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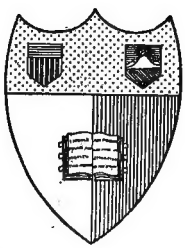

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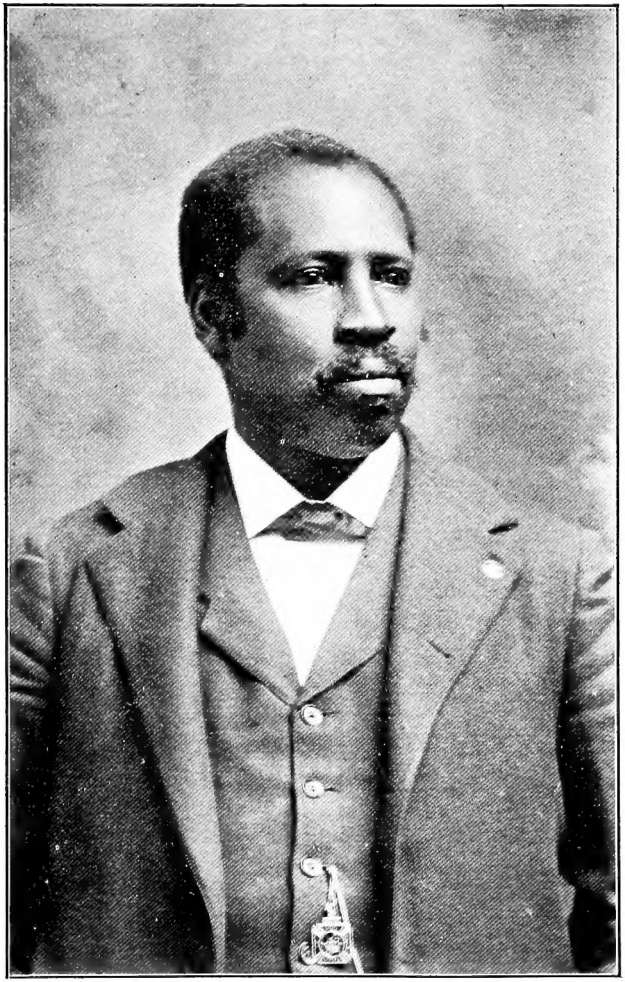


DR. HARRISON L. HARRIS.
ELECTED GRAND SECRETARY 1884.

HARRIS'

MASONIC TEXT-BOOK

A CONCISE

HISTORICAL SKETCH OF MASONRY,

And the Organization of Masonic Grand Lodges, and especially of Masonry among Colored Men in America;

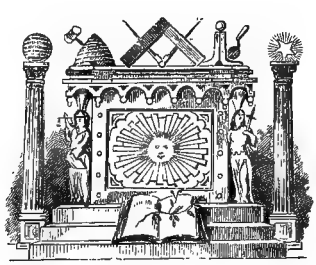
ALSO, A COMPILATION OF

THE ILLUSTRATIONS OF MASONIC WORK,

As drawn from the Most Reliable Authorities on the subject,

BY HARRISON L. HARRIS, M D.,

Grand Secretary of the Grand Lodge of Virginia.



PETERSBURG, VA.:
The Masonic Visitor Company
1902.

PREFACE.

In 1882, when the author of this work was a much younger man than he is to-day, and when he was a member of the Grand Lodge of Virginia for the first time, a resolution was offered, which set out the existence of the need of a Text-Book of Masonry, which should be prepared for the use of the Masons who were under the jurisdiction of the (colored) Grand Lodge of A. F. Masons.

Again in 1895, a resolution embodying the same thought was adopted. But this time, it went further, and designated the Grand Secretary of the Grand Lodge, Dr. H. L. Harris, as the compiler of the work.

At the session of the Grand Lodge in 1896 a synopsis of the compilation was presented and read to the body, which sat as a committee of the whole. It was heartily approved; and arrangements were entered into looking to its publication by the Grand Lodge. In 1901 the Grand Lodge made an appropriation for the publication; and having previously appointed a committee to supervise the work, the author set about the arrangement of his manuscript for publication. And now after several months of earnest labor—during all of which time he has been compelled to attend

to an exacting medical practice, and to look after other business matters which could not be neglected, he is pleased to be able to present this work to his brethren who have honored him with their confidence.

In making this presentation it is his earnest wish that the brethren may find some small benefit in their search for information on the subjects usually treated of in a Text-Book on Masonry. The craft is especially recommended to accept the Illustrations as presented; as they have been most carefully compared with the works of such standard authorities as Preston, Webb, Cross, and other equally celebrated masonic lights.

In the hope that they appreciate the work which has been done for their benefit the author respectfully presents the fruits of his labor, to the members of the Ancient and honorable society of Free Masons of the United States of America.

P. G. M. JAMES H. HAYES,

P. G. M. BENJ. A. GRAVES,

P. G. M. JAMES HUGO JOHNSTON,

Committee of Publication of the
M. W. Grand Lodge of Virginia.

Attest:

H. L. HARRIS, M. D., *Grand Secretary.*

HARRIS' MASONIC TEXT-BOOK.

CHAPTER I.

A DEFINITION OF MASONRY.

As preliminary to the question of its origin, which is the subject with which most authors begin their Text-Books, we will first consider what is Masonry? A very distinguished Masonic author, Dr. John Dove, writing on this subject, says:

At the present day, among all enlightened members of the fraternity, it has two meanings, under the style of *operative* and *speculative* Masonry. By the former it is, under its synonyme, Geometry, made to conduce to man's temporal wants by furnishing shelters from the weather, and by the appliances of architectural symmetry, varied by the tastes and talents of succeeding generations, has imprinted its existence into every country and clime where civilization prevails, by those magnificent structures which are the pride and admiration of every nation.

By *Speculative* Masonry, we mean *Virtue* in its most tender sense, as taught by the daily exercise of Brotherly love, Relief and Truth, and which compels or requires the initiated to subdue the passions, act upon the square, keep a tongue of good report, maintain

secrecy and practice charity. It is so intimately interwoven with religion as to lay its professors under the strongest obligation to pay to the Deity that rational and heart emanating homage which at once constitutes their duty and happiness. Reasoning, then, on these acknowledged data, it will not be necessary to detain the reader with a long account of the *Origin* of Masonry. Certain it is, and must be, that when the first man was formed in the image of God, the principles of Masonry, as a Divine gift from Heaven were stamped upon his heart by the Great Architect of the Universe. This then is the explanation of what Masonry is.

CHAPTER II.

ORIGIN OF MASONRY.

As to its origin I have not been able to find any more fitting or expressive words with which to describe it than the following quotation from the writings of that truly learned Masonic scholar, Brother William Preston, of the Lodge of Antiquity of London, England, who says:

"From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry dif-

fused its influence. Thus science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and the good, while the tenets of the profession diffused unbounded utility.

"Abstracting from pure pleasures, which arise from friendship, so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever arts flourish there it flourishes, too. Add to this, that by secret and inviolable signs, carefully preserved among the Fraternity, it becomes an universal language. Hence many advantages are gained. The distant Chinese, the wild Arab and the American savage will embrace a brother Briton, and will know that beside the common ties of humanity there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and the moral brother, though of a different persuasion, engage his esteem; for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly, honest man, his private speculative opinions are left to God and himself.

"Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided, while the common good the general object, is zealously pursued.

"From this view of our system, its utility must be sufficiently obvious. The universal principles of the art unite, in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, so that in every nation a Mason will find a *friend*, and in every clime a *home*.

"Such is the nature of our institution, that in the Lodge, union is cemented by sincere attachment, and pleasure is reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial attention."

Having learned the origin of Masonry, and what it is, we are prepared in the next chapter to consider its Antiquity.

CHAPTER III.

THE ANTIQUITY OF MASONRY AS DERIVED FROM HOLY WRIT.

That Adam, our great progenitor, was ignorant of the principles of geometry can hardly be supposed; for after his expulsion from the garden of Eden, he built an habitation for himself and family, and no

doubt instructed his descendants in that noble science, and its application to whatsoever crafts were convenient for those early times.

Cain, with his family and adherents, being preinstructed in the principles of geometry and architecture, built a strong city and called it Dedicate or Consecrate, after the name of his eldest son Enoch, whose race, following his example, improved themselves not only in geometry and masonry, but made discoveries of several other useful arts.

The descendents of Seth came nothing behind those of Cain, in the cultivation of geometry and masonry. This patriarch greatly profited in those noble sciences, under the tuition of Adam, with whom he lived till the year of the world 930, and succeeded him in the direction of the Craft; who, as a monument of his superior abilities, and love to posterity, foreseeing the universal desolation which would happen by fire or water, and deprive mankind of those arts and sciences at that time existing, raised two pillars of stone, and inscribed thereon an abridgement of the arts and sciences, particularly geometry or masonry, in order to withstand the overthrow of the flood, which Josephus, the historian, informs us were to be seen in his time, in the land of Siriad, by the name of Seth's or Enoch's pillars.

Methuselah, with his son Lamech and grand son Noah retired from the corrupt world, and in their own peculiar family preserved the religion of the promised Messiah pure, and also the art of Masonry till the flood.

The ark was built on principles of geometry. Noah and his family, besides a number of all created beings, were saved from the general deluge; he and his three sons are therefore the progenitors of the present race of mankind.

From the Sacred Writings we learn that Noah and his sons, being all of one language and speech, it came to pass as they journeyed from the *East* to the *West*, they found a plain in the land of Shinar, and dwelt there together as *Noachidae* or sons of Noah, the first name of Masons, and under which name many brethren are known in France up to the present day.

In following that great luminary of the Craft, the Holy Bible, we find the tower of Babel was built, and before its entire completion, by the will of the Divine Architect, the language of the builders were confounded, and the people dispersed, all of which shows that, after the dispersion, they still carried with them the knowledge of Masonry, and improved it to a great degree of perfection.

Nimrod or Belus, the son of Cush, the eldest son of Ham, and founder of the Babylonian monarchy, kept possession of the plain, and founded the first great empire at Babylon.

From Shinar the science and the art were carried to distant parts of the world, notwithstanding the confusion of the dialects and which is presumed to have given rise to the universal practice of conversing without speaking, and communications between Masons by tokens or signs.

Mizraim, the second son of Ham, carried to, and

preserved in Egypt, the original skill, and cultivated the arts—monuments of which are still extant in that country under the name of Pyramids, which are, and have been, the universal admiration of succeeding ages. The successors of Mizraim, who were styled the sons of ancient kings, encouraged the art, down to the last of their race, the learned king *Amasis*.

It is presumed that the offspring of Shem propagated the science as far as China and Japan.

Abraham, born two years after the death of Noah, had learned the science, before the Grand Architect of the Universe called him to travel from Ur of the Chaldees. He communicated it to the Canaanites, for which they honored him as a prince.

Isaac, Ishmael and Jacob, no doubt were taught the science by their progenitor. Joseph was also well instructed by his father, for the Scripture informs us he excelled the Egyptians in knowledge, and was installed by Pharaoh himself as a ruler over the people.

It is well known and needs no comment here, that Melchizedeck is recognized amongst us as one of the most venerable patrons of the Order.

That the Israelites practiced Masonry in Egypt is a well authenticated fact from the Bible. We read, "they were trained up" to the building of two cities with stone and brick for the Egyptians, and it undoubtedly was the design of the Most High to make them expert Masons before they should possess the promised land.

In their peregrinations through the wilderness, after

their singular deliverance from Egyptian bondage, on their voyage to the land which was promised they should possess for an inheritance forever, God was pleased to inspire Moses, and gave him the decalogue, which can be summed up in those two doctrines, honor God and love thy neighbor, (and in what society are those two precepts better exemplified than among Masons?) When Moses, after a sojourn of forty days on Mount Sinai, came down with the laws, he entered into his tent. Aaron, his brother, who afterwards became high priest, came to visit him, and Moses acquainted him with the laws he had received from God with the explanation of them. After this Aaron placed him at the right hand of Moses; and Eleazer and Ithamar (sons of Aaron) were admitted, to whom Moses repeated what he had said to Aaron. Moses afterwards declared the same over to the elders of the Sanhedrim, composed of seventy members, after which instruction he reduced the law to writing, except the explanations; these he thought sufficient to commit and entrust to their memories, with instructions to teach them to their children and their offspring. He also ordered the more skilful to meet him as in a lodge or tabernacle, and gave them wise charges and regulations, from which they should not deviate.

Joshua, the faithful follower of Moses, succeeded him with Caleb and Eleazer, the high priest and Phineas, his deputy.

After the conquest and settlement of the promised land, the Israelites made further progress in the study of geometry and architecture, having many expert artists.

The city of Tyre or Teor was built by a great body of Sidonian Masons from *Gabala*, under a Grand Master and a number of princes.

In after times, Ahibal, King of Tyre, repaired and beautified that city, and so did his son Hiram, being also a Mason. He became one of the principal architects of that stupendous edifice, Solomon's temple, which has been and always will remain the admiration of the world. *Dr. John Dove.*

CHAPTER IV.

ANTIQUITY OF MASONRY AS DERIVED FROM A NUMBER OF EXTRACTS OF OLD MANUSCRIPTS AND RECORDS IN GREAT BRITAIN.

I.

An old manuscript which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contains the following particulars:

"St. Albans loved Masons well, and cherished them much, and made their pay right good; for he gave them 2 shillings per weeke, and 3d, to their cheer, whereas, before that time, in all the land, a Mason had but a penny a day and his meat, until St. Albans mended itt, and he gott them a charter from the king and his counsell for to hold a general counsell, and gave it to name assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges."

II.

A record of the society, written in the reign of Edward IV, formerly in possession of the famous Elias Ashmole, the founder of the museum of Oxford, England, reads:

"Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstane, (the grandson of King Alfred the Great, a mighty architect,) the first anointed King of England, and who translated the Sacred Scriptures into the Saxon tongue, (A. D. 930,) when he had brought the land into rest and peace, built many great works and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the Constitution of the English Lodges according to the foreign model, and to increase the wages of the working Masons.

"The said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honorable principles whereon it is grounded, purchased a free charter of King Athelstane, for the Masons having a correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and General Assembly.

"Accordingly, Prince Edwin summoned all the Ma-

sons in the realm to meet him in a congregation at York," whence the origin of Ancient York Masonry, who came and composed a general Lodge, of which he was Grand Master; and having brought with him all the writings and records extant, some in Greek, some in Latin, some in French and other languages, from the contents thereof the assembly did frame the Constitution and charges of the Ancient English Lodge; they made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, &c. And he made a book thereof, how the Craft was founded; and he himself ordered and commanded that it should be read, and told when any Mason should be made, and for to give him his charges. And from that day until this time, manners of Masons have been kept in that form, as well as men might govern.

"Furthermore, however, at diverse assemblies, certain charges have been made and ordained by the best advice of Masters and fellowes, as the exigencies of the Craft made necessarie."

III.

In the reign of King Edward the Third, the Right Worshipful the Master and fellows, with the consent of the Lords of the realm, (for most great men were then Masons,) ordained as follows:

"That for the future, at the making or admission of a Brother, the Constitution and the ancient charges should be read by the Master or Wardens."

"That such as were to be admitted Master Masons,

or Masters of the Work, should be examined whether they be able to serve their respective lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their Lord or Master, for they be their Lords or Masters that employ and pay them for their service and travel."

IV.

The following particulars are also contained in a very old manuscript, a copy of which was in the possession of the Right Worshipful George Payne, Grand Master, in 1718:

"That when a Master and Wardens meet in a Lodge, if need be, the sheriff of the county, or the mayor of the city, or aldermen of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

"That entered prentices, at their making, were charged not to be thieves, or thieves' maintainers; that they should travel honestly for their pay, and love their fellowes as themselves, be true to the King of England, to the realm and to the Lodge.

"That at such congregations it shall be required, whether any Master or fellow has broken any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft, the which if he presume for to do, the sheriff of the county shall prison him, and shall take

all his goods into the King's hands, until his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in the aforesaid art throughout all the Kingdom of England. Amen—so mote it be."

From this extract we see that the society was maintained as a part of the municipal machinery of the country and was protected by the King's decree.

CHAPTER V.

ANCIENT CHARGES AT THE CONSTITUTION OF A LODGE.

The following are extracted from a MSS. in possession of the Lodge of Antiquity, London:

"Every man that is a Mason take good heed to these charges (we pray) that if any man find himselfe guilty of any of these charges, that he may amend himselfe, or principally for dread of God, you that be charged to take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

"The first charge is, that yee shall be true men to God and the holy church, and to use no error or heresie by your understanding and by wise men's teaching. Allso,

"Secondly, That yee shall be true liege men to the King of England, without treason or any falsehood, and that yee know no treason or treachery, but ye shall give knowledge thereof to the king or to his counsell; allso yee shall be true one to another, that is to

say, every Mason of the Craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

"Thirdly, And yee shall keepe truely all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the Lodge or of the chamber. Allso, that ye shall be no thiefe or thieves to your knowledge free; that yee shall be true to the King, Lord or Master that yee serve, and truly to see and worke for his advantage.

