concluding charge of the grand master.

Worshipful master,

The grand lodge having committed to your care the superintendence and government of the brethren, who are to compose this new lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties of your office.

The honor, reputation and usefulness, of your lodge will materially depend on the skill and assiduity, with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the east, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to communicate and spread instruction and light to the brethren of your lodge.

Forcibly impress upon them the dignity and high importance of masonry, and seriously admonish them never to disgrace it. Charge them to practise out of the lodge those duties which they have been taught in it, and by amiable, discreet and vir-

uous conduct, to convince mankind of the goodness of the institution; so that when any one is said to be a member of it, the world may know, that he is one to whom the burthened heart may pour out its sorrows, to whom distress may always prefer its suit; whose hand is guided by justice and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of masonry, and, above all, the holy scriptures, which are given as the rule and guide of your faith, you will be enabled to acquit yourself with honour and reputation, and lay up a crown of rejoicing when time shall be no more.

Brother senior and junior wardens,

You are too well acquainted with the principles of masonry, to warrant any fear, that you will be found wanting in the discharge of your respective duties.

Suffice it to mention, that what you have seen praiseworthy in others you should carefully imitate, and what in them may have appeared defective, you should in yourselves amend.

You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others.

You are assiduously to aid the master in the dis-

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charge of his trust, diffusing light and imparting knowledge, to all whom he shall place under your care.

In the absence of the master you will succeed to higher duties; your acquirements must therefore be such, as that the craft may never suffer for want of instruction. From the spirit which you have hitherto evinced, I entertain no doubt, but that your future conduct will be such, as to merit the applause of your brethren, and the testimony of a good conscience.

Brethren of lodge No. —

Such is the nature of our constitution that as some must, of necessity, rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers, who are appointed to govern your lodge, are sufficiently acquainted with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted, and you are of too generous dispositions to envy their preferment.

I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long

continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men, and as masons. Within your peaceful walls may your children's children celebrate with joy and gratitude, the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation.

After the delivery of the foregoing charge the grand master will pronounce as follows:

In the name of the right worshipful grand lodge of Pennsylvania, and masonic jurisdiction thereunto belonging, I now constitute and form you, my good brethren, into a lodge of free and accepted masons. From henceforth, I empower you to act as a regular lodge, constituted in conformity to the rites of our order, and the charges of our ancient and honourable fraternity: and may the supreme Architect of the universe prosper, direct and council you in all your doings.

Response by the brethren.

Amen! So mote it be!

The grand marshal will then make proclamation three times in the following manner:

In the name of the right worshipful grand lodge of Pennsylvania, and masonic jurisdiction thereunto

belonging, I proclaim this new lodge, by the name of ——— No. — duly constituted. [*Music.*]

- The ceremony of closing will now succeed; the following prayer intervening between the first and last parts of the ceremony.

Supreme Architect of universal nature, we render thee our thanksgiving and praise for the masonic institution, as members of which we have at this time been assembled, and for the protection and aid afforded us in the important work we have just completed.

We thank thee that the occasion of solemnly consecrating and installing this new branch of the masonic family, has afforded us fresh inducements, and laid us under stronger obligations, to the practice of virtue and morality, and to the observations of all thy precepts and commandments.

May these obligations, Oh! blessed Father, have their full influence and effect upon our minds.

Teach us, we pray thee, the true reverence of thy great and mighty name; inspire us with firm and unshaken resolution in every virtuous pursuit.

May the solemnities of this day increase our love of masonry and have a beneficial tendency to the improvement of our conversation and conduct in the lodge, and in our walk through life.

And Oh! as thou didst aforetime appear unto thy

servant Moses in a flame of fire, out of the midst of a bush, enkindle, we beseech thee, in our hearts a flame of devotion to thee, of brotherly kindness to each other, and of charity to all mankind.

And now to thee, King immortal and invisible, the only wise God, be everlasting glory and honor. Amen.

Response by the brethren.

Amen! So mote it be! Amen!

Sec. II.

The ceremony observed at laying the foundation stones of public structures.

This ceremony must only be performed by the grand lodge, in general communication. The chief magistrate, and other civil officers, of the place where the building is to be erected, generally attend on the occasion. The ceremony is thus conducted:

At the time appointed, the brethren are convened at some convenient place, approved of by the grand master. A band of music is provided, and the brethren appear in the insignia of the order, well dressed, with white gloves and aprons. The grand lodge is opened, in the first degree, by the grand master, and the rules for regulating the pro-

cession, to and from the place where the ceremony is to be performed, are read by the grand secretary. The necessary cautions are then given from the chair, and the grand lodge is adjourned; after which, the procession being arranged by the grand marshal, sets out in the following order:

The grand marshal attends on horseback to regulate the procession. A triumphal arch is usually erected at the place where the ceremony is to be performed. The procession passes under the arch, and the brethren repairing to their stands, the grand master and his officers take their places on a temporary platform, covered with carpet. An ode on free masonry is sung. The grand master commands silence, and the necessary preparations are made for laying the stone, on which must be engraved the year of free masonry, the name, &c. of the grand master. The grand chaplain offers a short prayer. The grand treasurer then, by the grand master's command, places under the stone various pieces of coin and medals of the present age and country. Solemn music is introduced, an anthem sung, and the stone laid in its proper place by the grand master. He then strikes the stone three times with his hiram, amidst the acclamations of the spectators, and delivers over to the architect the various implements of his profession, entrusting him with the

superintendence and direction of the work. The grand master then re-ascends the platform, and an oration suitable to the occasion is delivered. A song in honor of free masonry concludes the ceremony, after which the procession returns to the place whence it set out, and the grand lodge is closed with the usual formalities.

Where the site of the intended building is too remote for the grand lodge to attend, a dispensation may be obtained by the nearest subordinate lodge, to perform this ceremony, as near to the customary form as circumstances will admit.

Sec. III.

Ceremony observed at the dedication of free masons' halls.

On the day appointed for the celebration of the ceremony of dedication, the brethren are convened in a convenient room, adjoining to the place where the ceremony is to be performed, and the grand lodge is opened in ample form in the first degree. The order of procession is read by the grand secretary, and a general charge respecting propriety of behaviour given by the grand master. The grand

lodge is then adjourned, and the procession formed as follows:

Every officer must wear the jewels of his office. The grand marshal attends on horseback, to regulate the procession and preserve order. In all masonic processions, the brethren open to the right and left, as far as the grand tyler, and the grand officers and regalia pass through; the brethren being uncovered.

When the procession reaches the grand master's chair, the grand officers are separately proclaimed, by the grand marshal, according to rank, as they arrive at that station, and when the grand master is proclaimed, a grand piece of music is performed, while the procession is made *three* times round the hall. The lodge is then placed in the centre, and the grand master having taken the chair, under a canopy of state, the grand officers, and the masters and wardens of the lodges, &c. repair to the places previously prepared for their reception. The five orders are arranged near the lodge, and the gold and silver pitchers, with the corn, wine, and oil, are placed upon it. Near it stands the pedestal, with the bible open, and the square and compasses laid thereon, and upon another pedestal, the book of constitutions. These arrangements being made, an anthem is sung, and an exordium on free masonry

given. The architect then addresses the grand master, returns thanks for the honor conferred on him, and surrenders up the implements which were entrusted to his care, when the foundation stone was laid. The grand master having expressed his approbation of the architect's conduct, an ode in honor of free masonry is sung, accompanied by the band. The grand secretary informs the grand master, that it is the design of the fraternity to have the hall dedicated to free masonry, according to ancient usage; upon which he orders the grand officers to assist in the ceremony, during which solemn music is continued, excepting, only, at the intervals of dedication.

The lodge is uncovered, and the first procession is made around it. When the grand master arrives at the east, the music is silent, and the grand chaplain delivers the following

Consecration Prayer.

Almighty and ever glorious and gracious Lord God, Creator of all things, and Governor of every thing thou hast made, mercifully look upon thy servants, now assembled in thy name, and in thy presence, and bless and prosper "all our works begun, continued, and ended in thee." Graciously

bestow upon us *Wisdom*, in all our doings; *Strength* of mind in all our difficulties, and the *Beauty* of harmony and holiness in all our communications and work. Let *Faith* be the foundation of our *Hope*, and *Charity* the fruit of our obedience to thy revealed will.

"O, thou preserver of Men!" graciously enable us now to consecrate this lodge, which we have erected, to the honor and glory of thy name, and mercifully be pleased to accept this service at our hands.

May all who shall be lawfully appointed to rule in it according to our constitutions, be under thy special guidance and protection, and faithfully observe and fulfil all their obligations to thee and to the lodge.

May all whocome within these consecrated walls, have but one heart, and one mind, to love, to honor, to fear, and to obey thee, as thy majesty, and unbounded goodness claim; and to love one another, as thou hast loved us. May every discordant passion be here banished from our bosoms. May we here meet in thy presence as a band of brethren, who were created by the same Almighty parent, are daily sustained by the same beneficent hand, and are travelling the same road to the gates of death. May we here have thy holy word always

present to our mind, and religion, and virtue, love, harmony, and peaceful joy reigning triumphant in our hearts.

May all the proper work of our institution, that may be done in this lodge, be such as thy wisdom may approve, and thy goodness prosper. And, finally, graciously be pleased, O thou sovereign Architect of the Universe, to bless the craft where-soever dispersed, and make them true and faithful to thee, to their neighbour, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through "the valley of the shadow of death," supported by "thy rod and thy staff," to those mansions beyond the skies, where love, and peace, and joy, for ever reign before thy throne. *Amen.*

The brethren answer:

"Glory be to God on high, on earth, peace, good will towards men."

The grand master then says:

In the name of the supreme and eternal God, the grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to free masonry.

The grand chaplain then strews corn [wheat] over the lodge; and the grand honors are given.

A piece of music is then performed, and the second procession is made round the lodge. When the grand master arrives at the east, the music ceases, and he says:

In the name of the supreme and eternal God, the grand Architect of heaven and earth, to whom be all honour and glory, I dedicate this hall to religion, virtue, and science.

The grand chaplain then pours wine on the lodge; and the grand honors are given.

The music is resumed, and the third procession is made round the lodge. When the grand master arrives at the east, the music ceases, and he says:

In the name of the supreme and eternal God, the grand Architect of Heaven and earth, to whom be all honor and glory, I dedicate this hall to universal benevolence.

The grand chaplain then dips his fingers in the oil, and sprinkles it over the lodge; and the grand honors are given.

The grand chaplain, standing before the lodge, then makes the following

Invocation.