"Fourthly, Yee shall call all Masons your Fellowes, or your Brethren, and no other names.

"Fifthly, Yee shall not take your Fellow's wife in villainy, nor deflower his daughter or servant, nor put him to no disworship.

"Sixthly, Yee shall truely pay for your meat or drinke wheresoever ye go, to table or bord. Allso, yee shall do no villainy there, whereby the Craft or Science may be slandered.

"These be the charges general to every true Mason, both Masters and Fellowes.

"Now will I rehearse other charges single for Masons allowed or accepted.

"First, That no Mason take on him no Lord's worke, nor any other man's, unlesse he know himselfe well able to perform the worke, so that the Craft have no slander.

"Secondly, Allso, that no Master take worke but that he take reasonable pay for itt; so that the Lord may be truly served, and the Master to live honestly, and to pay his Fellows truely. And that no Master

or Fellow supplant others of their worke; that is to say, that if he hath taken a worke, or else stand Master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no Master nor Fellow shall take no apprentice for less than seaven yeares. And that the apprentice be free born,* and of limbs whole, as a man ought to be, and no bastard. And that no Master of Fellow take no allowance to be made Mason without the assent of his Fellows, at the least six or seaven.

"Thirdly, That he that be made be able in all degrees; that is, free born,* of a good kindred, true and no bondsman, and that he have his right limbs, as a man ought to have.

"Fourthly, That a Master take no apprentice without he have occupation to occupy two or three Fellows at the least.

"Fifthly, That no Master or Fellow put away any Lord's worke to taske that ought to be journey worke.

"Sixthly, that every Master give pay to his Fellows and servants as they may deserve, so that he be not defamed with false workeing: And that none slander another behind his backe, to make him lose his good name.

"Seventhly, That no Fellow in the house or abroad answer another ungodly or reproveably without a cause.

"Eighthly, That every Master Mason doe reverence his elder, and that a Mason be no common plaier at the cards, dice or hazard, nor at any other unlawful plaies, through the which the Science and Craft may be dishonoured or slandered.

"Ninthly, That no Fellow goe into the town by night, except he have a Fellow with him, who may beare him record that he was in an honest place.

"Tenthly, That every Master and Fellow shall come to the assemblie, if itt be within fifty miles of him, if he have any warning. And if he have trespassed against the Craft, to abide the award of Masters and Fellows.

"Eleventhly, That every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows to make him accord, and if they cannot accord, to go to the common law.

"Twelfthly, That a Master or Fellow make not a mould stone, square, no rule, no to lowen, no let no lowen worke within their Lodge, nor to mould stone.

"Thirteenthly, That every Mason receive and cherish strange Fellowes when they come over the countrie, and set them on worke, if they will worke, as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge.

"Fourteenthly, That every Mason shall truely serve his Master for his pay.

"Fifteenthly, That every Mason shall truely make an end of his worke, taske or journey, whethersoe it be.

"These be all the charges and covenants that ought to be read at the installment of Master, or making of a Free Mason or Free Masons. The Almighty God of

Jacob, who ever have you and me in his keeping, bless us now and ever. Amen."

The intelligent Craftsmen cannot fail to recognize in the foregoing, a striking similarity between the ancient charges in the time of King James the Second and those we use now. And the conclusion must force itself upon all that the Fraternity then and now must be one and the same.

CHAPTER VI.

ANTIQUITY OF MASONRY AS DERIVED FROM MODERN AUTHORITIES.

In Dr. Henry's History, we find the origin of the Free Mason's Society in Britain attributed to the difficulty found in former times, of procuring a sufficient number of workmen to build the multitude of churches, monasteries, and other religious edifices, which the superstition of those ages prompted the people to raise. Hence the Masons were greatly favored by the Popes, and many indulgences were granted, in order to augment their numbers. The Doctor quotes, in confirmation of this, the words of an author who was well acquainted with their history and constitution: "The Italians, (says he,) with some Greek refugees, and with them French, Germans and Flemings, joined into a fraternity of architects, procuring papal bulls for their encouragement and their particular privileges; they styled themselves *Free Masons*, and ranged from one nation to another, as they found churches to be built; their government was regu-

lar; and where 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 in the neighborhood, either out of charity or commutation of penance, gave the materials and carriages. Those who have seen the accounts in records of the charge of the fabrics of some of our cathedrals near 400 years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."

By other accounts, however, the antiquity of Masonry is carried up much higher, even as early as the building of Solomon's temple, and these accounts are accepted by a very large number, indeed, by a great majority of the Craft to-day. Dr. Dove says in his Text-Book. In Britain the introduction of Masonry has been fixed at the year 674, when glass-making was first introduced; and it appears, indeed, that from this time many buildings in the Gothic style were erected by men in companies, who are said to have called themselves *free*, because they were at liberty to work in any part of the kingdom. Others have derived the institution of Free Masons from a combination among the people of that profession not to work without an advance of wages, when they were summoned from several counties, by writs of Edward III, directed to the sheriffs, to assist in rebuilding and enlarging the castle, together with the church and castle of St. George, at Windsor. At this time, it is said, the Masons agreed on certain tokens by which they might

know and assist each other against being impressed and not to work unless free, and on their own terms."

For a long time the progress of Masonry in Britain was obstructed by the frequent wars which took place; and it did not revive until the time of Carausius, by whom it was patronized. This general, who hoped to be the founder of a British empire, encouraged learning and learned men, collecting also the best artificers from many different countries, particularly Masons, whom he held in great veneration, and appointing Albanus, his steward, the principal superintendent of their assemblies. Lodges or Conventions of the Fraternity, began now to be introduced, and the business of Masonry to be regularly carried on. The Masons, through the influence of Albanus, obtained a charter from Carausius to hold a general council, at which Albanus himself sat President, and assisted at the reception of many new members. This Albanus was the celebrated St. Alban, the first who suffered martyrdom in Britain for the Christian faith. Mr. Preston quotes an old MS. destroyed with many others, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones; from which we learn that St Alban was a great friend to Masons, and gave them two shillings per week, besides three pence for their cheer; while, before that time, they had no more than one penny per day, and their meat. He likewise obtained "a charter from the King and his Council, for them to hold a general council, which was named an *Assembly*." The same circumstances are mentioned in a MS. written in the time of James II.,

only this increases the weekly salary of the Masons to 3s. 6d. and 3d. per day for the bearers of burthens.

The progress of Masonry was greatly obstructed by the departure of the Romans from Britain; and in a short time fell into absolute neglect. After the introduction of Christianity, the barbarity of these conquerors began to wear off, the arts received some encouragement, and Masonry particularly began to flourish. Lodges were now formed; but these being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance. In this situation it continued till the year 557, when St. Austin, with forty more monks, among whom the sciences had been preserved, came into England. By these the principles of Christianity were propagated with such zeal, that all the Kings of the heptarchy were converted; after which Masonry was taken under the patronage of St. Austin, and the Gothic style of building was introduced into England by the numerous foreigners who resorted at this time to the kingdom. Austin himself appeared at the head of the Fraternity in founding the old cathedral of Canterbury in 600; that of Rochester in 602; St. Paul's in London in 604; St. Peter's in Westminster in 605, as well as many others. The number of Masons in England was thus greatly increasd, as well as by his other buildings of castles, &c., throughout the kingdom.

In 640 a few expert brethren arrived from France, and formed themselves into a Lodge under the direction of Bennet, Abbot of Wirral, whom Kenred, King of Mercia, soon after appointed Inspector of the

Lodges, and General Superintendent of the Masons. During the whole time of the heptarchy, however, Masonry was in a low state, but began to revive in 856, under the patronage of St. Swithin, whom Ethelwolf employed to repair some religious houses; and from that time the art gradually improved till the year 872, when it found a zealous protector in Alfred the Great. This Prince was a most eminent patron of all kinds of arts and manufactures; and, with regard to Masonry in particular, he appropriated a seventh part of his revenue for maintaining a number of workmen, whom he constantly employed in rebuilding the cities, castles, &c., ruined by the Danes. During the reign of his successor, Edward, the Masons continued to hold their Lodges under the sanction of Ethred, husband to the King's sister, and Ethelward, his brother, to whom the care of the Fraternity was intrusted. The latter was a great architect, and founded the University of Cambridge.

The true re-establishment of Masonry in England, however, is dated from the reign of King Athelstane; and a Grand Lodge of Masons at York, trace their existence from this period. This Lodge, the most ancient in England, was founded in 926, under the patronage of Edwin, the King's brother, who obtained for them a charter from Athelstane, and became Grand Master himself. By virtue of this charter, it is said that all the Masons in the kingdom were convened at a General Assembly in that city, where they established a General or Grand Lodge for their future government. Under the patronage and jurisdiction of this Lodge,

it is also alleged that the Fraternity increased very considerably, and that Kings, Princes, and other eminent persons who had been initiated into the mysteries, paid due allegiance to the Assembly. But as the times were yet turbulent and barbarous, the art of Masonry was sometimes more, sometimes less patronized, and of course the Assembly more or less respected, according to the respect which the art itself met with. The appellation of *Ancient York Masons* is well known both in Ireland and Scotland; and the general tradition is, that they originated at Auldby, near York; and as Auldby was a seat of Edwin, this tradition gives considerable confirmation to the above account. There is, indeed, great reason to believe that York was the original seat of Masonic government, and the whole Fraternity having at various times owned allegiance to the authority there established.

While Prince Edwin lived, the Masons were employed as formerly in building churches, monasteries, &c., and repairing those which had suffered by the ravages of the Danes; and after his death the Order was patronized by King Athelstane himself; but, on his decease, the Masons were dispersed, and remained in an unsettled state till the reign of Edgar, in 960. They were now collected by St. Dunstan, who employed them in works of the same kind; but as no permanent encouragement was given them, their Lodges soon declined, and Masonry remained in a low state for upwards of 50 years. It revived, however, in 1041, under Edward the Confessor, who superintended the execution of several great works. By the

assistance of Leofrick, Earl of Conventry, he rebuilt Westminster Abbey, the Earl being appointed Superintendent of the Masons; and by this architect many other magnificent structures were likewise erected. After the Conquest, in 1066, Gundulph, Bishop of Rochester, and Roger de Montgomery, Earl of Shrewsbury, both of them excellent architects, became joint patrons of the Masons; and under their auspices the Tower of London was begun, though finished only in the reign of William Rufus, who likewise rebuilt London bridge with wood, and, in 1087, first constructed the Palace and Hall of Westminster.

The Masons now continued to be patronized by the Sovereigns of England in succession. The Lodge assembled during the reign of Henry I., and during that of Stephen, the Society were employed in building a chapel at Westminster, now the House of Commons, and several other works; the President of the Lodges being now Gilbert de Clare, the Marquis of Pembroke. During the reign of Henry II. the Lodges were superintended by the Grand Master of the Knights Templar, who employed them in building their temple in Fleet street, in the year 1155. Masonry continued under the patronage of this Order till the year 1199, when John succeeded Richard I. in the throne of England, and Peter de Colechurch was then appointed Grand Master. He began to rebuild London bridge with stone, which was afterwards finished by William Alcmain, in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor of the King's works, acted as deputy

under him; Masonry continued also to flourish under the auspices of these two artists during this and the following reign. On the accession of Edward I., in 1572, the superintendence of the Masons was intrusted to Walter Giffard, Archbishop of York, Gilbert de Clare, Earl of Gloucester, and Ralph, Lord of Mount Hermer, the progenitor of the family of the Montagues; and by these architects the Abbey of Westminister was finished, after having been begun in 1220, during the minority of Henry II. During the reign of Edward II., the Fraternity were employed in building Exeter and Oriel Colleges in Oxford, Clare Hall in Cambridge, &c., under the auspices of Walter Stapleton, Bishop of Exeter, who had been appointed Grand Master of Masons in 1307.

Edward III. was a great encourager of learning in general, and not only patronized the Masons, but applied very assiduously to the constitutions of the Order, revised and meliorated the ancient charges, and added several useful regulations to the original code by which the Fraternity had been governed. He patronized the Lodges, and appointed five deputies under him to inspect their proceedings; and at this period it appears from some old records that the Lodges were numerous, and that the Fraternity held communications under the protection of the civil magistrates. William *a* Wykeham was continued Grand Master on the accession of Richard II., and by him both the new College in Oxford and Winchester College were founded at his own expense. After the accession of Henry IV. Thomas FitzAllan, Earl of Surrey, was appointed

Grand Master, who, after the engagement of Shrewsbury, founded Battle Abbey and Fotheringay; the Guildhall at London being also built in this reign. On the accession of Henry V. the Fraternity were directed by Henry Chicheley, Archbishop of Canterbury, under whom the Lodges and communications of the Fraternity were frequent. In 1425, however, during the reign of Henry VI., an act was made against the meeting of the Chapters and Congregations of Masons, because it was said that by such meetings "the good course and effect of the statutes of laborers were openly violated and broken, in subversion of the law, and to the great damage of all the commons." But this act was not put in force, nor did the Fraternity cease to meet, as usual, under the protection of Archbishop Chicheley, who still continued to preside over them. The reason of this exra-ordinary edict is said to have been as follows: The Duke of Bedford, at that time Regent of the Kingdom, being in France, the regal power was vested in his Brother Humphrey, Duke of Gloucester, who was styled Protector and Guardian of the Kingdom. The care of the young King's person and education was intrusted to Henry Beaufort, Bishop of Winchester, the Duke's uncle. This Prelate being of an ambitious disposition, and aspiring at the sole government, had continual disputes with his nephew, the Protector; and, by reason of the violent temper of that prince, gained frequent advantages over him. This animosity increased to such a degree, that the Parliament was at length obliged to interpose. On the meeting of that

assembly, in the month of April, 1425, however, the servants and followers of the Peers came thither, armed with clubs and staves; on which account it received the name of the *Bat Parliament*, and at this time the act against Masons was made. This was owing to the influence of the Bishop, who wished to destroy the meetings of the Fraternity, on account of the secrecy observed in them.

The Bishop was soon after this diverted from his persecution of the Masons by an affair of a more important kind. He had formed a design of surprising the City of London on the evening of St. Simon and St. Jude's day, that on which the Lord Mayor was invested with his office. But the plot having been discovered by the Duke of Gloucester, the Mayor was sent for while at dinner, and ordered to keep a strict watch for that night. The Bishop's party accordingly made an attempt to enter by the bridge about nine the next morning, but were repulsed by the vigilance of the citizens. At this the Prelate was so much enraged, that he collected a numerous body of archers and men-at-arms, commanding them to assault the gate with shot. By the prudence of the magistrates, however, all violent measures were stopped; but no reconciliation could be procured betwixt the two parties, though it was attempted by the Archbishop of Canterbury, and Peter, Duke of Coimbra, eldest son to the King of Portugal, with several other persons of distinction. At last the Bishop wrote a letter to the Duke of Bedford, urging his return to England, and informing him of the danger there was of a civil war, and re-

flecting upon the Duke of Gloucester. This letter had the desired effect. The Regent returned, and held a great council at St. Albans, on the 21st of February, but adjourned it to the 15th of March, at Northampton, and to the 25th of June, at Leicester. Bats and staves were now prohibited at these meetings; but the parties assembled with weapons no less formidable, viz: With slings, stones, and leaden plummets. The Duke of Bedford employed all his authority to reconcile the differences; and at last obliged the two rivals to promise, before the Assembly, that they would bury all animosities in oblivion. During the discussion of this matter, five charges were exhibited by the Duke of Gloucester against the Bishop; one of which was, that "he had, in his letter to the Duke of Bedford, at France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the King's peace." To this the Bishop answered, "That he never had any intention to disturb the peace of the nation, or raise a rebellion; but that he sent to the Duke of Bedford to solicit his return to England, to settle all those differences which were so prejudicial to the peace of the kingdom; that thought he had indeed written in the letter, 'that if he tarried, we should put the land in adventure by a field, such a brother you have here,' he did not mean it of any design of his own, but concerning the seditious assemblies of masons, carpenters, tylers and plaisterers; who being distressed by the late act of Parliament against the excessive wages of these trades, had given out many seditious speeches

and menaces against certain great men, which tended much to rebellion," &c.

Notwithstanding this heavy charge, the Duke of Gloucester, who knew the innocence of the parties accused, took the Masons under his protection, and transferred the charge of sedition and rebellion from them to the Bishop and his followers. By the interest of the latter, however, the King granted him a pardon for all offences; and though the Duke drew up fresh articles of impeachment against him in 1442, and presented them in person to the King, the Council, being composed mostly of Ecclesiastics, proceeded so slowly in the business, that the Duke, wearied out with the tediousness of the matter, dropped the prosecution entirely.