O Lord God, there is no god like unto thee, in heaven above, or in the earth beneath, who keep-

est covenant and mercy with thy servants, who walk before thee with all their hearts.

Let all the people of the earth know, that the Lord is God; and that there is none else. Let all the people of the earth *know* thy *Name*, and fear thee.

Let all the people know, that this house is built and consecrated to thy name.

But will God, indeed, dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that we have built?

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer of thy servant, and thy people.

That thine eyes may be open toward this house night and day, even toward the place consecrated to thy name.

And hearken thou to the supplication of thy servant, and of thy people; and hear thou in heaven, thy dwelling place; and when thou hearest, forgive.

For they be thy people, and thine inheritance. For thou didst separate them from among all the people of the earth, to be thine inheritance.

Response by the brethren.

The Lord is gracious, and his mercy endureth for ever.

The grand chaplain then pronounces the following blessing:

Blessed be the Lord, that hath given rest unto his people. The Lord our God be with us, as he was with our *fathers*: Let him not leave us, nor forsake us: That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded.

Response by the brethren.

Glory be to God on high, on earth, peace, good will towards men.

The Lodge is then covered, and the grand honors given, when the grand master retires to his chair.

An anthem is then sung.

An address is then delivered by the grand chaplain, after which an appropriate hymn is sung.

Donations are then collected for the relief of distressed masons, their widows and orphans. The grand procession is resumed, and after marching three times round the hall, *with the lodge*, as at entrance, during which a grand piece of music is performed, the procession returns to the place whence it set out; where the laws of the order are

rehearsed, and the grand lodge is closed in ample form.

Sec. IV.

Ceremony at grand visitations.

The master opens his lodge in the third degree, and places his deacons at the sides of the door, with their staves crossed. The brethren arrange themselves in a line from the door, on each side, to the chair. The orders, borne by some of the most respectable private brethren, wait near the door, to walk before the grand officers when they enter. Things being arranged in this manner, the master deposes a past master to escort the grand officers, who enter in the following form:

Grand Pursuivant, with sword of state.

Two Grand Deacons.

Grand Treasurer and Secretary.

Senior and Junior Grand Wardens.

Grand Chaplain.

Grand and Deputy Grand Masters.

Two Grand Deacons.

They proceed up to the east, when they open to the right and left, and the grand master passes through to the chair; they then close, and take their seats on the right of the master. The master receives the grand master according to ancient

usage, and resigns to him the chair and the hiram, when the wardens resign their seats to the grand wardens. The grand honors are then given with *three times three*. The master then delivers to the grand master, the warrant of constitution, the treasurer's and secretary's books, and a statement of the funds of the lodge, for his inspection. Having examined them, he expresses his approbation, or makes such observations as the circumstances and situation of the lodge may require. The grand master then resigns the chair to the W. M. and the grand wardens leave their seats.

Should the grand officers retire before the lodge is closed, the same ceremony must be observed as at their entrance.

Sec. V.

Ceremony and service at funerals.

No mason can be interred with the formalities of the order, unless it be by his own special request whilst living, communicated to the master of the lodge of which he died a member; nor unless he has been advanced to the *third* degree of masonry; foreigners, sojourners, and particular officers, excepted, and those at the discretion of the grand master. From the above restriction, there can be no other exceptions.

The master of a lodge having received notice of a *master* mason's death, and of his request to be interred with the ceremonies of the order, and duly notified of the time and place of interment, must summon his lodge, informing them of the funeral solemnities.

If more lodges are expected to attend, he must make application, by the grand secretary, to the grand master, for permission to preside over such brethren from other lodges as may assist in forming the procession, who are to be under his direction for the time, unless the grand master, his deputy, or the grand wardens, are present.

In case of a stranger, the master of the senior lodge present presides, if the proper grand officers are absent.

The dispensation being obtained, the master may invite as many lodges as he thinks proper; and the members of these lodges may accompany their officers in form.

All the brethren must appear in decent mourning; dressed in white stockings, gloves, and aprons, the usual clothing of master masons.

The officers must appear with the badges of the lodge, and such as have been officers, may wear the badges of their former stations, provided that

the brethren actually in office are distinguished by sashes and hatbands.

The brethren should first assemble, if it be possible, in their lodge room, and open in due form, and remain standing during the first part of the service, which may, in common cases, be performed in their hall, with the usual ceremonies.

A procession is then formed; the lodges move according to seniority, excepting that the lodge, of which the deceased was a *member*, moves nearest to the corpse.

The following is the order of procession:

Tyler, with his sword.

Two Stewards, with white rods.

Entered Apprentices, two and two.

Fellow Crafts, two and two.

Master masons, two and two.

Secretaries, with a roll.

Treasurers, with a green bag.

Junior Wardens, hand in hand.

Senior Wardens, hand in hand.

Masters of Lodges.

Past Masters.

The lodge to which the deceased brother belonged, in the following order; all the members having flowers or herbs in their hands, which they afterwards throw into the grave:

The Tyler.

The Stewards.

Music.

The Members of the Lodge.

The Treasurer and Secretary.

The Senior and Junior Wardens

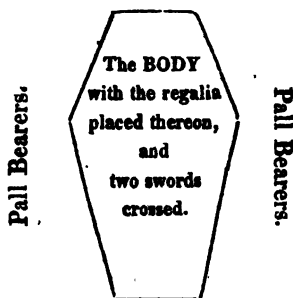
The Past Masters.

The Bible, Square and Compasses, on a crimson velvet cushion covered with black cloth, carried by the oldest Member of the Lodge.

Two Deacons.

The Master,

The officiating Clergyman



The Chief Mourner.

Other Mourners.

Two Deacons.

Tyler.

In the graveyard, the brethren proceed to the grave and then arrange themselves so that the master may stand at the head of the grave, and the *mourners* may halt at the foot, while the brethren encircle it. Whilst the prayers are reading at the grave, the brethren may slowly approach it, till they are as near as they can with comfort stand.

If no part of the service has been already performed in the lodge, or some public building, with proper ceremonies, then it is here rehearsed; or

such as may be substituted by the direction of the master.

The service may be performed by responses, or by one voice; at discretion.

The master speaks, or the chaplain by his direction.

Where is now our brother?

He sojourneth in darkness.

Can we redeem our brother?

We have not the ransom.—The place that knew him, shall know him no more!

Shall his name be lost?

[Here the roll is unfolded.]

The memory of a brother is precious. We will record his name.

[Viewing the roll.]

Write it here!

We will write it in our hearts.

How will it then be known?

[Here strew flowers, or evergreen.]

It shall live in his virtues, which shall live in us and in every brother.

Was he worthy?

Like him we will be brethren, and our last end shall be in peace.

He was indeed our brother.

But, who hath done this?

The Lord gave, and the Lord taketh away.—

Let us then bless the name of the Lord.

Ejaculation.

What is our life!—It is a shadow! a dream!

We once were—but what were we!

Whither are we going! what shall we become!

Who is poor! who is rich! the king and the beggar lie down together.

Our brother hath forsaken us!

He is no longer one of ourselves!

Every connexion of life has ceased!

The form is no longer beautiful!

He stretcheth not his hands to us.

The hour of death has overtaken him!

— Shall not some friend comfort us?—

[Here an oration may be delivered; but if one has not been prepared for the occasion, then may follow:

Thus our brother has reached the end of life!—

How many offerings has he made upon the altar of charity!—How honourably has he sustained the cares of life!—How did he make the hearts of all around him happy!—He trode not on the worm that moved at his feet!—His heart was in the laws of his country. His religion to his God, taught him to love and to extend happiness to man. But he has bidden us the last farewell. Farewell our brother!—We reply, *farewell!*—Go, visit the grand

lodge of brethren!—Go, meet thy God; and may he approve thee! May we be as faithful!—May our eyes be closed in peace, like thine!—and our dying pillow be as easy!—Farewell till the grand summons!—Then, brother, we will rise and meet thee!—Glory be to God on high!—

Response by the brethren.—As it was in the beginning, is now, and ever shall be.—Amen.

Light of life! all things live before thee! the darkness and the light are both alike to thee!—With thee there is no darkness!—Thou seest us at our birth, and at our death.—Thou knowest us when in the womb, and in the grave.—Thou forgettest us not when we have been, or are to be. We are always present with thee, and our thoughts never perish from thy remembrance. May our brother live with us as well as with thee. May good tidings be on our lips, and his works written upon our hearts. May memory and the virtues be the mourners! Let his death teach us to die; and with him let thy gift to us be immortality!

Then the brethren join hands and renew, in silence, the tokens of their friendship. If they choose to have devotional music at the grave, it may now be performed.

The body is then let into the grave, or entombed.

After which the following declaration and prayer shall be made.

Brethren—With proper respect to the established customs of the country in which we reside; with due deference to our superiors in church and state; and with unlimited good will to all mankind, we appear in the character of our profession. Invested with the badges of masonry, publicly we declare our obedience and our submission to the laws and government of the country in which we live, and an ardent wish to promote the general good of society.

As it hath pleased the divine Creator to remove our brother from this transitory existence, and to weaken the claim by which we are linked one to another, may his death remind us of our own, and incline us, who survive him, to be more strong in the ties of union and friendship.

To the grave we resign our brother, in expectation of his immortal happiness; and we pray—

Almighty God, of infinite mercy and goodness, extend to us the riches of thine everlasting favour, and crown thy present benefits with honour and immortality. And to God be glory forever.—
Amen.

Then the \forall is dropped into the grave; and each

brother near deposits a shovel full of earth on the coffin, if permitted.

The brethren return to the hall, or place where they formed, and the masonic ornaments, if the deceased was an officer, are in due form returned to the lodge; the proper charges are delivered, and the lodge is closed with a blessing—

May the Lord bless us and keep us. May he give us light and truth, and unite our hearts forever.—So mote it be.

Sec. VI.

Order of procession for one lodge on common occasions.

Tyler, with a drawn sword.

Stewards, with white rods.

Music, (when the musicians are brethren; otherwise they form on the right and left of the procession, or precede the Tyler.)

Entered Apprentices.

Marshall, Fellow Crafts.

Master Maçons.

Deacons.

Secretary and Treasurer.

Senior and Junior Warden.

The holy writings, square and compass, carried by the oldest member of the lodge not in office, accompanied with the Chaplain,

Past Masters.

Master.

Grand procession on public occasions.

Two Tylers, with drawn swords.

Music, (when there are two bands.)

Tyler of the oldest lodge, with a drawn sword.

Two Stewards of the oldest lodge, with white rods.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Tylers.

Stewards.

Junior Deacons.

Senior Deacons.

Secretaries.

Treasurers.