This contest terminated in the impeachment, imprisonment and murder of the Duke of Gloucester himself. This event might have been attended with bad consequences, had not their inveterate enemy, the Prelate himself, been taken off by death, in about two months after the Duke, The Masons then continued, not only to meet in safety, but were joined by the King himself. He was, that very year, (1442,) initiated into Masonry, and from that time spared no pains to become completely master of the art. He perused the ancient charges, revised the constitution, and, with the consent of his council, honored them with his sanction. The example of the Sovereign was followed by many of the nobility, who assiduously studied the art. The King presided over the Lodges in person, nominating William Wanefleet,

Bishop of Winchester, Grand Master. The Bishop, at his own expense, built Magdaline College, Oxford, and several religious houses. Eton College, near Windsor, and King's College, at Cambridge, were also founded during this reign. Henry himself founded Christ's College, Cambridge, as his Queen, Margaret of Anjou, did Queen's College in the same University.

About this time, also, the Masons were protected and encouraged by James I. of Scotland, who, after his return from captivity, became a zealous patron of the arts and learning of all kinds. He honored the Lodges with his royal presence, and settled an annual revenue of four pounds Scots (an English noble) to be paid by every Master Mason in Scotland, to a Grand Master chosen by the Grand Lodge, and approved by the Crown, one nobly born, or an eminent clergyman who had his deputies in cities and counties; something was likewise paid him by every new brother at his entry. His office entitled him to regulate everything in the Fraternity which could not come under the jurisdiction of the law courts; and, to prevent law suits, both Mason and Lord, or builder and founder, appealed to Him. In his absence they appealed to his deputy, or Grand Warden who resided next the premises.

The flourishing state of Masonry was interrupted by the civil wars between the houses of York and Lancaster, which brought it almost totally into neglect. About 1471, however, it revived under the auspices of Robert Beauchamp, Bishop of Sarum, who had been appointed Grand Master by Edward IV, and honored with the title of *Chancellor of the Garter*, for repairing

the Castle and Chapel of Windsor. It again declined during the reigns of Edward V. and Richard III., but came once more into repute on the accession of Henry VII., in 1485. It was now patronized by the Masters and Fellows of the Order of St. John of Rhodes (now Malta,) who assembled their Grand Lodge in 1500, and chose Henry for their protector. On the 24th of June, 1502, a Lodge of Masters was formed in the Palace, at which the King presided as Grand Master; and having appointed John Islip, Abbot of Westminster, and Sir Reginald Bray, Knight of the Garter, his Wardens for the occasion, proceeded in great state to the east end of Westminister Abbey, where he laid the first stone of that excellent piece of Gothic architecture, called *Henry the Seventh's Chapel.* The cape stone of this building was celebrated in 1507. The Palace of Richmond, as well as many other noble structures, were raised under the direction of Sir Reginald Bray; and the College of Brazen Nose, in Oxford, and Jesus and St. John's in Cambridge, were all finished in this reign.

On the accession of Henry VIII. Cardinal Wolsey was appointed Grand Master, who built Hampton Court, Whitehall, Christ Church College, Oxford, with several other noble edifices, all of which, upon the disgrace of that Prelate, were forfeited to the Crown in 1530. Wolsey was succeeded as Grand Master in 1534, by Thomas Cromwell, Earl of Essex, who employed the Fraternity in building St. James' Palace, Christ's Hospital and Greenwich Castle. Cromwell being beheaded in 1540, John Touchet, Lord Audley, succeeded to the office of Grand Master, and built

Magdaline College, in Cambridge, and many other structures. In 1547, the Duke of Somerset, guardian to the King, and Regent of the Kingdom, became Superintendent of the Masons, and built Somerset House, in the Strand, which, on his being beheaded, was forfeited to the Crown in 1552.

After the death of the Duke of Somerset, John Poynet, Bishop of Winchester, presided over the Lodges till the death of the King in 1553. From this time they continued without any patron till the reign of Elizabeth, when Sir Thomas Sackville accepted of the office of Grand Master. Lodges, however, had been held during this period in different parts of England; but the General or Grand Lodge assembled in the city of York, where, it is said, the Fraternity were numerous and respectable. Of the Queen, we have the following curious anecdote with regard to the Masons: Hearing that they were in possession of many secrets which they had refused to disclose, and being naturally jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge. The design was prevented by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers, whom she had sent on this duty, in the secrets of Masonry. These joined in communication with their new brethren, and made so favorable a report to the Queen on their return, that she countermanded her orders and never afterwards attempted to disturb the meeting of the Fraternity. In 1567, Sir Thomas Sackville, resigned the office of Grand Master in favor of Francis Russel, Earl of Bedford, and Sir Thomas Gresham, an eminent merchant.

The former had the care of the Brethren in the northern part of the kingdom assigned to him, while the latter was appointed to superintend the meetings of the south, where the Society had considerably increased, in consequence of the honorable report which had been made to the Queen. The General Assembly, however, continued to meet at York as formerly; and here all records were kept, and appeals made, on every important occasion, to the Assembly.

Sir Thomas Gresham, above mentioned, proposed to erect a building in the city of London for the benefit of commerce, provided the citizens would purchase a spot proper for the purpose. Accordingly, some houses between Cornhill and Threadneedle street being pulled down, the foundation stone of the building was laid on the 7th of June, 1566, and with such expedition was the work carried on, that the whole was finished in November, 1567. This building, which was constructed on the plan of the Exchange of Antwerp, was called at first, simply *the Bourse*; but in January, 1570, the Queen having dined with Sir Thomas, returned through Cornhill, entered the Bourse on the south side, and having viewed every part of the building, particularly the gallery which extended round the whole structure, and which was furnished with shops filled with all sorts of the finest merchandise in the city, she caused the edifice to be proclaimed in her presence, by herald and trumpet, the *Royal Exchange*; and on this occasion, it is said, Sir Thomas appeared publicly in the character of Grand Master.

The Queen being now thoroughly convinced that

the Fraternity of Masons did not interfere in State affairs, became quite reconciled to their assemblies, and from this time Masonry made a considerable progress; Lodges were held in different parts of the kingdom, particularly in London and its neighborhood, where the number of the brethren increased considerably. Several great works were carried on there under the auspices of Sir Thomas Gresham, from whom the Fraternity received every encouragement. Sir Thomas was succeeded in the office of Grand Master by Charles Howard, Earl of Effingham, who continued to preside over the Lodges in the south, till the year 1588, when George Hastings, Earl of Huntington, was chosen Grand Master, and remained in the office till the decease of the Queen, in 1603.

On the accession of James I. to the Crown of England, Masonry flourished in both kingdoms, and Lodges were held in both kingdoms. A number of gentlemen returned from their travels, with curious drawings of the old Greek and Roman architecture, as well as strong inclinations to revive a knowledge of it. Among these was the celebrated Inigo Jones, who was appointed general surveyor to the King. He was named Grand Master of England, and was deputed by the King to preside over the Lodges. Several learned men were now initiated into the mysteries of Masonry, and the Society increased considerably in reputation and consequence. Ingenious artists resorted to England in great numbers; Lodges were constituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian

schools; the communications of the Fraternity were established, and the annual festivals regularly observed. Under the direction of this accomplished architect, many magnificent structures were raised, and, among the rest, he was employed, by command of the Sovereign, to plan a new Palace of Whitehall, worthy of the residence of the Kings of England. This was executed, but for want of a parliamentary fund, no more of the plan was ever finished than the banqueting-house. Inigo Jones contined in the office of Grand Master till the year 1618, when he was succeeded by the Earl of Pembroke, under whose auspices many eminent and wealthy men were initiated, and the mysteries of the Order held in high estimation.

After Charles I. ascended the throne, Earl Pembroke continued in his office till the year 1630, when he resigned in favor of Henry Danvers, Earl of Danby. This nobleman was succeeded in 1663 by Thomas Howard, Earl of Arundel, the ancestor of the Norfolk family. In 1635, Francis Russell, Earl of Bedford accepted the government of the Society; but Inigo Jones having continued to patronize the Lodges during his lordship's administration, he was re-elected the following year, and continued in office till the year of his death, 1646. The progress of Masonry, however, was for some time obstructed by the breaking out of the civil wars; but it began to revive under the patronage of Charles II., who had been received into the Order during his exile. Some Lodges, during his reign, were constituted by *leave* of the *several* noble Grand Masters, and many gentlemen and famous scholars requested at that time to be admitted

into the Fraternity. On the 27th of December, 1663, a General Assembly was held, where Henry Jermyn, Earl of St. Albans, was elected Grand Master, who appointed Sir John Denham his deputy, and Mr. Christopher Wren, afterwards the celebrated Sir Christopher Wren, and John Webb, his Wardens. At this assembly several useful regulations were made, for the better government of the Lodges, and the greatest harmony prevailed among the whole Fraternity. The Earl of St. Albans was succeeded in his office of Grand Master by Earl Rivers, in the year 1666, when Sir Christopher Wren was appointed deputy, and distinguished himself beyond any of his predecessors in promoting the prosperity of the Lodges which remained at that time, particularly that of St. Paul's, now the Lodge of Antiquity, which he patronized upwards of eighteen years. At this time he attended the meetings regularly, and during his presidency made a present to the Lodge of three mahogany candlesticks, which at that time were very valuable. They are still preserved, and highly valued as a testimony of the esteem of the donor.

The fire which, in 1666, destroyed such a great part of London, afforded ample opportunity for the Masons to exert their abilities. After a calamity so sudden and extensive, however, it became necessary to adopt some regulations to prevent such a catastrophe in time to come. It was now determined that in all the new buildings to be erected, stone should be used instead of timber. Wren was ordered by the King and Grand Master, to draw up the plan of a city

with broad and regular streets. Sir Christopher Wren was appointed surveyor general, and principal architect, for rebuilding the city, the Cathedral of St. Paul, and all the parochial churches enacted by Parliament, in lieu of those that were destroyed, with other public structures. This gentleman, however, conceiving the charge to be too important for a single person, re-elected for his assistant Mr. Robt. Hook, Professor of Geometry in Gresham College. The latter was immediately employed in measuring, adjusting and setting out the ground of the private streets to the several proprietors. The model and plan were laid before the King and House of Commons, and the practicability of the whole scheme, without any infringement of private property; but unfortunately it happened, that the greater part of the citizens were totally averse to leaving their old habitations, and building houses in other places; and so obstinate were they in their determinations, that they chose rather to have their old city again, under all its disadvantages, than a new one upon the improved plan. Thus an opportunity was lost of making the new city the most magnificent, as well as the most convenient for health and commerce, of any in Europe. Hence the architect, being cramped in the execution of his plan, was obliged to alter and abridge it, and to model the city after the manner in which it has since appeared. In 1673, the foundation stone of the Cathedral of St. Paul was laid with great solemnity, by the King in person, and the Mallet which he used on this occasion, is still preserved in the Lodge of Antiquity, as a great curiosity.

During the time that the city was rebuilding, Lodges were held by the Fraternity in different places and many new ones constituted, to which the best architects resorted. In 1674 Earl Rivers resigned the office of Grand Master in favor of George Villiers, Duke of Buckingham, who left the care of the Fraternity to his Wardens, and Sir Christopher Wren, who still continued to act as Deputy. In 1679, the Duke resigned in favor of Henry Bennet, Earl of Arlington; but this nobleman was too deeply engaged in state affairs to attend to his duty as a Mason, though the Lodges continued to meet under his sanction, and many respectable gentlemen joined the Fraternity. During the short reign of James II. the Masons were much neglected, In 1685, Sir Christopher Wren was elected to the office of Grand Master, who appointed Gabriel Cibber and Mr. Edward Strong, his Wardens, yet, notwithstanding the great reputation and abilities of this celebrated architect, Masonry continued in a declining way for many years, and only a few Lodges were held occasionally in different parts of the Kingdom.

At the revolution, the Society was in such a low state in the south of England, that only seven regular Lodges were held in London and its suburbs; and of these only two, viz: that of St. Paul's; and one at St. Thomas' Hospital, Southwark, were of any consequence. But, in 1695, King William having been initiated into the mysteries, honored the Lodges with his presence, particularly one at Hampton Court, at which he is said to have frequently presided during the time that the new part of his palace was building.

Many of the nobility also were present at a general assembly and feast, held in 1697, particularly Charles, Duke of Richmond and Lenox, who was elected Grand Master for that year, but in 1698, resigned his office to Sir Christopher Wren, who continued at the head of the Fraternity till King William's death in 1702.

During the reign of Queen Anne, Masonry made no considerable progress. Sir Christopher's age and infirmities drew off his attention from the duties of his office; the annual festivals were entirely neglected, and the number of Masons considerably diminished. It was therefore determined that the privileges of Masonry should not be confined to operative Masons, but that people of all professions should be admitted to participate in them, *provided* they were regularly approved and initiated into the Order.

Thus the Society once more rose into esteem; and on the accession of George I. the Masons, now deprived of Sir Christopher Wren, resolved to unite again under a Grand Master, and revive the annual festivals. With this view, the members of the only four Lodges at that time existing in London, met at the Apple-tree Tavern, in Charles Street, Convent Garden; and having voted the oldest Master Mason then present, into the chair, constituted themselves a Grand Lodge *pro tempore*. It was now resolved to renew the quarterly communications among the brethren; and at an annual meeting held on the 24th of June, the same year, Mr. Anthony Sayer was elected Grand Master, invested by the oldest Master Mason there present, installed by the Master of the oldest Lodge, and had due homage paid him by the Frater-

nity. *Before this time, a sufficient number of Masons met together within a certain district, had ample power to make Masons without a Warrant of Constitution;* but it was now determined that the privilege of assembling as Masons should be vested in certain Lodges or Assemblies of Masons convened in certain places, and that every Lodge to be afterwards convened, excepting the four old Lodges then existing, should be authorized to act by a Warrant from the Grand Master for the time, granted by petition from certain individuals, with the consent and approbation of the Grand Lodge in communication; and that without such Warrant, no Lodge should hereafter be deemed regular or constitutional. The former privileges, however, were still allowed to remain to the four old Lodges then extant. In consequence of this, the old Masons in the metropolis vested all their inherent privileges, as individuals, in the four old Lodges, in trust that they never would suffer the ancient charges and landmarks to be infringed. The four old Lodges, on their part, agreed to extend their patronage to every new Lodge which should hereafter be constituted according to the new regulations of the Society; and while they acted in conformity to the ancient Constitutions of the Order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, that of precedence only excepted.

Matters being thus settled, the brethren of the four old Lodges considered their attendance on the future communications of the Society as unnecessary; and, therefore, trusted implicitly to their Masters and War-

dens, satisfied that no measure of importance would be adopted without their approbation. It was, however, soon discovered that the new Lodges being equally represented with the old ones at the communications, would at length so far out number them, that by a majority they might subvert the privileges of the original Masons of England which had been centred in the four old Lodges; on which account a Code of Laws was, with the consent of the brethren at large, drawn up for the future government of the Society. To this the following was annexed, binding the Grand Master for the time being, his successors, and the Master of every Lodge to be hereafter constituted, to preserve it inviolable: "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 landmarks 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." To commemorate the circumstance, it has been customary, ever 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 books of the original Constitutions to the new installed Grand Master, on his prom-

ising obedience to the ancient charges and general regulations.

By this precaution, the Original Constitutions were established as the basis of all succeeding Masonic jurisdiction in the south of England; and the ancient *landmarks* as they are called, or the boundaries set up as checks against innovation, were carefully secured from the attacks of any future invaders. No great progress, however, was made during the administration of Mr. Sayer, only two Lodges being constituted, though several brethren joined the old ones. In 1718, Mr. Sayer was succeeded by Mr. George Payne, who collected many valuable manuscripts on the subject of Masonry, and earnestly requested that the Fraternity would bring to the Grand Lodge any old writings or records concerning the Fraternity, to show the usages of ancient times; and in consequence of this invitation, several old copies of the Gothic Constitution were produced, arranged and digested. Another Assembly and Feast was held on the 24th of June, 1719, when Dr. Desaguliers was unanimously elected Grand Master. At this feast the old, regular and peculiar toasts were introduced; and from this time we may date the rise of Free Masonry on its present plan, in the south of England. Many new Lodges were established, the old ones were visited by many Masons who had long neglected the Craft, and several noblemen were initiated into the mysteries. In 1720, however, the Fraternity sustained an irreparable loss by the burning of several manuscripts, concerning the Lodges, regulations, charges, secrets, &c., (particularly one written by Mr. Nicholas

Stone, the Warden under Inigo Jones.) This was done by some scrupulous brethren, who were alarmed at the publication of the Masonic Constitutions. At a quarterly communication, it was this year agreed that, for the future, the new Grand Master shall be named and proposed to the Grand Lodge some time before the Feast; and if approved and present, he shall be saluted as Grand Master elect; and that every Grand Master, when he is installed, shall have the sole power of appointing his Deputy and Wardens according to ancient custom.

In the mean time Masonry continued to spread in the north as well as the south of England. The General Assembly, or Grand Lodge at York, continued to meet as usual. Several Lodges met in 1705, under the direction of Sir John Tempest, Baronet, then Grand Master; and many persons of worth and character were initiated into the mysteries of the Fraternity. The greatest harmony subsisted between the two Grand Lodges, and private Lodges were formed in both parts of the kingdom under their separate jurisdiction. The only distinction which the Grand Lodge in the north appears to have retained, is in the title of the *Grand Lodge of all England*; while the other was only called the *Grand Lodge of England.* The latter, however, being encouraged by some of the principal nobility, soon acquired consequence and reputation, while the other seemed gradually to decline; but, till within these few years, the authority of the Grand Lodge at York was never challenged; on the other hand, every Mason in the kingdom held that Assembly in the highest veneration, and con-

sidered himself bound by the charges which originated from that Assembly. It was the glory and boast of the brethren, in almost every country where Masonry was established, to be accounted descendants of the original York Masons: and from the universality of the idea that Masonry was first established at York, by Charter, the Masons of England have received tribute from the first States in Europe. At present, however, this social intercouse is abolished, and the Lodges in the north and south are almost entirely unknown to one another; and neither the Lodges of Scotland nor Ireland court the correspondence of the Grand Lodge at London. This is said to have been owing to the introduction of some innovations among the Lodges in the south; but for the coolness which subsists between the two Grand Lodges another reason is assigned. A few brethren at York, having, on some trivial occasion, seceded from their ancient Lodge, they applied to London for a Warrant of Constitution. Their application was honored without any enquiry into the merits of the case; and thus, instead of being recommended to the Mother Lodge to be restored to favor, these brethren were encouraged to revolt, and permitted, under the sanction of the Grand Lodge in London, to open a new Lodge in the city of York itself. This illegal extension of power justly offended the Grand Lodge at York, and occasioned a breach which has never yet been made up.

The Duke of Buccleugh, who, in 1723, succeeded the Duke of Wharton as Grand Master, first proposed the scheme of raising a general fund for distressed

Masons. The Duke's motion was supported by Lord Paisley, Colonel Houghton, and a few other brethren; and the Grand Lodge appointed a committee to consider of the most effectual means of carrying the scheme into execution. The disposal of the charity was first vested in several brethren; but this number being found too small, nine more were added. It was afterwards resolved that twelve Masters of contributing Lodges, in rotation with the Grand Officers, should form the committee; and by another regulation since made, it has been determined that all past and present Grand Officers, with the Masters of all regular Lodges which shall have contributed within twelve months to the charity, shall be members of the committee. This committee meets four times in the year, by virtue of a summons from the Grand Master or his Deputy. The petitions of the distressed brethren are considered at these meetings; and if the petitioner be considered as a deserving object, he is immediately relieved with five pounds. If the circumstances of the case are of a peculiar nature, his petition is referred to the next communication, where he is relieved with any sum the committee may have specified, not exceeding 20 guineas at one time. Thus the distressed have always found relief from this general charity, which is supported by the voluntary contributions of different Lodges out of their private funds, without being burdensome to any member in the Society. Thus has the committee of charity for Free Masons been established; and so liberal have the contributions been, that though the sums annually expended for the relief of the distressed

brethren have, for several years past, amounted to many thousand pounds, there still remains a considerable sum.

The most remarkable events which of late have taken place in the affairs of Masonry, are the initiation of Omitul Omrah Bahauder, eldest son of the Nabob of the Carnatic, who was received by the Lodge of Trichinopoly, in the year 1779. The new being officially transmitted to England, the Grand Lodge determined to send a congratulatory letter to his Highness on the occasion, accompanied with an Apron elegantly decorated, and a copy of the Book of Constitutions superbly bound. The execution of this commission was entrusted to Sir John Duy, Advocate General of Bengal; and in the beginning of 1780, an answer was received from his Highness, acknowledging the receipt of the present, and expressing the warmest attachment and benevolence to his brethren in England. The letter was written in the Persian language, and enclosed in an elegant cover of cloth of gold, and addressed to the Grand Master and Grand Lodge of England. A proper reply was made; and a translation of his Highness' letter was ordered to be copied on vellum, and, with the original, elegantly framed and glazed, and hung up in the Hall at every public meeting of the Society.

CHAPTER VII.

OBJECTS.

After such a long history of the rise and progress of Masonry, it must be natural to inquire into the uses

of the Institution, and for what purpose it has been patronized by so many great and illustrious personages. In general, it affords relief to the poor and needy, promotes philanthropy, friendship and morality, and in proportion as Masonry is cultivated, the countries in which it is established, have been civilized. Its signs serve as a kind of universal language, so that by means of them, people of the most distant nations may become acquainted, and enter into friendship with one another. This certainly must be accounted a very important circumstance; and considering the great number which have been, and daily are, admitted to the Society, and their inviolable attachment to the art, we must in candor conclude, that it contains something of great importance to mankind at large.

CHAPTER VIII.

HISTORY OF GRAND LODGES.

Our talented brother, A. G. Mackey, in his Lexicon says, in an article on "Grand Lodges."

The present *organization* of Grand Lodges is by no means coeval with the origin of our institution. Every Lodge was originally independent, and a sufficient number of brethren meeting together, were empowered to practice all the rites of Masonry without a Warrant of Constitution. This privilege, as Preston remarks, was inherent in them as individuals. The brethren were in the custom of meeting annually, at least as many as conveniently could, for the purpose of conference on the general concerns of the Order, and on this occasion a Grand Master or Sup-

erintendent of the whole Fraternity was usually chosen. These meetings were not, however, called Grand Lodges, but "Assemblies." This name and organization are as old as the fourth century of the Christian era; for in a MSS. once in the possession of Nicholas Stone, a sculptor under the celebrated Inigo Jones, it is stated that "St. Albans, (who was martyred in 306,) loved Masons well and cherished them much. * * * * And he got them a charter from the King and his counsell, for to holde a generall counsell and gave itt to name Assemblie." The privilege of attending these annual Assemblies was not restricted, as it now is, to the Grand Officers and Masters, and Wardens of Subordinate Lodges, but constituted one of the obligatory duties of every Mason. Thus among the ancient Masonic charges in possession of the Lodge of Antiquity at London is one which declares that, "every Master and Fellow shall come to the Assemblie, if itt be within fifty miles of him, and if he have any warning. And if he have trespassed the Craft, to abide the award of Masters and Fellows."

ENGLAND. The next* charter granted in England to the Masons as a body, was bestowed by King Athelstane in 926 upon the application of his brother Prince Edwin. "Accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in

*And if the anecdote of St. Albans be not authentic, the first.

French and other languages, from the contents thereof, that Assembly did frame the Constitution and charges of an English Lodge "†

From this Assembly at York the true rise of Masonry in England is generally dated; from the statutes there enacted, are derived the English Masonic Constitutions; and from the place of meeting, the ritual of the English Lodges is designated as the "Ancient York Rite."

For a long time the York Assembly exercised the Masonic jurisdiction over all England; but in 1567, the Masons of the southern part of the island elected Sir Thomas Gresham, the celebrated merchant, their Grand Master. He was succeeded by the illustrious architect, Inigo Jones. There were now two Grand Masters in England, who assumed distinctive titles, the Grand Master of the north being called Grand Master of all England, while he who presided in the south was called Grand Master of England.

In the beginning of the 18th century, Masonry in the south of England had fallen into decay. The disturbances of the revolution which placed William the Third on the Throne, and the subsequent warmth of political feelings, which agitated the two parties of the state, had given this peaceful society a wound fatal to its success. Sir Christopher Wren, the Grand Master in the reign of Queen Anne, had become aged, infirm and inactive, and hence the General Assemblies of the Grand Lodge had ceased to take place. There were, in the year 1715, but four Lodges in the south

†Elias Ashmole's MSS.

of England, all working in the city of London. These four Lodges, desirous of reviving the prosperity of the Order, determined to unite themselves under a Grand Master, Sir Christopher Wren being now dead, and none having as yet been appointed in his place. They, therefore, "met at the Apple-tree tavern, and having put into the chair the oldest Master Mason, (being the Master of a Lodge,) they constituted themselves a Grand Lodge *pro tempore* in due form, and forthwith revived the quarterly communication of the officers of the Lodges, (called the Grand Lodge,) resolved to hold the Annual Assembly and Feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble brother at their head."

Accordingly, on St. John the Baptist's day, 1717, the Annual Assembly and Feast were held, and Mr. Anthony Sayer, duly proposed and elected Grand Master. The Grand Lodge adopted, among its regulations, the following: "That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or Assemblies of Masons convened in certain places, and that every Lodge to be hereafter convened, except the four old Lodges, at this time existing, should be legally authorized to act by a Warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that without such Warrant, no Lodge should be hereafter deemed regular or constitutional."

In compliment, however, to the four old Lodges,

the privileges which they had always possessed under the old organization, were particularly reserved to them, and it was enacted that "no law, rule or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege,† or encroach on any landmark which was at that time established as the standard of Masonic government."

The Grand Lodges of York and of London, kept up a friendly intercourse, and mutual interchange of recognition, until the latter body, in 1725, granted a Warrant of Constitution to some Masons, who had seceded from the former. This unmasonic act was severely reprobated by the York Grand Lodge, and produced the first interruption to the harmony that had long subsisted between them. It was, however, followed some years after by another unjustifiable act of interference. In 1735, the Earl of Crawford, Grand Master of England, constituted two Lodges within the jurisdiction of the Grand Lodge of York, and granted, without their consent, deputations for Lancashire, Durham and Northumberland. "This circumstance," says Preston, "the Grand Lodge of York highly resented, and ever afterwards viewed the proceedings of the brethren in the south, with a jealous eye. All friendly intercourse ceased, and the York Masons from that moment considered their interests distinct from the Masons under the Grand Lodge in London.

Three years after, in 1738, several brethren, dis-

† Among these privileges, were those of assembling, without a Warrant of Constitution, and raising Masons to the Master's degree, a power for a long time exercised only by the Grand Lodge.

satisfied with the conduct of the Grand Lodge of England, seceded from it, and held unauthorized meetings for the purposes of initiation. Taking advantage of the breach between the Grand Lodges of York and London, they assumed the character of York Masons. On the Grand Lodge's determination to put strictly in execution the laws against such seceders, they still further separated from its jurisdiction, and assumed the appellation of "*Ancient York Masons.*" They announced that the ancient landmarks were alone preserved by them, and declaring that the regular Lodges had adopted new plans, and sanctioned innovations, they branded them with the name of "*Modern Masons.*" In 1739, they established a new Grand Lodge in London, under the name of the "Grand Lodge of Ancient York Masons," and persevering in the measures they had adopted, held communications and appointed annual feasts. They were soon afterwards recognized by the Masons of Scotland and Ireland, and were encouraged and fostered by many of the nobility. The two Grand Lodges continued to exist, and to act in opposition to each other, extending their schisms into other countries,† until the year 1813, when under the Grand Mastership of the Duke of Sussex, they were happily united, and discord, we trust, forever banished from English Masonry.‡

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† For instance, there were originally in Massachusetts and South Carolina two Grand Lodges, claiming their authority from these discordant bodies. In the former State, however, they were united in 1792, and in the latter in 1817.

‡ We may as well mention here, that the rites and ceremonies of these bodies were essentially the same, and that the landmarks were equally preserved by them.

UNITED STATES. The organization of Free Masonry in the United States is to be dated from the 30th of July, 1733, at which time "St. John's Grand Lodge" was opened in Boston, in consequence of a charter granted on the application of several brethren residing in that city, by Lord Viscount Montague, Grand Master of England. This charter is dated on the 30th of April in the same year, and appointed the R. W. Henry Price Grand Master in North America, with power to appoint his Deputy, and the other officers necessary for forming a Grand Lodge, and also to constitute Lodges of Free and Accepted Masons as often as occasion should require. The first charter granted by this body was to "St. John's Lodge in Boston," which Lodge is still in existence. In the succeeding year, it granted a charter for the constitution of a Lodge in Philadelphia, of which the venerable Benjamin Franklin was the first Master. This Grand Lodge, however, descending from the Grand Lodge of England, was, of course, composed of Modern Masons. A number of brethren therefore, residing in Boston, who were ancient Masons, applied to, and received a Dispensation from Lord Aberdour, Grand Master of Scotland, constituting them a regular Lodge, under the designation of St. Andrew's Lodge, No. 82, and the Massachusetts Grand Lodge, descending from the Grand Lodge of Scotland, was established on the 27th of December, 1769. On the 19th of June, 1792, the two Grand Lodges were united and all the distinctions of Ancient and Modern Masons abolished.

CHAPTER IX.

COLORED MEN AS MASONS.

The foregoing historical sketch makes it apparent that Masonry was introduced into this country among the white Masons, from the *Grand Lodges of England.* And while Massachusetts was the State in which the organization had its birth, Lodges were instituted a little later into South Carolina, Pennsylvania and North Carolina, by the Grand Lodge of *Ancient York Masons*, and by the Grand Lodge of Scotland.

The factions which sprung into existence by the dual claims of these several Grand Lodges, to the right to exercise jurisdiction in this territory, kept up a lively contention until after the close of the Revolutionary War. With the close of hostilities, the lodges generally, seemed to reach the agreement, that as the American people had thrown off the yoke of English oppression, they should also rid themselves of every vestige of foreign authority. And, accordingly, they began the work of uniting and forming single Grand Lodges in the States where two or three had existed, previously.

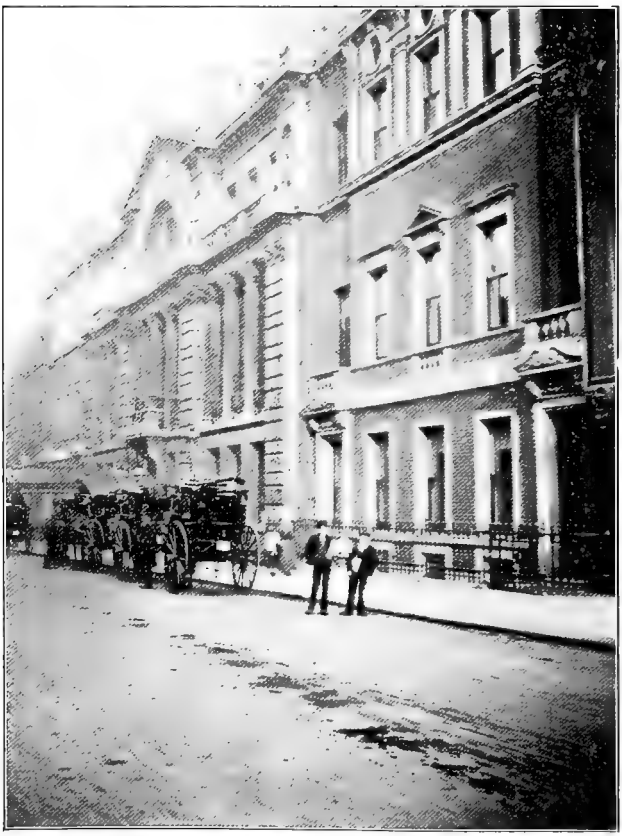
In Massachusetts, while the war was in progress, and the rivalry between the white Masons was being waged as vigorously as it could be during the time of such hostilities, the colored brother, who has been in evidence at every important epoch of our country's history since he first landed at Jamestown in 1620, seemed to think he saw the beneficent results of membership in the craft, and as the fires of anxiety burned in their breasts, fifteen brethren applied for member-

ship and were regularly initiated into the craft in an army lodge, Warranted by the Grand Lodge of England, and attached to one of the regiments stationed at Boston, under General Gage.

This lodge, we learn from reliable authority, was presided over by Master Batte, and the names of the fifteen brethren initiated therein, from whom we are proud to trace the many thousands of Masons in America to-day, are as follows: Prince Hall, Cyrus Jonbus, Bueston Slinger, Thomas Sanderson, Prince Tayden, Cato Speain, Boston Smith, Peter Best, Fortin Howard, Prince Rees, John Canten, Peter Freeman, Benjamin Fiber, Duff Bufrom and Richard Tilley.

The above named candidates, each paid for the Entered Apprentices' Degree fifteen guineas; for the Fellow Crafts' Degree, seven guineas and for the Master's Degree, three guineas. They were probably authorized by the lodge which made them, as was the custom of that day, to assemble as a lodge; and accordingly they met from time to time thereafter for instruction and improvement simply, for we have no record or other evidence of any attempt on their part to initiate new members or to do any other "work" until after they were regularly authorized so to do by a Warrant.