Past Wardens.

Junior Wardens.

Senior Wardens.

Past Masters.

Masters.

Marshal.

When the ceremony of consecrating and constituting a lodge, is performed in public, &c. then

[New Lodge.

To form as in preceding form, omitting Past Masters and Chaplain.]

Music.

Grand Tyler, with a drawn sword.

Grand Stewards, with white rods.

When masonic halls are to be dedicated, &c. the corn, wine, and oil, are to be carried by brethren placed here in the following order.

[A brother carrying a golden vessel containing corn.

Two brethren carrying silver urns, one containing wine, the other oil,]

Grand Secretary and Treasurer.

Master of a lodge bearing the sacred writing, square and compass, on a crimson velvet cushion; supported by the stew-

Given at Philadelphia in Pennsylvania, the day of
A. L. 58

G. M.
S. G. W.
G. Sec.

Note.—The above certificate does not provide for persons made by dispensation, or for those who have ceased to be members of lodges.

No. 3.

Travelling Lodge Certificate.

Whereas brother a master mason, and member of
lodge No held at , under a warrant from the
R. W. grand lodge of Pennsylvania, is about to leave the
state for a limited time: We, the officers of the said lodge,
grant to him this testimonial of his good standing with the
fraternity; to be and continue in force until he return among
us, unless sooner revoked.

Witness our hands, and the seal of the lodge, this
day of A. D. 18 A. L. 58

Age, Years, Profession, Residence
Signature of Ne Variatur.

[L. S.]

Attest.

W. M.
S. W.
J. W.

Sec.

No. 4.

Lodge Certificate.

Whereas brother a master mason, and late a
member of lodge No. held at under a war-
rant from the R. W. grand lodge of Pennsylvania, has regu-
larly withdrawn from the said lodge, and conformed to its
by-laws; We, the officers thereof, grant to him this testimo-
nial of his conduct as a worthy brother during his continu-
ance among us, and recommend him to the favourable con-
sideration of the masonic fraternity.

Witness our hands and the seal of the lodge, this
day of A. D. A. L.

Signature of
Years Profession
Ne Variatur.
Residence Age

[L. S.]

Attest.

W. M.
S. M.
J. M.

Sec.

No. 5.

Petition for Warrant, &c.

To the R. W. Grand Lodge of free and accepted masons of the commonwealth of Pennsylvania, and masonic jurisdiction thereunto belonging.

We, the undersigned, being regular master masons, formerly members of the lodges mentioned against our respective names, and at this time not members of any lodge, pray for a warrant of constitution, empowering us to meet as a regular lodge, at to be called _____ and there to discharge the duties of masonry in a constitutional manner, according to the forms of the order, and the rules and regulations of the grand lodge. And we have nominated, and do recommend brother _____ to be the first master, brother _____ to be the first senior warden, and brother _____ to be the first junior warden of the said lodge, The prayer of this petition being granted, we promise strict conformity to the ancient land marks of the order, and the rules and regulations of the grand lodge.

Recommendation by three or more well known and approved master masons.

We recommend, that the prayer of the above petition be granted.

Recommendation of the nearest lodge.

At a meeting of lodge No. _____ held at _____ on the day of _____ A. D. _____ A. L.

On motion made and seconded: Resolved, that the above petition be recommended to the favourable consideration of the R. W. grand lodge.

[L. s.]

Attest.

W. M.
Sec.

No. 6.

Warrant for a New Lodge.

*Grand Master,
Deputy Grand Master,
Senior Grand Warden,
Junior Grand Warden.*

To all whom it may concern:

The Grand Lodge of Pennsylvania, and masonic jurisdiction

dred and and of masonry five thousand eight hundred and

[L. s.]

G. S.

Attest.

G. T.

No. 7.

Form of an application for initiation or membership.

To the worshipful masters, officers, and brethren of lodge No. the undersigned respectfully prays that he may be initiated into the mysteries of free masonry, and become a member of your worshipful lodge.

Profession,

A. B.

Age,

Residence,

Recommended by

No. 8.

Declaration accompanying the above petition.

I being free by birth, do declare, that, unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offer myself a candidate for the mysteries of masonry; that I am prompted by a favourable opinion conceived of the institution, and a desire of knowledge; and that I will cheerfully conform to the ancient usages and established customs of the order. Witness my hand, this day of

A. B.

Age.

Residence,

Occupation.

No 9.

Form of an application from a brother for membership.

To the R. W. officers and brethren of lodge No.

The undersigned, a { E. A. } initiated in lodge No. held
 { F. C. } and last a member of
 { M. M. } lodge No. held as may
 be seen by reference to the enclosed certificate respectfully prays that he may be admitted a member of your worshipful lodge.

Profession.

A. B.

Age.

Residence,

Recommended by

No. 10.

Form of a report on a petition for initiation and membership, or membership only.

To the worshipful master, officers, and brethren of lodge No.

The committee appointed on the _____ to make the necessary inquiries relative to { A. B. an applicant for initiation and membership; }
 { Brother A. B. a { E. A. } and an ap- }
 { F. C. } plicant for }
 { M. M. } membership, }
 have performed that duty, and beg leave to report in favour { of } the prayer of the petition being granted.
 { against }

A. D. 18 A. L. 58

} Committee.

Note.—In case an applicant for initiation is disqualified according to the 26th section of the constitution, (title *members*.) the report should state the fact, and recommend, that the applicant have leave to withdraw his petition.