After continuing the existence of their lodge as a social circle and as a medium of pleasant intercourse, and probably a school of instruction in the mysteries of the craft for nine years (it being only four days less) these brethren on the second day of March, 1784,



FREE MASONS' HALL, LONDON, ENGLAND.

SHOWING THE NEW BUILDING, OR WING ON THE RIGHT OF THE PICTURE IN WHICH THE LIBRARY IS SITUATED.

made application to the Grand Lodge of England for a Warrant of Constitution.

This application was made through Brother William Moody, W. M. of Brotherly Love Lodge, whose residence was at No. 4 Himday Street, near Oxford Street in London. The application being in form, and naming the first officers and containing a list of all the brethren of the proposed new lodge, was entrusted to a Brother Gregory, a seaman, who in person delivered it to Brother Moody.

It may be of more than passing interest to our brethren to know that the following is a

VERBATIM COPY OF THE APPLICATION FOR THIS CHARTER.

Made by the author from the original on file in the Grand Lodge Archives in London:

Wm. M. Moody,

Most W. Master.

Permit me to return you my hearty thanks for your brotherly courtesy to my Brothers Reed and Mene, when in a strange land and in a time of need, you was so good is to receive them as brothers, and to treat them so cordially is they informed me you did. What you have done to them I luck upon as done to me and the whole of us, for which I give you many thanks, and likewise to all the lodge. I hope they behaved themselves as men and as masons with you: if not I would be glad if you would be so good as to Let me know of it and they shall Be Dealt with accordingly ——— Dear Br I would inform you that this Lodge hath been founded almost this Eaght years and had no Warrant yet But only a Permet

From Grand Master Row to work on St Johns days and Bury our dead in forme, which we would injoy. We have had no opportunity tell now of aplieing for a Warrant though we were prested upon to send to France for one but we refused for reasons best Known to ourselves. We now apply to the Fountain from whom we received light for this favor, And Dear Sir I must beg you to be our advocate for us by sending this our request to his Royal Highness the Duke of Cumberland, Grand Master and to the Right Honorable Earl of Effingham acting Grand Master, the Deputy Grand Master and Grand Wardens and the rest of the Brethren of the Grand Lodge that they would graciusly be pleased to grant us a Charter to hold this lodge as long as we behave up to the spirit of the Constitution.

This our humble Petetion we hope His Highness and the rest of the Grand Lodge will graciously be pleased to grant us there.

Though poor yet sincere brethren of the craft, and therefor in duty bound, ever to pray, I beg leave to subscribe myself

Your loving Friend and Brother,

PRINCE HALL,

Master of the African Lodge, No. 1.

June 30th, 1784; in the year of Masonry 5784.

In the name of the holle Lodge.

C. UNDERWOOD, *Secretary.*

The record in the Grand Secretary's office in London also attest the correctness of the following:

RECEIPT OF PAYMENT—Received, 28th of February,

1787, of CAPTAIN JAMES SCOTT, Five pounds, Fifteen shillings and Sixpence being the Fee on the Warrant of Constitution for the African Lodge at Boston. For the Grand Lodge of the Society of Free and Accepted Masons. WM. WHITE, *G. S.*

£5 15s 6d.

On the twenty-ninth day of September 1784, the Warrant was granted; but it was not received in Boston until three years afterwards.

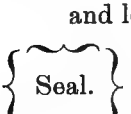
The cause of this long delay was that the person to whom the fee for the Charter had been entrusted, failed when in London, to pay it over to the Grand Secretary. A second fee was sent by these brethren through a Captain Scott, who went to London, and returned to Boston without calling upon the Grand Secretary. Nothing daunted, however, this faithful little band; for the third time entrusted their £6-8d. to the custody of a Mr. Hatfield to be delivered to the Secretary of the Grand Lodge of England. He proved himself a faithful messenger, and paid for the Warrant which was brought to Boston by Captain Scott, and delivered to Prince Hall and his associates.

The following is a copy of

THE ORIGINAL WARRANT:

This precious document, is the Chief Corner-stone upon which our fabric is builded.

"*To all and every* our right Worshipful and loving *Brethren*, we, Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., &c., Acting Grand Master, under the authority of His Royal Highness,



Henry Frederick, Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, send greeting:

"*Know Ye That We*, at the humble petition of our right trusty and well beloved *Brethren*, PRINCE HALL, BOSTON SMITH, THOMAS SANDERSON, and several other *Brethren*, residing in Boston, New England, in North America, do hereby constitute the said *Brethren* into a regular *Lodge of Free and Accepted Masons*, under the title or denomination of the *African Lodge*, to be opened in Boston aforesaid, and do further, at their said petition, hereby appoint the said PRINCE HALL to be Master, BOSTON SMITH, Senior Warden, and THOMAS SANDERSON, Junior Warden, for the opening of the said *Lodge*, and for such further time only as shall be thought proper by the brethren thereof, it being our will that this our appointment of the above officers shall in no wise affect any future election of officers of the *Lodge*, but that such election shall be regulated agreeable to such by-laws of said *Lodge*, as shall be consistent with the general laws of the society, contained in the Book of Constitutions; and we hereby will require you, the said PRINCE HALL, to take especial care that all and every one of said Brethren are, or have been legally made Masons, and that they do observe, perform and keep all the rules and orders contained in the Book of Constitutions; and further, that you do from time to time, cause to be entered in a book kept for that purpose, an account of your proceedings as a *Lodge*, together with such rules, orders and regulations as shall be made for the good government of the same; that in no wise you

omit once in every year to send us, or our successors, Grand Master, or to ROWLAND HOLT, ESQ., our Deputy Grand Master, for the time being, an account in writing of your said proceedings, and copies of all such rules, orders and regulations as shall be made as aforesaid, together with the list of the members of the *Lodge*, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected toward the Grand Charity. Moreover, we hereby will and require you, the said PRINCE HALL, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

"*Given* at London, under our hands and seal of Masonry, this 29th day of September, A. L. 5784, A. D. 1784.

"By the GRAND MASTER'S command.

Witness: WM. WHITE, G. S.

"R. HOLT, D. G. M."

The Author has verified the facts from the records on file in the office of the Grand Secretary and from papers exhibited to him by the Grand Librarian of the Grand Lodge of England. That the foregoing is a genuine copy of the Charter as it was issued from that office.

Now, while the Warrant was not *delivered to* Brother Prince Hall and his associates for three years after it had been granted; and the receipt shows that the fee was not paid over by its custodian until the 28th of February, 1787, which must have had some bearing on his failure to make the *delivery*, it appears from the records that notice was given the brethren of

the granting of their prayer. In support of this theory we have the following copy of a letter from the files of the Grand Secretary of the Grand Lodge of England, which the custodian assured the author has never been given out, or copied before.

[The year in the date line is evidently intended for 1785; but a blur made by the writer and the effects of the relentless hand of time make it appear as follows :

ACKNOWLEDGEMENT OF GRANT OF CHARTER.

BOSTON, September 22d, 1705.

May it please your Royal Highness to Permit us your Humble Brethren of the African Lodge to Return your Royal Highness the Wardens and the Brethren of the Grand Lodge under your Royal Highness charge, our Humble Thankes for your goodness to us in Granting us a charter from your Venerable and Honorable Lodge. For which we Pray Almighty God ever to Bless and Preserve till time shall be no more ; and from time to time Grant your Royal Highness and that noable Society that you may always mention that Blessed Spirit of our ever Blessed Grand Master Jesus Christ who though He styles Himself King of Kings and Lord of Lords, yet He is not ashamed to call the true member of His Fraternity His Beloved Brethren and such a condescending spirit as this your Royal Highness with the Grand Lodge has abundantly manefested in Ho nring us, your onworthi members of the chraft with a Charter. this your Beneverlence to us will not only be receved by us with Love and grateud" (*gratitude*) "but will convence the Blind World that true Masonry hath

something in it Divine and Noble and Diffuses Universal love to all Mankind. And now may it Please your Royal Highness; we shall always make it our study to Keep ouer selves within the bounds and lemits of ouer Noble Constitution and under your Wise Derection as ouer Parent Grand Lodge. We shall always cheerfully obay your Daretitions" (*directions*) "which you may from time to time be pleased to send us; I shall for my part as long as I shall have this Honour of filleing the cheear shall allways enDeaver to give thouse Lectteors as shall be most beneficile" (*beneficial*) "to there Light and Knowledge—&c. After whiching your Royal Highness and all your Elustres Familey all the Blessings of Prences hear Below you may reign King and Priestin the world above, and may the Grand Lodge Keep such a lodge here below that they keep a everlasting abod for ever more; is the earnest whech and prayer of your Humble and obedent Servant and Brother,

PRINCE HALL.

On the 6th day of May, 1787, African Lodge, No. 459, was organized at Boston, agreeably to the tenor and requirements of the foregoing charter.

And it has been claimed that Prince Hall was regularly *commissioned* A PROVINCIAL GRAND MASTER for Colored Men and Masons in America. Whether this be true or not, it is certain that he was recognized at the office of the Grand Secretary in London as one who was in touch with and in possession of information as to the status of the lodges on this side of the ocean, for in a letter written to him on

the 20th of August, 1792, Brother Wm. White, Grand Secretary of that Grand Lodge, addresses him as "R.·. W.·. Brother; " in which letter the Grand Secretary makes inquiry of the status of certain lodges in America in the following language:

"When you next write to me, I should be obliged to you, if you would let me know of the lodges in the enclosed list, which were constituted by the Grand Lodge of England, if they are yet in being, as we have never heard from them since the commencement of the late war in America, or, indeed, long before, and in case they have ceased to meet—which I rather apprehend they have—they ought to be erased from our list of lodges."

No doubt the lodges referred to here are the lodges of white Masons, who had ceased to recognize the Grand Lodge of England, or any other foreign authority.

African Lodge continued to meet and work during the life of Prince Hall, who as intimated above, exercised the power of a provincial Grand Master as early as the beginning of 1792. In a certificate given to Brother John Dodd in February of that year, we find the document signed, Prince Hall, G. M.; Cyrus Forbes, S. G. W.; George Middleton, J. G. W.

IN PENNSYLVANIA.

Masonry was introduced in Pennsylvania on the 22nd of March, 1797, by a Dispensation granted by Prince Hall to the following fourteen brethren, who had received their degrees in England, viz: Peter Mantore, of True Blue Lodge, No. 253, and Peter

Richmond, Jonathan Harding, John Davis, Richard Venable, Q. Butler, C. Brown, J. Peterson, J. Tucker, Jos. Ducking, and J. Kenley, of Gordon Lodge, No. 222, and Lloyd Jefferies, John Hollingsworth and Richard Mason.

The Lodge organized by these brethren formed the nucleus around which the colored Masons of Pennsylvania gathered, and in time other lodges were formed; so that in 1815, there being enough lodges in the jurisdiction to warrant the formation of a Grand Lodge, the

FIRST INDEPENDENT AFRICAN GRAND LODGE

of Pennsylvania was organized on the 27th of December. This Grand Lodge chartered many Lodges in Pennsylvania and the States adjoining.

IN RHODE ISLAND.

By authority from Grand Master Prince Hall, we are informed that a Lodge was organized at Providence, though we have not been able to get the date of this organization, but the record shows that this Lodge was one of those which joined in the formation of the African Grand Lodge of Massachusetts, in the year 1808.

THE NATIONAL GRAND LODGE

was organized by a Convention composed of African Grand Lodge of Massachusetts. The first Independent African Grand Lodge of North America, (Pennsylvania,) and the Hiram Grand Lodge of Pennsylvania, which met in Boston on the 23rd and 24th of June, 1847.

This was to have been the Supreme Masonic power in the United States, but opposition to it was developed very soon after its organization, and so effective were the blows waged against it that, though it has organized many Grand Lodges, its constituents have gradually fallen off until now there is not a State Grand Lodge under its jurisdiction. There is only a small faction in Kansas, Michigan, Mississippi, South Carolina, Florida, and probably a few in Rhode Island and Virginia claiming to adhere to it. But the body as such agreed by vote in its regular session at Wilmington, Deleware, in 1887, to *dissolve*, as its day of usefulness had passed.

IN VIRGINIA.

In the years anterior to the War of the Rebellion, which began in 1861, the institution of slavery flourished in our State, as it did in all the States south of the Mason and Dixon's Line, and as was the case with colored men in all these States, our people accepted very readily, and without raising any sort of question; the teachings and edicts of their masters, or other white men who were supposed to be learned in any particular art or calling. Hence, when white men announced that negroes could not be Masons because the Land-marks declare that "A candidate for Masonry must be free born," &c., our people very readily bowed in humble submission; and a number of those who under the laws, as they existed then, were regarded as "Free," left their state, and going to Philadelphia, were initiated into the mysteries of the



M. W. ANTHONY A. PORTLOCK.
FIRST GRAND MASTER OF THE M. W. UNION (*National Compact*) GRAND LODGE—A. F. AND A. M.

Craft. The best information obtainable on this subject warrants us in the saying that this was the way in which the first Masons in our State received the "Light." The first Lodge in the State was Universal, at Alexandria, which is still carried on our Register as No. 1. It was organized in 1845, February 5th, and numbered among its members in its earlier days such men as Rev. Robert H. Robinson and Alfred Hamilton, Peter Costin, and other equally noted old citizens of this old city.

Rising Sun Lodge, of Norfolk, which still bears on our Register, the honorable designation of number 2, was the second Lodge in the State, and we have been informed that its pioneers, for the most part, like those of Universal Lodge, received their degrees in the city of "Brotherly Love." This Lodge, however, did not receive its charter until early in the sixties of the present century, about 1865, and at the time, and for a great while afterwards its membership comprised all the colored masons in and around Norfolk.

Of the original members of this Lodge we learn that all save Brother James W. Watts, have gone to their "Final Rest," and to receive the reward of their labor; but their names will be readily recalled as the ancestors of some of our best citizens of this section of the State. Some of those to whom we refer with pride, are Brothers Edward and Caleb Williams, William Keeling, Robert Jordan, Robert V. Carney and Anthony A. Portlock, all of whom, though dead, yet live, having left their foot-prints for the edification and guidance of their posterity and the craft.

We are not certain as to whether Morning Star Lodge, No. 3 or Eastern Light, No. 4, was organized first; but we learn that the natural rivalry, and the inclination of those whose desire was to demonstrate who could best work, and *possibly* who could best agree, soon resulted in a friendly division of the membership of old Rising Sun, and other lodges were planted in this section.

THE FIRST GRAND LODGE.

Following in the natural train, the brethren of these lodges began to feel that they were not in the enjoyment of all their rights and privileges, as they were working under authority from the National Grand Lodge, which body in turn was composed of State Grand Lodges. Possibly our brethren may have viewed it (the National Grand Lodge), as a foreign corporation, or have regarded it somewhat in the light in which the early settlers in this country regarded the English Government prior to their adoption and promulgation of the Declaration of Independence. At any rate the Union Grand Lodge was organized in two meetings held December 28th, 1865, and on the 17th of February, 1866, though the preliminary meeting looking to the organization was held October 29th, 1865.

As has been stated, previously, the National Grand Lodge met with very violent opposition very early after its organization, and instead of its abating, it continued to grow. And especially might this have been expected, when it is known that the lodges under the National Grand Lodge held to the idea which the

white Masons constantly threw into the teeth of all colored men, that no man born in slavery could be a Mason. While this position was being held to so tenaciously by the men who were able to acquire membership in these Lodges, the emancipation proclamation was issued by President Abraham Lincoln, and along with its results, the freeing of over five million colored people, the conditions in the whole country became changed and there sprung up in almost all the Southern States a sentiment in favor of joining the Free Masons, which was created or encouraged in great measure by preachers, teachers and missionaries, who had come South to work among the freedmen.