No. 11.

Form of Commission for a Proxy.

To brother _____ a past master mason, and member of lodge No. _____ under the jurisdiction of the R. W. grand lodge of Pennsylvania.

At a { stated } meeting of lodge No. _____ held at
 { adjourned }
 { extra }
 on the _____ day of _____ A. D. 18 _____ A. L. 58—you were appointed the representative of this lodge, in the said R. W. grand lodge of Pennsylvania.

Witness our hands, and the seal of the lodge, this _____ day
 of _____ A. D. _____ A. L. _____

[L. S.]

Attest.

Sec.

No. 17.

For particulars
see below.

	" 01 "
	members 11 month

•sepr

9001 nnpv9 iuzo x

kk

Officers Elected on the	18	Worshipful Master,	Senior Warden,	Junior Warden,

Treasurer,

A. C. 18 and in the year of Masonry 58

1

NOTE.—It is recommended to the Lodge to preserve among its record a Duplicate of the above Returns.

No. 14.

Form of a dispensation to constitute a lodge, and return thereto.

We Esq. R. W. grand master of masons, in and for the commonwealth of Pennsylvania, and masonic jurisdiction thereunto belonging:

To our worthy brother

Greeting:

Reposing the greatest confidence in your zeal, fervour, and constancy in the craft, we do, by virtue of the powers and authorities in us vested, hereby authorise and empower you to call to your assistance a sufficient number of known and approved past master masons, in

to open and constitute a new lodge, to be held there; and to proceed to the installation of our worthy brother

master elect, and others, the officers of a new lodge, there to be established and constituted, to be called and known by the name of Number according to the most ancient and honourable custom of the royal craft, in all ages, and amongst all nations in the known world, and not contrarywise: And make report to us, hereunto annexed, of your proceedings.

This dispensation to remain in force for months from the date hereof, and no longer.

Given under our hand and seal, at the city of Philadelphia, in the commonwealth of Pennsylvania, this day of
Anno Domini A. L.

Attest.

G. Sec.

I do hereby report, That in pursuance of the powers deputed in the above dispensation, on the day of Anno Domini Anno Lucis in conjunction with a sufficient number of known and approved past master masons, I did open and constitute the lodge called

No. and instal the officers thereof, according to ancient usage and form. In witness whereof I

have hereunto set my hand at this day of

A. D. A. L.

To Esq.

R. W. Grand Master of the R. W. Grand
Lodge of Pennsylvania.

No. 15.

*Deputation to a Past Master to issue dispensations to enter,
pass, and raise, and to pass the chair.*

We Esq. R. W. grand master of masons, in and for the
commonwealth of Pennsylvania, and masonic jurisdiction there-
unto belonging:

To our worthy and respected brother a past master
mason, and member of lodge No. held in the
under the jurisdiction of our R. W. grand lodge:

Reposing the greatest confidence in your zeal, fervour, and
constancy in the craft; We do, by virtue of the powers and au-
thorities in us vested, hereby authorise and empower you the said
in the name of our R. W. grand master of our
R. W. grand lodge, to grant dispensations in cases of emergency,
for entering, passing, and raising persons to the sublime degree of
a master mason, and also for passing master masons to the chair
in any of the lodges now held, which may, or hereafter be con-
stituted under the jurisdiction of our R. W. grand lodge in the
said

And that you make due and regular returns quarterly to us, or
to our successor in office, of your proceedings in the premises;
And also that you transmit with your said returns, the price of
each dispensation you shall so grant, being ten dollars for a dis-
pensation to enter, pass, and raise, and five dollars for a dispen-
sation to pass the chair. This power and authority to be, and
continue in force, until revoked by us, or by our successor in
office.

Given under our hand and seal, at the city of Philadelphia,
in the commonwealth of Pennsylvania, this day of in the
year of our Lord, 18 and of masonry, 58.

[L. s.]

Attest.

G. M.
G. Sec.

No. 16.

Petition for Dispensation to Enter, Pass, and Raise.

To _____ esquire, right worshipful grand master of masons, in and for the commonwealth of Pennsylvania, and masonic jurisdiction thereunto belonging.

The petition of
Respectfully sheweth,

That your petitioner entertains a high opinion of the ancient and honourable society of free masons, and is desirous of becoming a member thereof: but being about to leave the state, he is unable to wait the usual delays required by the by-laws of a lodge. Your petitioner therefore prays that you will be pleased to grant a dispensation authorising him to be entered, passed, and raised to the sublime degree of a master mason, in lodge, No. _____ held

And your petitioner, as in duty bound, will ever pray, &c.
Philadelphia,

Age,
Residence,
Occupation,

}

We the officers of lodge, No. _____ beg leave to recommend the above petitioner to the right worshipful grand master, as a person who, in our opinion, is worthy of being initiated into the mysteries of our ancient and honourable fraternity.

W. M.
S. W.
J. W.

Granted.

No. 17.

Form of Dispensation, to Enter, Pass, and Raise.

We*

Right worshipful

grand master of masons, in and

* When the case require, insert "A. B. Esq. R. W. district Deputy grand master, acting for, &c.

mend the above petitioner to the right worshipful grand master, as a worthy brother, and deserving of the favour by him prayed for.

W. M.

S. W.

J. W.

Granted.

A. B. Grand Master.

No. 19.

Form of a Dispensation passing the Chair.

We*

Right worshipful _____ grand master of masons, in and for the commonwealth of Pennsylvania, and masonic jurisdiction thereunto belonging:

To the worshipful master, and past masters of
Greeting:

By virtue of the powers and authorities in us vested, we do hereby authorise and empower you to pass to the chair brother _____ a master mason, and member of _____, who has been duly recommended to us by your lodge, as worthy thereof, and is desirous of being further advanced in masonry. And for so doing, this shall be your sufficient warrant.

Given under our hand and seal at _____ this _____ day of _____ in the year of our Lord 18 _____ and of masonry, 58.

Attest,

No. 20.

Dispensation to a Lodge to continue its labours, after the destruction or loss of its warrant.

We _____ esquire, right worshipful grand master of masons, in and for the commonwealth of Pennsylvania, and masonic jurisdiction thereunto belonging:

* When the case requires, here insert A. B. Esq. R. W. D. D. G. M. acting for, &c.

To the worshipful master, wardens, and members of lodge
No. held in

Greeting:

Whereas our right worshipful grand lodge, by warrant under
the hands of the then R. M. grand officers, and seal of the R. W.
grand lodge, bearing date, the day of in
the year of our Lord, one thousand hundred and

and of masonry, one thousand hundred
and and recorded in the book of warrants,
page authorised the holding of a lodge under their ju-
risdiction, in or within five miles thereof,
to be called No. which lodge was

duly constituted on the and the labours thereof
carried on agreeably to the ancient land marks, so far as our
R. W. grand lodge has information respecting the same:

And whereas, it has been represented to us, that the said war-
rant has been

Now therefore, by virtue of the powers and authorities in us
vested, we do hereby authorise, empower, and request you, the
present, and succeeding worshipful master, wardens, and mem-
bers of the said lodge, No. to continue your masonic labours, in
the same full and complete manner, to all intents and purposes,
as you could, or might legally have done, if your said warrant had
not been and was still in existence, agreeably
to all the usages, rules and regulations of the ancient craft, and es-
pecially to those of our R. W. grand lodge, and not contrarywise.

This dispensation to continue in force until the next grand
communication of our said R. W. grand lodge, and until her plea-
sure in the premises shall have been made known to you.

Given under our hand and seal, at the city of Philadelphia, in
the commonwealth of Pennsylvania, this day of

in the year of our Lord, one thousand eight hundred and
and of masonry, five thousand eight hundred
and

[L. S.]

[G. M.]

G. M.

G. Sec.

Attest,

No. 21.

Dispensation to enable a Lodge to form a procession.

We _____ esquire, right worshipful grand master of masons, in and for the commonwealth of Pennsylvania, and masonic jurisdiction thereunto belonging:

To the worshipful master of lodge

No. _____ held in

Greeting:

Whereas your worshipful lodge has prayed us for permission to form a masonic procession, and attend divine service on the

being	{	St. John the Baptist's day, St. John the Evangelist's day, the day appointed for opening and consecrating the new lodge room, the day appointed by the president of the United States, as a day of humiliation and prayer. ditto as a day of thanksgiving.
-------	---	--

Therefore, by virtue of the powers and authorities in us vested, we do hereby authorise you to form a masonic procession of the members of your lodge, and other ancient York masons of full standing, for the purpose aforesaid, at _____ on the _____ And for so doing this shall be your sufficient warrant.

Given under our hand and seal, at the city of Philadelphia, this _____ day of _____ in the year of our Lord, one thousand eight hundred and _____ and of masonry, one thousand eight hundred and _____

[L. S.]

[G. M.]

Attest,

G. M.

G. Sec.

L 1

No. 22. (Continued.)

[illegible]

No. 23.

Form of special Election Return.

I worshipful master of lodge No. ancient
 York masons, held under the authority of the right wor-
 shipful grand lodge of Pennsylvania, do hereby certify to the said
 right worshipful grand lodge, that at an election held in virtue of
 a dispensation from the on the day of
 A. D. 18 the following brethren were duly elected officers of
 the said lodge, for the remainder of the term ending on St. John's
 day in 18

W. M.

S. W.

J. W.

S.

T.

In testimony whereof, I have hereunto set my hand, and caused
 the seal of the said lodge to be affixed, at the
 day of A. C. 18 and in the year of masonry, 58

Master of lodge, No.

Attest,

Secretary of Lodge No.

No. 24.

*Commission to a brother to visit foreign Grand Lodges, and
Lodges.*

To the right worshipful, and worshipful, the grand lodges, and
 lodges of the most ancient and honourable fraternity of free and
 accepted masons in the two hemispheres:

We esquire, grand master of masons, in and
 for the commonwealth of Pennsylvania, and masonic jurisdiction
 thereunto belonging,

send greeting:

Health, stability, and happiness.

Whereas it is the intention of our worthy and respectable bro-
 ther of the a member of lodge No.
 under our jurisdiction, and of our grand lodge, to travel

into {distant countries,}
 {other states.} We have therefore, in order to promote as far as in us lies, a brotherly communication with the different lodges in the {world,
 {United States:} do hereby request, and require our said brother

to visit the grand, and subordinate lodges of ancient masons in the different {countries,}
 {states,} through which he may travel, and producing these, our credentials, to assure them of our most fraternal regards, and of our dispositions to cultivate a mutual correspondence, and to give to said grand lodge, lodges, or brethren, such information as may be requisite concerning the state of the craft with us, conceiving that it will manifestly tend to promote order, harmony, and reciprocal affection over the globe. Not doubting but, that this our brother, will meet with all due attention wherever he shall make himself known, and promising all due respect and attention to foreign brethren, in like manner recommended to us, we have caused him to sign his name in his usual signature, in the margin hereof, *ne variatur*, and herewith we commit him to the protection of the Great Architect of the universe.