For the most part, these missionaries were Masons who had received their degrees in lodges that were under the jurisdiction of Grand Lodges that refused to recognize the National Grand Lodge, claiming that it was repugnent to the design of the organization to have any body or other organization higher than a Grand Lodge and that all State Grand Lodges were independent in themselves. Another idea which they advocated and which met with favor inthe south, was that, "There could not exist such a being as a human slave, in the sense that any one man had a *natural* right to possess another;" for as "God has created of *one* blood all nations of men to dwell upon the face of the Earth" and thereby hath made them all brothers, it wss repugnent to His justice and loving nature to tolerate or countenance such an institution. And, as the legal support to this system of might triumphing over right had been crushed out, as a consequence of the

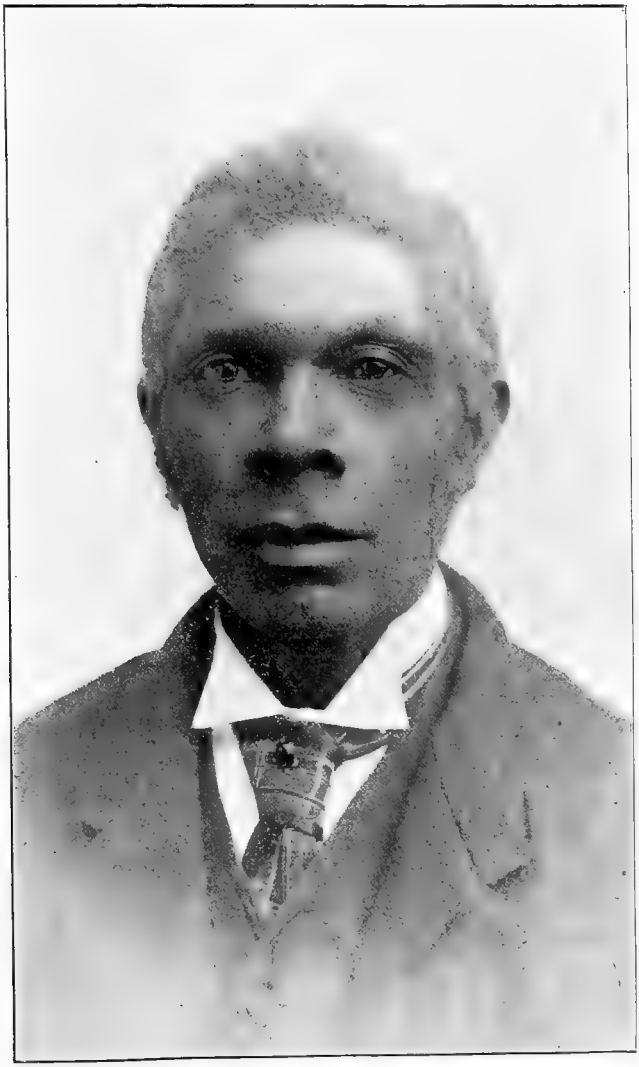
war, it will be seen how readily inroads could be made upon those who still advocated that the freedmen were ineligible for membership in the craft, when these freedmen were as ten to one in comparison to those who were known as free men before the war.

A SECOND GRAND LODGE.

With these conditions present, Rev. M. F. Sluby, a minister in the A. M. E. Church was sent to Alexandria to organize a church and to found a school for the freedmen. Being a Mason and a zealous advocate of the organization, and finding Universal Lodge there under the National compact, he did not hesitate to talk the advantages of Masonry; at the same time that he ridiculed the National compact. The result was the organization of Lincoln Lodge in 1865, which procured a warrant from the Independent Grand Lodge of Maryland, which Grand Lodge styled its members F. and A. Ancient York Masons.

During the next year, through the instrumentality of Rev. Brother J. B. Trusty, a Methodist minister of the C. M. E. Church, and who was stationed at the Union Street Church in Petersburg, a club of 72 men was organized for the purpose of being made Masons.

Brother Trusty had previously received the degrees and being a member of a lodge in Philadelphia, which was under the Grand Lodge in that State, styling itself the Ancient York Grand Lodge, took charge of the application and forwarded it to his Lodge, which in due time on the 16th of August, 1866, had a committee come to Petersburg, and initiate, pass and raise the members of this club.



M. W. JAMES H. JONES.

FIRST GRAND MASTER OF THE M. W STATES RIGHTS GRAND LODGE, F. A. A. Y. M. 1869.

After being made they divided themselves into three lodges of twenty-four members each. These lodges took the name of J. B. Trusty, Virginia and Abraham, and they are all existing to-day (1902) and are carried on our register as numbers 8, 9 and 10 respectively.

On the fourteenth day of October, 1867, the three Petersburg lodges mentioned above, having procured Charters from the Grand Lodge of Pennsylvania, met in Convention in their city, and after the proper formalities, proceeded to organize the Grand Lodge of F. and A. Ancient York Masons.

All the officers were from Petersburg: Brother James H. Jones being Grand Master; Brother Douglas Johnson, Deputy Grand Master, and Brother William Green, Grand Secretary. At the quarterly session of June 23rd, 1868, Lincoln Lodge was represented for the first time by Brother Hannibal S. King, who has since gone to his long rest.

Thus from time to time, the two Grand Lodges kept their organizations in fact. But as the membership increased, as the members of the two sides commingled in social and friendly ways in their respective communities, the desire for a union manifested itself, and the matter was talked over by prominent members of both Grand Lodges; and as a result a conference of the two Grand Lodges was held in St. Luke's Hall on Franklin street in Richmond, on the 9th day of December, 1873.

This body was presided over by Brother R. D. Reckley, of Alexandria, of the Union Grand Lodge, while Brother James H. Jones, of Petersburg, of the

Ancient York Grand Lodge, acted as Secretary; Brother James E. Fuller was Assistant Secretary, and Rev. H. Marshall was Chaplain.

This conference adopted a basis of union, the resolution being offered by Rev. Brother H. Marshall, and amended by Brother Thomas G. Gladman of Lynchburg, as follows:

WHEREAS, We, the members of the Masonic Conference Committee of the Grand Lodge of Ancient York Masons of the State of Virginia, and Union Grand Lodge of the State of Virginia, assembled in St. Luke's Hall, Franklin street, Richmond, Va., on the 9th day of December, 1873, the following plan for the consolidation of the above named Grand Lodges, was agreed to by the Conference. Having done all we can to effect a union by series of resolutions, amendments and substitutes, and having failed in all attempts in that direction, therefore be it

Resolved, That we, the Ancient York Masons of the State of Virginia, earnestly ask that the Union Grand Lodge of the State of Virginia, now in session in the city of Richmond; when its session adjourns it will meet with the Grand Lodge Ancient York Masons of Virginia at our next regular Annual Grand Communication in June 1874, and that the business of our Grand Lodge pertaining to its regular course will cease and our earnest attention will be given to effecting a union of both Grand bodies by the election of a Grand Master for the State of Virginia. Both Grand Masters shall be in the chair meanwhile, and then and there shall surrender their gavels to the Grand Mas-

ter-elect. By so doing, there will be no sacrifice of principles on either side, and each Grand Lodge shall cease to issue charters from this date.

The foregoing statement was published as an appendix to the minutes of the Ancient York Grand Lodge for 1874, and was signed by the following brethren, who represented that body in the Conference, viz: Rev. Henry Marshall, Z. A. Langley, John R. Smith, D. J. Butts, John H. Harris, Matthew B. Thomas, Lewis H. Carter, Joseph Coleman, George H. Dabney, James H. Jones, Manson Logwood, Thomas Hill and Joseph Cox.

The statement is also made in this appendix, that the other (Union) Grand Lodge failed to meet as agreed to by its conferrees.

With affairs in this condition it might have appeared that the union of the craft was indefinitely, or even permanently postponed; but such was not the case. The brethren were really in earnest and they continued their agitation of the subject until they succeeded in arranging for a joint meeting of the two Grand Lodges in Petersburg, on the fifteenth day of December, 1875.

THE UNITED GRAND LODGE.

This meeting was held under the plan provided by the conference of 1873, and after an all night session in the Harrison Street Baptist Church, their labors culminated in the organization of the M. W. United Grand Lodge, by a union of the Union (National Compact) Grand Lodge with seventeen subordinate lodges

and the Ancient York Grand Lodge with eighteen subordinates. The elective officers who were chosen by the now united Grand Lodge, were M. W. James E. Fuller, Norfolk, Grand Master; R. W. John W. Toney, Richmond, Deputy Grand Master; R. W. Thomas G. Gladman, Lynchburg, Senior Grand Warden; R. W. Edward L. Stokes, Petersburg, Junior Grand Warden; R. W. R. A. Perkins, Lynchburg, Grand Secretary; R. W. James Stewart, Richmond, Grand Treasurer, and R. W. C. R. Foster, Charlottesville, Grand Lecturer. In honor of this event a grand street parade took place and at night a public address was delivered in the Harrison Street Baptist Church, by Rev. W. B. Derrick, of Richmond; and later the wives and lady friends of the Petersburg Masons tendered the Grand Lodge a banquet.

Of the thirty-five lodges of which the Grand Lodge was composed at this time, four of them have ceased to work. They are St. John's, No. 5, at Portsmouth; Warren, No. 14, at Richmond; Orient, No. 22, at Alexandria, and Prince Hall, No. 29, at Lynchburg. But in their stead, there have been constant additions to our membership, until the Warrant issued to Hiram Abiff Lodge in the year 1900, bore the number 90.

Of the original officers, all, down to the Junior Grand Warden, have served as Grand Master; Brother R. A. Perkins has gone to join the Grand Lodge above, and Brother James Stewart, though living, is dead to the craft. The others are still active and honored craftsmen in their several communities.

Thus we have traced the history of Masonry in Vir-



M. W. JAMES E. FULLER.
THE FIRST GRAND MASTER OF THE *United* GRAND LODGE, 1875.

ginia in a brief way, and feel that we have shown, *First*, that Prince Hall and his associates had an honorable and legal organization, which, with pride, could trace its ancestry to the Grand Lodge of England, which was the mother of Masonry in this country, for both the white and colored Masons. *Second*, that the two Grand Lodges of this State were the fruits of the organization planted by Prince Hall, himself, in Pennsylvania, and of that planted by Pennsylvania into Maryland. *Third*, that the organization of the present Grand Lodge in the State having been effected in the usual and regular way, accepted by all recognized Masonic authorities, we bid our brethren point to their Mother Grand Lodge as a parent worthy of their pride and praise.

CHAPTER X.

THE CONSTITUTION OF MASONRY, OR AHIMAN REZON,*

When during the reign of Athelstane, his brother Prince Edwin, of glorious memory, obtained from the King a Free Patent or Charter to Masons, imparting "power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication in General Assembly," he accordingly summoned all the

*This is the Masonic title for the Book of Constitutions. It is derived from three Hebrew words *ahim*, brothers, *manak*, to prepare, and *razon*, the will or law; and signifies therefore literally "the law of prepared brothers." It contains the rules and regulations of the Order, an exposition of the duties of officers, the rights of members, the detail of ceremonies to be used on various occasions, such as consecrations, funerals, etc.; and in fine, a summary of all the fundamental principles of Masonry. To this book, reference is to be made in all cases, where the by-laws of the Grand Lodge are silent, or not sufficiently explicit.—*Mackey's Lexicon of Free Masonry.*

* * Masons in the realm to meet him in congregation at York, who came and formed the Grand Lodge under him as their first Grand Master, Anno Domini 926. And we have authentic record for the fact that they brought many old writings, some in Greek, some in Latin, some in French, and other languages, and from the contents thereof they framed the Constitutions of the English Lodges, and made a law for themselves, to *preserve* and *observe* the same for all time to come.

This Constitution, we have good reason to believe, continued the supreme law among the Fraternity, wheresoever dispersed, down to the year 1721, September 29, at which time, as the records show, his Grace John Montagu, Duke of Montagu, being Grand Master, and with the Grand Lodge, ordered Brother James Anderson, A. M., Grand Senior Warden, to digest the same in a new and better form and method; and at a session of the Grand Lodge on 27th December, 1721, said Grand Master Montagu presiding, at the desire of the Grand Lodge, appointed fourteen learned brothers to examine Brother Anderson's manuscript of the Constitution Book, and to make report.

In Grand Lodge at the Fountain tavern in the Strand, in Ample Form, 25th March, 1722, his Grace the Duke of Montagu presiding, and the representatives of twenty-four Lodges.

The said committee of fourteen reported that they had perused Brother Anderson's manuscript of the history, charges, regulations and Master's songs, and after some amendments, had approved of the same;

upon which the Grand Lodge desired the Most Worshipful Grand Master to order the following to be printed, which was accordingly done, and has, with very slight modifications, continued to this day as the Constitution and Regulations of Ancient Free and Accepted Masonry, and is emphatically *The Book of Constitutions*, now in force throughout the civilized world, being thus of universal application to the interests of Masonry, should be well studied and understood by every Mason. Worshipful Brother Albert G. Mackey, in his truly valuable Lexicon, gives the following definition to "the Book of Constitution:"

"The book containing the system of laws and customs of the Fraternity; it is the samé as the Ahiman Rezon. It is among the charges to a newly installed Master of a lodge, that he is to search the Book of Constitutions at all times, and cause it to be read in his lodge, that none may pretend ignorance of the excellent precepts it contains. This book, guarded by the Tiler's sword, constitutes the emblem in the Master's degree intended to admonish the Mason that he should be guarded in all his words and actions, preserving unsullied the Masonic virtues of silence and circumspection which are inculcated in that book."

And he might have added, with advantage to Masters of Lodges that it is *emblematic* of the great HOUSEHOLD of Masonry in which the Initiates of the four quarters of the globe have an abiding and immediate interest by the selection of its members, and, therefore, have entrusted every Master of a Lodge with an

officer called a Tiler, and armed him with a drawn sword to prevent the ingress of any unworthy member into the Institution of Masonry.—*Doves Text Book.*

OF THE TEMPER AND QUALITIES REQUISITE IN THOSE WHO WOULD BE FREE AND ACCEPTED MASONS.

Before we enter upon the duties of a Free Mason, in the various offices and stations to which he may be called in the Lodge, it is proper to give some account of the temper and qualities which are absolutely requisite in all who aspire to partake of the sublime honors and advantages belonging to those who are initiated into the mysteries, and instructed in the art of Ancient Masonry.

SECTION I.

CONCERNING GOD AND RELIGION.

Whosoever from love of knowledge, interest or curiosity, desires to be a Mason, is to know, that as his foundation and great corner-stone, he is to believe firmly in the Eternal God, and to pay that worship which is due to Him as the great Architect and Governor of the Universe. A Mason is also obliged by his tenure to observe the moral law, as a true *Noachida**; and if he rightly understands the Royal Art, he cannot tread in the irreligious paths of the unhappy libertine, or stupid atheist, nor, in any case, act against the great inward light of his own conscience.

He will likewise shun the gross errors of bigotry and superstition; making a due use of his own reason, ac-

*Sons of Noah, the first name for Free Masons.

cording to that liberty wherewith a Mason is made free. For although in ancient times, the Christian Masons were charged to comply with the usages of the countries where they sojourned or worked, (being found in all nations, and of divers religions and persuasions,) yet it is now thought most expedient, that the brethren in general, should only be charged to adhere to the essentials of religion, in which all men agree; leaving each brother to his own private judgement, as to particular modes and forms. Whence it follows that all Masons are to be good men and true—men of honor and honesty, by whatever religious names or persuasions distinguished; always following that golden precept, of "doing unto all men as they would that all men should do unto them."

Thus, since Masons, by their tenure, must agree in the three great articles of *Noah*, Brotherly Love, Relief and Truth, Masonry becomes the centre of union among the brethren, and the happy means of conciliating and cementing into one body, those who might otherwise have remained at a perpetual distance; thereby strengthening the divine obligations of religion and love.

SECTION II.

CONCERNING GOVERNMENT AND THE CIVIL MAGISTRATE.

Whoever will be a true Mason, is further to know, that by the rules of this art, his obligations as a subject and citizen will not be relaxed but enforced. He is to be a lover of quiet; peceable and obedient to the

civil powers, which yield him protection, and are set over him where he resides or works, so far as they infringe not the limited bounds of reason and religion. Nor can a real Craftsman ever be concerned in plots against the State, or be disrespectful to the magistracy; because the welfare of his country is his peculiar care.

But if any brother by forgetting for a time the rules of his Craft, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion against the State; but he forfeits all benefits of the Lodge, and his fellows would refuse to associate or converse with him in private, while he continues in his crimes; that neither offence nor umbrage may be given to lawful government. But such a person is still considered as a Mason, his character as such being indefeasible; and hopes are to be entertained, that the rules of the Craft may again prevail with him, over every evil counsel and device that may have led him astray.

Because of this quiet and meek temper of true Masons and their constant desire to adorn the countries where they reside with all useful arts, crafts and improvements, they have been from the earliest ages, encouraged and protected by the wisest rulers of States and commonwealths; who have likewise thought it an honor to have their names enrolled among the Fraternity. And thus Masonry having always flourished most in the most flourishing and peaceable times of every country, and having often suffered in a particular manner through the calamitous effects of war, bloodshed, and devastation, the Craftsmen are there-

fore the more strongly engaged to act agreeably to the rules of their art, in practicing peace and love; as far as possible with all men.

SECTION III.

CONCERNING PRIVATE QUALITIES AND DUTIES.

In regard to himself, whoever would be a Mason, should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might obstruct his performance of the laudable duties of his Craft, or lead him into crimes which would reflect dishonor on the Ancient Fraternity. He is to be industrious in his profession, and true to the lord and master he serves. He is to labor justly and not to eat any man's bread for nought, but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties (as aforesaid) to his Creator, his country, his neighbor and himself. For, in a few words, "to walk humbly in the sight of God, to do justice, and love mercy," are the truly indispensable characteristics of a real Free and Accepted Mason.

For the better attainment of these shining qualities, he is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service which brethren of the

same Lodge or household owe to each other. Therefore afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are qualities inherent in the Craft, and suitable to its dignity. But though a Mason is never to shut his ear unkindly to the complaints of any human species, yet when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve without prejudice, according to his capacity.

It is further necessary, that all who would be true Masons, should learn to abstain from malice and slander, evil-speaking, backbiting, unmannerly, scornful, provoking, reproachful and ungodly language; and that he should know how to obey those that are set over him, on account of their superior qualifications as Masons, however they may be in worldly rank or station. For although Masonry divests no man of his temporal honors or titles, but on the contrary, highly respects them, yet in the lodge, pre-eminence of virtue and knowledge in the Royal Art, is considered as the true fountain of all nobility, rule and government.

The last quality and virtue which I shall mention as absolutely requisite in all those who would be Masons, is that of SECRECY, which, indeed, from its importance, ought to have held the first place in this chapter, if it had not been intended to treat of it more fully, as a conclusion of the whole.

So great stress is laid upon this particular virtue, that it is enforced among Masons under the strongest

penalties and obligations, nor, in their esteem, is any man to be counted wise who is void of intellectual strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own more serious affairs. Both sacred and profane history teach us, that numerous virtuous attempts have failed of their intended scope and end through defect of secret concealment.

The ancient philosophers and wise men (the princes of whom were Masons) were so fully persuaded of the great virtue of secresy that it was the first lesson which they taught their pupils and followers. Thus in the school of Pythagoras we find it was a rule that every novitiate was to be silent for a time, and refrain from speaking, unless when a question was asked, to the end that the valuable secrets which he had to communicate might be the better preserved and valued. Lycurgus made a perpetual law, obliging every man to keep secret whatever was committed to him, unless it were to the injury of the state. And Cato, the Roman Censor, told his friends, that of three things (if ever he happened to be guilty) he always repented, viz: 1st. If he divulged a secret; 2d. If he went on water when he might stay on dry land; and 3d. If he suffered a day to pass without doing (or endeavoring to do) some good. We also read that the Persian law punished the betraying of a secret more grievously than any other common crime.

Nor is the virtue of secresy recommended only by the wisest heathen philosophers and law-givers, but likewise by the fathers of the church and by inspired writers.

St. Ambrose places the patient gift of silence among the principal foundations of virtue, and the wise King Solomon deems the man unworthy to reign, or have any rule over others, who cannot command himself and keep his own secrets. A discoverer of secrets, he deems infamous and a traitor; but him that conceals them, he accounts a faithful brother. "A tale bearer," says he, "revealeth secrets; but he that is a faithful spirit concealeth them. Discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away. He that keepeth his tongue, keepeth his own soul." To the same purpose in the book of Ecclesiasticus (chap. xxvii.) we meet with the following beautiful passages, worthy to be forever recorded in the hearts of all Masons:

"Whosoever discovereth secrets, loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him; but if thou bewrayest his secrets, follow no more after him: for as a man hath destroyed his enemy, so hast thou lost the love of thy neighbor. As one that letteth a bird go out of his hand, so hast thou let thy neighbor go, and shall not get him again. Follow after him no more, for he is too far off; he is as a roe escaped out of the snare. As for a wound, it may be bound up; and after reviling, there may be reconcilement; but he that bewrayeth secrets is without hope."

Thus far has been spoken of the internal qualities and virtues required in all who aspire to the sublime honor and advantage of becoming Free and Accepted Masons. We speak next of the external qualities,

and the steps to be pursued, in order to obtain initiation and admission into a duly warranted lodge of Ancient York Masons.

Be it known to you, then, in the first place, that no person is capable of becoming a member of such lodge, unless, in addition to the qualities and virtues mentioned above, or at least a disposition and capacity to seek and acquire them, he is also "free born, of mature and discreet age; of good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity and for supporting the ancient grandeur and dignity of the Royal Craft. Every person desiring admission, must also be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

Thus, you see, a strict, though private and impartial inquiry, will be made into your character and ability before you can be admitted into any Lodge; and by the rules of Masonry, no friend who may wish to propose you can show you any favor in this respect. But if you have a friend who is a Mason, and is every way satisfied in these points, his duty is described as follows, *viz:*

SECTION IV.

CONCERNING THE PROPOSING OF NEW MEMBERS IN A LODGE.

Every person desirous of being made a Free Mason in any Lodge, shall be proposed by a member thereof, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other requisites as mentioned in the foregoing sections. And it is generally required that such proposal be also seconded by some one or more members, who likewise know something of the candidate. Such proposal shall also be made in lodge hours, at least one lodge night before initiation, in order that the brethren may have sufficient time and opportunity to make a strict inquiry into the morals, character, circumstances and connections of the candidate, for which purpose a special committee is sometimes appointed.

The brother who proposes a candidate, shall at the same time deposit such a sum of money for him as the rules or By-laws of the Lodge may require, which is forfeited to the Lodge, if the candidate should not attend according to his proposal; but is to be returned to him, if he should not be approved or elected. In case he is elected, he is to pay (in addition to his deposit) such further sum as the laws of the Lodge may require, and clothe the Lodge, or make some other present, if his circumstances will admit, and the brethren agree to accept the same for the benefit of the Craft, and of distressed members.*

*Formerly candidates would either present each member a present or make a donation to the general Charity fund. But in these latter times the custom prevails to have candidates to furnish a supper or some form of refreshment on the night of their making.

Having shown that a strict enquiry will be made into their character, justice requires that the candidates should also be advised to be alike circumspect on their side, and to make enquiry into the character of the Lodge into which they desire admission; for there is no excellence without its opposite, and no true coin without counterfeits.

In the first place, then, they have a right before admission, to desire their friend to show them the Warrant or Dispensation by which the Lodge is held; which, if genuine, they will find to be an instrument printed or written upon parchment, and signed by the Grand Master, and Grand Secretary, sealed with the Grand Lodge seal, constituting particular persons (therein named) as Master, Senior and Junior Wardens, with full power to congregate and hold a Lodge at such place, and therein "make and admit Free Masons, according to the most ancient and honorable custom of the Craft, (in all ages and nations) throughout the known world; with full power and authority to nominate and choose their successors," &c.

They may request the perusal of the By-laws, which, being short, may be read in the presence of his friend, or vouched; and they may be shown also a list of the members of the Lodge, by all which, the candidates will be the better able to judge whether they would choose to associate with them, and submit to be conformable to their rules. Being thus free to judge for himself, he will not be liable to the dangers of deception, nor of having his pocket picked by impostors, and of, perhaps, being afterwards laughed at into the

bargain; but, on the contrary, he will be admitted into a Society, where he will converse with men of honor and honesty, be exercised in all the offices of brotherly love, and be made acquainted with mysteries of which it is not lawful to speak further, or to reveal out of the Lodge.

CHAPTER II.

In this Chapter, under proper heads, we give the general regulations now in force, in all well regulated lodges.

SECTION I.

CONCERNING A LODGE AND ITS GOVERNMENT.

1. A Lodge, or more properly a lodge room, is a place in which Masons meet to work. The assembly or organized body of Masons is also called a Lodge, (just as the word church is expressive both of the congregation of people and of the place in which they meet to worship. It is officered by a Master, a Senior and a Junior Warden, Secretary, Treasurer, a Senior and a Junior Deacon, two Stewards, and a Tiler.

2. The qualities of those who are to be admitted as members of a Lodge have been fully mentioned in the foregoing chapter, and it is only necessary to repeat here in general, that they are to be "free men of good report, of mature age, hale and sound, not deformed or dismembered at the time of their making, and no woman or eunuch."

3. A Lodge ought to assemble for work at least once in each calendar month, and must consist of one Master, two Wardens—Senior and Junior, one Secre-

tary, one Treasurer, a Tiler and as many members as the Master and a majority of the Lodge shall, from time to time, think proper; but when a Lodge comes to be too numerous, some of the ablest master workmen, and others under their direction, may obtain leave to separate and apply to the Grand Lodge for a Warrant to work by themselves, in order to the further advancement of the Craft, as the laws hereafter to be delivered will more particularly show. But such Warrant cannot be granted to any number of Masons, nor can a new Lodge be formed unless there be among them three competent Master Masons, to be nominated and installed officers for governing and instructing the brethren of such Lodge, and promoting them in due time according to their merit.

4. When men of eminent quality, learning, rank or wealth apply to be made and admitted into the Lodge, they are to be accepted with proper respect after due examination, for among such are often found those who afterwards prove good Lords or founders of work, excellent officers and the ablest designers, to the great honor and strength of the Lodge. From among them also the Fraternity can generally have some honorable or learned Grand Master and other Grand Officers. But still these brethren are equally subject to all the charges and regulations, except in what more immediately concerns operative Masons and their preferment, as well as the preferment of all other Masons, must be governed by the general rule; that is to say, founded upon real worth and personal merit, and not upon mere seniority, or any other particular rank or quality.

5. In order that due decorum may be observed while the Lodge is engaged in what is serious and solemn, and for the better preservation of secrecy and good harmony, a brother well skilled in the Master's part, shall be appointed and paid for tiling the lodge door during the time of communication.

6. Every Lodge shall keep a book containing their By-laws, the names of their members, with a list of all the Lodges under the same Grand Lodge, and united in general communication; with the usual times and places of meeting of such Lodges, and such other necessary parts of their transactions as are proper to be written.

7. No Lodge shall make more than five new brethren at one time, unless by Dispensation from the Grand Master, nor shall any person be made or admitted a member of the Lodge without being proposed one month before, (unless in particular cases,) that due notice may be given to all the members, to make the necessary enquiries into the candidate's character and connections, and that there may be such unanimity in the election and admission of members as the By-laws require, because unanimity is essential to the being of every Lodge; and, therefore, no member can be imposed on any Lodge, by any power whatever, without their consent; nor would it be proper to admit any brother to work among them who has openly violated the sacred principles of Masonry, until undoubted proof of his reformation has been given, lest the harmony of the Lodge might be thereby disturbed: and not then, till a certificate is produced of his having

paid all arrearages to that lodge of which he was last a member; for should any lodge admit a brother, who is in arrears to any other lodge, the lodge where he is admitted makes the debt their own.

8. As every Lodge has a right to keep itself an entire body, it ought never to interfere in the business of another Lodge. Therefore it would be highly improper in any Lodge to confer a degree on a brother who is not of their household; for every lodge ought to be competent to their own business, and are indubitably the best judges of the qualifications of their own members; and it does not follow as of course, that a brother admitted among the household as an Apprentice, to learn the Royal Art, is capable of taking charge of that household, however skilled he may be in his apprenticeship; for there are many very necessary qualifications essential in those who are promoted to the higher orders.

9. As the officers of every lodge are the proper representatives of their own lodge in Grand Lodge, still for the sake of equal representation, the officers are allowed proxies, when unable to attend themselves, which proxies must be appointed by the majority of every particular Lodge when duly congregated, and their appointment shall be attested by the Secretary, with the seal of their Lodge. And every Lodge has the privilege of instructing their Master and Wardens, or their proxies, for their conduct in the Grand Lodge at its communications.

10. Every brother ought to be a member of some Lodge, nor is it proper that any number of brethren

should withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, without a sufficient cause, although the right is an inherent one, and can never be restrained by any power whatever; still, such separation would be improper, unless the Lodge becomes too numerous for working; in which case a sufficient number may withdraw with the approbation of their Lodge, in order to form a new one. But before application can be made to the Grand Lodge, they shall pay all dues to their Lodge, and give them notice in writing that they intend to apply to the Grand Lodge for a Warrant to form a new one. The Lodge then shall certify to the Grand Lodge the cause of the application, and at the same time shall recommend the most competent brethren as Master and Wardens, before they can obtain the Warrant. And no set of Masons, without such Warrant, shall ever take upon themselves to work together or form a new Lodge.

SECTION II.

OF THE ANCIENT MANNER OF CONSTITUTING A LODGE.

A new Lodge, for avoiding many irregularities, should be solemnly Constituted by the Grand Master, with his Wardens, and such repesentatives of the Grand Lodge as he may select, or in the Grand Master's absence, the Deputy or such appointee as the Grand Master may designate, acts for his Worship, and appoints others to act as Grand Wardens *pro tempore.*

The Lodge being opened, and the candidates or

new Master and Wardens being yet among their fellow craftsmen, the Grand Master shall ask his Deputy if he has examined them, and whether he finds the Master well skilled in the noble science and the Royal Art, and duly instructed in our mysteries, &c. The Deputy answering in the affirmative. shall (by the Grand Master's order) take the candidate from amongst his fellows, and present him to the Grand Master, saying: "Most Worshipful Grand Master, the brethren here desire to be formed into a regular Lodge, and I present my worthy Brother A. B. to be installed their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth."

Then the Grand Master, placing the candidate on his left hand and having asked and obtained the unanimous consent of the brethren, shall say, (after some other ceremonies and expressions.) "I constitute and form these good brethren into a regular Lodge, and appoint you, Brother A. B. the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge," &c.

Upon this the Deputy, or some other brother for him, shall rehearse the charge of a Master, and the Grand Master shall ask the candidate, saying: "Do you submit to these charges as Masters have done in all ages:" and the new Master signifying his cordial submission thereto, the Grand Master shall by certain significant ceremonies and ancient usages, install him and present him with his Warrant, the Book of Constitutions, the Lodge book, and the instruments of

his office, one after another, and each of them, the Grand Master, his Deputy, or some brother for him, shall rehearse the short and pithy charge, that is suitable to the thing presented

Next, the members of this new Lodge, saluting in proper form; the Grand Master, shall return his worship their thanks, and shall immediately do homage to their Master, and (as faithful Craftsmen) signify their promise of subjection and obedience to him, by usual congratulations.

The Deputy and Grand Wardens, and any other brethren that are not members of this new Lodge, shall next congratulate the new Master; and he shall return his becoming acknowledgements, first to the Grand Master and Grand Officers, and to the rest in their order.

Then the Grand Master orders the new Master to enter immediately upon the exercise of his office; and he calling forth his Senior Warden, presents him to the Grand Master for his worship's approbation, and to the new Lodge for their consent; upon which the Senior or Junior Grand Warden, or some brother for him, shall rehearse the charge of a Warden, &c., of a private Lodge, and he signifying his cordial submission thereto, the new Master shall present him singly, with the several instruments of his office, and in ancient manner and due form install him in his proper† place.

In like manner the new Master shall call forth his Junior Warden, who shall be a Master Mason, and

†The Grand Wardens generally install the Wardens at new Constitutions, as being best qualified for transacting such business.

present him (as above) to the Junior Grand Warden, or some other brother in his stead; and he shall in the above manner be installed in his proper place; and the brethren of this new Lodge shall signify their obedience to their new Wardens, by the usual congratulations due to Wardens.

The Grand Master then gives all the brethren joy of the Master and Wardens, &c., and recommends harmony, &c., hoping their only contention will be a laudable emulation in cultivating the Royal Art, and the social virtues.

Then the Grand Secretary, or some brother for him, (by the Grand Master's order), in the name of the Grand Lodge, declares and proclaims this new Lodge duly constituted No.—, &c. Upon which all the new Lodges together, (after the custom of Masters,) return their hearty and sincere thanks for the honor of his Constitution.

The Grand Master also orders the Grand Secretary to register this new Lodge in the Grand Lodge book, and to notify the same to the other particular Lodges; and after some other ancient customs and demonstrations of joy and satisfaction, he orders the Senior Grand Warden to close the Lodge.

SECTION III.

CONCERNING THE BEHAVIOR OF MASONS AS MEMBERS OF A LODGE.

1. *Of Attendance.*

Every brother ought to belong to some regular Lodge, and should always appear therein properly

clothed, and in clean and decent apparel, truly subjecting himself to all its By-laws and general regulations. He must attend all meetings, whether stated or emergent, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations admit.

By the ancient rules and usages of Masonry, (which are generally adopted among the By-laws of every Lodge,) no plea was judged sufficient to excuse any absentee, unless he could satisfy the Lodge that he was sick, lame, in confinement, upwards of three miles from the place of meeting, or detained by some extraordinary and unforeseen necessity.

2. *Of Working.*

All Masons should work hard and honestly on working days, that they may live reputably, and appear in a decent and becoming manner on holidays. All the working hours appointed by law, or confirmed by custom, are to be strictly observed under the penalties and fines hereafter to be laid down. The hours of work are "from eight o'clock in the evening till eleven, between March and September, and from seven till ten, between September and March," or such hour as the By-Laws may appoint.

The Master and Masons shall faithfully finish the Lord's work, whether task or journey; nor shall they take the work at task, which have been accustomed to journey.

None shall envy a brother's prosperity; nor supplant or put him out of his work, if capable to finish it.