Given under our hand, and the seal of our grand lodge, at Philadelphia, this day of in the year of our Lord, one thousand eight hundred and and of masonry, five thousand eight hundred and

[L. S.]

[G. M.]

Attestatur,

G. M.

G. Sec.

No. 25.

Deputation to visit Lodges.

We, esquire, right worshipful grand master of masons, in and for the commonwealth of Pennsylvania, and masonic jurisdiction thereunto belonging,

To the worshipful masters, wardens, and brethren of all the lodges held in the

Greeting:

Be virtue of the powers and authority as is vested, w
 hereby authorize, empower, and request our faithful and be
 brother _____ a past master warden, and member of
 No. _____ under the jurisdiction of our R. W. grand lodge,
 under and behalf, to visit all the said worshipful lodge,
 and to require from their charters and proceedings, and to
 report thereof.

And we moreover, and on our behalf, authorize to the s
 on, requested, authorized, and cordially welcome to
 ing harmony and union amongst the brethren, and the ac
 cordance to the true and acknowledged principles of m
 society. And also, we do propose and intend to encourage
 disloyal members, warden and brethren of the said lodg
 government officers, and within the limits of the respect
 to be him shall appear to us. The authority to continue
 the term of _____ months from the date of these p
 no longer.

Given under our hand and seal, at the city of _____
 day of _____ in the year of our R
 eight hundred and _____ and of independen
 eight hundred and _____

(S. S.)
 (S. S.)

700.25

Form of a commission, to a district Inspector

Whereas _____
 _____ of various, in and for the _____
 system, and Masonic jurisdiction _____
 Thence thirty and well-beloved brethren,
 a past master warden, and a member of _____
 under the jurisdiction of our right worshipful _____

General Returns made to the Grand

WISDOM.

STRENGTH.

FRATERNITY.

Reposing the greatest confidence in your zeal, fervour, and skill in the masonic art, we do, by virtue and in pursuance of the powers and authorities in us vested, hereby nominate, constitute, and appoint you, our said beloved brother, our district deputy grand master, in and for the masonic district of Pennsylvania, comprising the following counties, to wit:

And we do hereby invest you with the rank and dignity of a district deputy grand master, of our said right worshipful grand lodge; and we do hereby authorise and empower you, in the name of our said right worshipful grand lodge, to visit respectively all the worshipful lodges now constituted, or which may hereafter be constituted within the said district, as often as may be convenient, or you may judge necessary; to inspect their labours, and examine and inquire into the state of the said lodges and their proceedings, and to give them all due masonic advice and instruction. Also, in our name and on our behalf, to deliver to the said lodges, respectful, affectionate, and brotherly addresses, recommending harmony and union among the brethren, and the strictest adherence to the true and acknowledged principles of ancient masonry. And also, for the purposes aforesaid, to congregate and assemble together severally the worshipful masters, wardens, and brethren of the said lodges, at their respective places of meetings, and at such times as to you shall appear fit. And we do further authorise and empower you, in the name of the right worshipful grand master of our said right worshipful grand lodge, to grant dispensations to enter, pass, and raise persons to the degree of master mason, and for passing brethren to the chair in any of the lodges now constituted, or hereafter to be constituted within the said district. And that you annually make report to our right worshipful grand lodge, your proceedings in the premises. This power and authority to be and continue in force, during our continuance in office, unless sooner superseded or revoked, hereby revoking all former commissions that may have issued from us, or any of our predecessors in office, to any person or persons, vesting in them the like powers and authority within the said district.

Given under our hand and seal, at the city of Philadelphia, in
the commonwealth of Pennsylvania, this
day of _____ in the year of our Lord, one thousand
eight hundred and _____ and of masonry, five thou-
sand eight hundred and _____

G. M.

G. SEC.

Attest,

 No. 27.
Commission to Grand Lecturer.

We, _____ esquire, right worshipful grand master
of masons, in and for the commonwealth of Pennsylvania, and ma-
sonic jurisdiction thereunto belonging;

To our trusty and well beloved brother _____ a past
master mason, and member of lodge No. _____ held in
under the jurisdiction of _____

Reposing especial confidence in your zeal, fervour, and skill in
the masonic art, we do hereby nominate, constitute, and appoint
you grand lecturer, and we do hereby authorise and direct you
forthwith to visit all the worshipful lodges now constituted with-
in the

and examine and inquire into the state of the said lodges, and
their proceedings; and to give them all due masonic advice and
instruction, strictly adhering to the true and acknowledged prin-
ciples of ancient masonry: That you make report to our R. W.
grand lodge, of your proceedings in the premises immediately on
the discharge of the duties hereby enjoined on you; and, that then
this power and authority cease.

Given under our hand and seal at the city of Philadelphia, this
day of _____ in the year of our Lord, one thousand
eight hundred and _____ and of masonry, five thou-
sand eight hundred and _____

[L. S.]

[G. M.]

Attest,

G. M.

G. SEC.

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