All Masons shall meekly receive their wages with-

out murmuring or mutiny, nor desert the matter till the Lord's work is finished. They must avoid all unbecoming modes of expression, calling each other Brother and Fellow, both within and without the Lodge, with much courtesy as beseemeth. They shall instruct the younger brothers to become bright and expert workmen, that the Lord's materials be not spoiled. But as Free and Accepted Masons, they must not allow cowans to work with them, nor even be themselves employed by cowans, without an urgent necessity. And when such necessity happens, they shall have a separate communication, and not suffer cowans to learn from them, nor any laborer to be employed in the proper work of Free Masons.

3. *Of Behavior in the Lodge while open.*

While the Lodge is open for work, Masons must hold no private conversation or committees, without leave from the Master; nor talk of anything foreign or impertinent to the work in hand; nor interrupt the Master or Wardens, or any other brother addressing himself to the chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the Master, the Wardens, and all his Fellows, and put them to worship.

Every brother found guilty of a fault shall stand to the award of the Lodge, unless he appeals to the Grand Lodge; but if the Lord's work be hindered in the meanwhile, a particular reference may be made.

No private piques, or quarrels about nations, families, religions or politics, must be brought within the

doors of the Lodge, as being directly contrary to the rules already laid down—Masons being declared of the oldest Catholic religion, universally acknowledged as such, and of all nations, bound to live upon the square, level and plumb with each other, following the steps of their predecessors, in cultivating the peace and harmony of the Lodge, without distinction of sect or political party.

4. *Of Behavior after the Lodge is closed, and before the Brethren depart home.*

When the Lodge is closed, and the labors of the day finished, the brethren before they depart home to their rest, may enjoy themselves with innocent mirth, enlivened and exalted with their own peculiar songs, and sublime pieces of music, treating one another according to ability, but avoiding all excess and compulsion, both in eating and drinking; considering each other in the hours both of labor and festivity as always free. And, therefore, no brother is to be hindered from going home when he pleases; for although after Lodge hours, Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the Fraternity by the ignorant or envious world.

SECTION IV.

CONCERNING THE BEHAVIOR OF MASONS IN THEIR PRIVATE CHARACTER.

1. *When a number of Brethren happen to meet, without any Strangers among them, and not in a formal Lodge.*

In such a case you are to salute each other in a

courteous manner, as you are or may be instructed in the Lodge, calling each other brother, and freely communicating hints of knowledge, but without disclosing secrets, unless those who have given long proof of their taciturnity and honor; and taking care in all your actions and conversations, that you are neither overseen or overheard of strangers. In this friendly intercourse no brother shall derogate from the respect due to another, were he not a Mason. For though all Masons, as brothers, are upon the level, yet Masonry (as was said in a former section) divests no man of the honors due to him before, or that may become due after he was made a Mason. On the contrary, it increases his respect, teaching us to add to all his other honors those which, as Masons, we cheerfully pay to an eminent brother, distinguishing him above all of his rank and station, and serving him readily according to our ability.

2. *When in presence of Strangers, who are not Masons.*

Before those who are not Masons, you must be cautious in your words, carriage and motions; so that the most penetrating stranger shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse of those who seek to pry into the secrets and mysteries committed to you, must be prudently answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct.

3. *When at Home and in your Neighborhood.*

Masons ought to be moral men, and fully qualified

as is required in the foregoing sections and charges. Consequently they should be good husbands, good parents, good sons and good neighbors, not staying too long from home, avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

4. *Of Behavior towards a Foreign Brother or Stranger.*

You are cautiously to examine a stranger or foreign brother, as prudence and the rules of the Craft direct, that you may not be imposed upon by a pretender; and if you discover any one to be such, you are to reject him with scorn and shame, taking care to give him no hints; but such as are found to be true and faithful you are to respect as brothers, according to what is directed above; relieving them, if in want, to your utmost power; or directing them how to find relief, and employing them, if you can, or else recommending them to employment.

5. *Of Behavior behind a Brother's back as well as before his face.*

Free and Accepted Masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful brethren, with all malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor must they suffer any others to spread unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation or character; but they shall

defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality and the state, but no further.

6. *Concerning Differences and Law Suits, if any should unhappily arise among Brethren.*

If a brother do you an injury, or if you have any difference with him about any worldly or temporal business or interest, apply first to your own or his Lodge to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge, and you are never to enter into a law suit, till the matter cannot be decided as above. And if it be a matter that wholly concerns Masonry, law suits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of Masonry already laid down, avoiding all wrath, malice, rancor and personal ill-will in carrying on a suit with a brother, neither saying or doing anything to hinder the continuance or renewal of that brotherly love and friendship which are the glory and cement of this Ancient Fraternity.

Thus shall we show to all the world the benign influence of Masonry, as wise, true and faithful brethren before us have done from the beginning of time; and

as all who shall follow us and would be thought worthy of that name will do, till architecture shall be dissolved, with the great fabric of the world, in the last general conflagration!

These charges, and such others as shall be given to you, in a way that cannot be written, you are strictly and conscientiously to observe; and that they may be the better observed, they should be read or made known to new brethren at their making, and at other times, as the Master shall direct. Amen! So mote it be.

SECTION V.

OF THE MASTER OF A LODGE, HIS ELECTION, OFFICE AND DUTY.

No brother can be Master of a lodge till he has first served the office of Warden somewhere, unless in extraordinary cases, or when a new lodge is to be formed, and no past or former Warden is to be found among the members. In such cases, three Master Masons, although they have served in no former offices, (if they be well learned,) may be constituted Master and Wardens of such new Lodge, or any Lodge in the like emergency.

The Master of every Lodge shall be chosen by ballot on the stated Lodge night before each St. John's day; and the present Wardens (where they regularly are) shall be put up among the number of candidates for the chair, but shall then withdraw, while every free member (*viz:* all who have paid up their fines and dues, or have been excused payment according to law) gives his vote in favor of him whom he deems most worthy. Each free member hath one vote, and

the Master two votes, where the number of votes happens to be equal, otherwise he has but one vote.

When the ballot is closed, and before it be examined, the former Master shall order the candidates to be brought back before him, and to take their seats again as Wardens. He shall then carefully examine the poll, and audibly declare him that hath the majority of votes duly elected.

The Master elect shall then nominate one for the Senior Warden's chair, and the present Master and brethren shall nominate one in opposition; both of whom shall withdraw till the ballot is closed as aforesaid, after which they shall be called before the Master, and the poll shall be examined and declared by him as above directed; in like manner shall the Lodge proceed in the choice of all the inferior officers, great care being taken that none be put in nomination for favor or affection, birth or fortune, exclusive of the consideration of real merit and ability, to fill his office for the honor and advancement of Masonry. No Mason chosen into any office can refuse to serve without incurring the penalties laid down in the chapter of fines, unless he has served in the same office before. The Master of every regular Lodge, thus duly elected and installed, has it in his special charge (as appurtenant to his office, duty and dignity) to see that the By-laws of his Lodge, as well as the general regulations from the Grand Lodge, be duly observed; that his Wardens discharge their office faithfully, and be examples of diligence and sobriety to the Craft; that true and exact minutes and entries of all proceedings be made and kept by the Secretary;

that the Treasurer keep and render exact and just accounts at the stated times, according to the By-laws and orders of the Lodge; and in general, that all the goods and moneys belonging to the body be truly managed and dispensed, as if they were those of his own private household, according to the vote and direction of the majority, whether in charity or in working; and that no more wages than are just be given to any Fellow or Apprentice.

The Master shall further take care that no Apprentice or Fellow be taken into his house or Lodge, unless he has sufficient employment for him, and finds him to be the son of honest parents, a perfect youth, without maim or defect in body, of full age, and otherwise duly qualified (according to the rules before laid down) for learning and understanding the sublime mysteries of the Art. Thus shall the Lords or Founders be well served, and the Craft not despised. Thus also shall such Apprentices, when expert in the business of their apprenticeship, be admitted, upon further improvement, as Fellow Crafts; and in due time, be raised to the sublime degree of Master Masons, capable themselves to undertake the Lord's work; animated with the prospect of passing in future through all the higher honors of Masonry, *viz:* those of Wardens and Masters of their Lodges, and perhaps, at length, Grand Wardens and Grand Masters of all the Lodges, according to their merit.

The Master of a particular Lodge has the right and authority of calling his Lodge, or congregating the members into a Chapter * at pleasure, upon the appli-

*This privilege is never exercised now in American lodges; the system of Royal Arch Chapters, having rendered it unnecessary.

cation of any of the brethren, and upon any emergency and occurrence, which in his judgment may require their meeting; and he is to fill the chair when present. It is likewise his duty, together with his Wardens, to attend the Grand Lodge at the quarterly communications, and also the Steward's Lodge, and such occasional or special Grand Communications as the good of the Craft may require, when duly summoned by the Grand Secretary, and within such reasonable distance of the place of holding the Grand Lodge as the laws of the same may have ascertained on that head. When in the Grand or Steward's Lodge, and at General as well as Special Communications, the Master and Wardens, or either of them, have full power and authority to represent their Lodge, and to transact all matters relative thereto, as well and as truly as if the whole body were there present.

The Master has the right of appointing some Brother (who is most commonly the Secretary of the Lodge) to keep the book of By-laws and other laws given to the Lodge by the proper authority; and in this book shall also be kept the names of all the members of the Lodge, and a list of all the Lodges within the said Grand Communication, with the usual times and places of their meeting.

The Master has also the particular right of preventing the removal of his Lodge from one house to another; and whereas several disputes have arisen on this head, and it hath been made a question in whom the power of removing a Lodge to any new place is invested, when the old place of meeting appears to be

inconvenient, the following rule for this purpose hath been finally agreed upon and settled by lawful authority, *viz:*

"That no Lodge be removed without the Master's knowledge, nor any motion made for that purpose in the Lodge when he is absent. But if the Master be present, and a motion be made for moving the Lodge to some other more convenient place (within the district assigned in the Warrant of such Lodge), and if the said motion be seconded and thirded, the Master shall order summonses to every individual member of the Lodge, specifying the business and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority. But if the Master is not of the majority, the Lodge shall not be removed, unless full two-thirds of the members present have voted for such removal.

"But if the Master refuse to direct such summons to be issued (upon a motion duly made as aforesaid), either of the Wardens may direct the same; and if the Master neglects to attend on the day fixed, the Warden may preside in determining the affair in the manner above prescribed. But the Lodge shall not, in the Master's absence (on such special call), enter upon any other cause or business but what is particularly mentioned in the said summons.

"If the Lodge is thus regularly ordered to be removed, the Master or Warden shall send notice to the Grand Secretary that such removal may be notified and duly entered in the Grand Lodge books at the next Grand Lodge.

"N. B. It is also a good method to have a certificate from the Grand Lodge that such removal hath been allowed; confirmed and duly registered in their books; which will be a business of course, unless an appeal be lodged against such removal by the minority, and then a hearing will be given to both parties in the Grand Lodge, before such removal be confirmed or registered in their books."

The Master's duty in making and admitting new brethren, and some other particular duties of his office, being such as cannot be written, save on the tablet of his heart, are, therefore, not to be looked for in this place; and moreover such duties as more particularly belong to the Master and other officers of Lodges, when they sit as members of the Grand Lodge, are to be learned from the chapter which treats of the Grand Lodge.

SECTION VI.

OF THE WARDENS OF A LODGE.

1. None but Master Masons can be Wardens of a Lodge. The manner of their election, and several of their duties being connected with the election and duties of the Master, have been mentioned in the former section.

2. The Senior Warden succeeds to all the duties of the Master, and fills the chair when he is absent. Or if the Master goes abroad on business, resigns, demits or is deposed, the Senior Warden shall forthwith fill his place till the next stated time of election. And although it was formerly held that in such cases the Master's authority ought to revert to the last Past

Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, and in his absence upon the Junior Warden, even although a former Master be present. But the Wardens will generally waive this privilege in honor of any Past Master that may be present, and will call on him to take the chair, upon the presumption of his experience and skill in conducting the business of the Lodge. Nevertheless such Past Master still derives his authority under the Senior Warden, and cannot act till he congregates the Lodge. If none of the officers be present, nor any former Master, to take the chair, the members according to seniority and merit, shall fill the places of the absent officers.

The business of the Wardens in the Lodge is generally to assist the Master in conducting the business thereof and managing the Craft in due order and form, when the Master is present, and in doing his duties (as above set forth) when he is necessarily absent; all which is to be learned from the foregoing section. Particular Lodges do likewise by their By-laws assign particular duties to their Wardens for their own better government; which such Lodges have a right to do—provided they transgress not the old land marks, nor in any degree violate the true genius and spirit of Masonry.

SECTION VII.

OF THE SECRETARY OF A LODGE.

The Secretary shall keep a regular record of all transactions and proceedings of the Lodge that are fit to be committed to writing, which shall be faith-

fully entered in the Lodge books, from the minutes taken in open Lodge after being duly read, amended (if necessary) and approved of, preferably before the close of every meeting, in order that the said transactions, or authentic copies thereof, may be ready to be laid before the Grand Lodge if required.

In particular, the Secretary shall keep exact lists of all the members of the Lodge, with the times of admission of new members; and upon or near every St. John's Day, before the meeting of the Grand Lodge, shall prepare and send to the Grand Secretary the list of members for the time being, which shall be signed by the regular officers of each Lodge; to the intent that the Grand Secretary, and consequently the members of the Grand Lodge may be at all times enabled to know the names and number of members in each Lodge under their jurisdiction, with the handwriting of the different officers (Masters and Secretarys), and to pay all due respect to the brethren recommended or certified by them from time to time.

SECTION VIII.

OF THE TREASURER OF A LODGE.

The Treasurer is to receive and keep exact accounts of all moneys raised or paid in, according to the rule for the advancement of the Lodge and benefit of the brethren, and to pay all orders duly drawn upon him by the authority of the Lodge. He is to keep regular entries, both of his receipts and disbursements, and to have his books and vouchers always ready for examination at such stated times as the By-laws re-

quire, or when specially called upon by order of the Master and brethren.

The Treasurer is likewise to have the charge and custody of the chest, jewels and furniture of the Lodge, unless when the Master and majority may judge it more convenient to appoint some other responsible brother for that particular duty, or when the officers of the Lodge may take the charge immediately upon themselves. The Warrant in particular is in the charge and custody of the Master.

SECTION IX.

OF THE DEACONS OF A LODGE.

To the Senior and Junior Deacons, with such assistants as may be necessary, is entrusted the examination of visitors. It is their province also to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as the reception of candidates into different degrees of Masonry, and in the immediate practice of our rites.

SECTION X.

OF THE TILER OF A LODGE.

The Tiler shall be a Master Mason, of knowledge and experience, and generally a brother is to be preferred, to whom the fees of the office may be necessary and serviceable, on account of his particular circumstances. His duty is fixed by custom, and known to every brother; and his chief charge is, not to admit any person, (not even a member, while the Lodge is sitting,) without the knowledge and consent of the presiding officer; neither shall he admit any visitor

(that is not a member of a Warranted Lodge) a second time, sojourners producing certificates *excepted*.

CHAPTER III.

SECTION I.

OF A GRAND LODGE.

1. A Grand Lodge consists of the Masters and Wardens of all the regular Lodges in its jurisdiction, who, when duly assembled, have the inherent power to elect the Grand Officers, which are a Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Secretary, Grand Treasurer, Grand Lecturer, Grand Senior Deacon, Grand Junior Deacon.

2. The Present Grand Officers, and all Past Grand Masters, and Past Grand Wardens and Past Masters of regular lodges under the same Grand jurisdiction, are members of the Grand Lodge, and to constitute a quorum for business it is necessary there should be the representatives of five regular lodges.

3. The Grand Lodge thus organized should meet at least once a year, and this meeting to be considered and denominated the Grand Annual Communication. The Grand Communication thus convened, shall have a right at all times, and possess an inherent power and authority to make local ordinances and new regulation, as well as to amend old ones, for their own particular benefit, and the good of Masonry in general; *provided* always, that the ancient landmarks be carefully preserved, and that such regulations be first duly proposed in writing, for the consideration of all

the members, and be finally regularly enacted by the consent of the majority. This has never been disputed, for the members of every Grand Lodge are the representatives of all the Fraternity in Communication, and are an absolute and independent body, with legislative authority: provided, as before observed, that the Grand Masonic Constitutions be preserved inviolate; nor any of the landmarks removed. And at this Grand Lodge the different Lodges by their officers or representatives, shall attend with or without notice.

4. No brother whatever can be admitted into the Grand Lodge, unless he is a member of some regular Lodge; nor does the appointment of a brother to an office in the Grand Lodge prevent his holding an office in the private Lodge whereof he is a member.

5. A brother of the rank of Master, having business, or whose attendance may be necessary in point of evidence or intelligence, or any other brother, upon motion, or leave asked and obtained, may be admitted into the Grand Lodge; but such brother, being admitted, shall not be allowed to vote, nor have a right to speak on any question or matter in debate, without leave, or unless desired to give his opinion, and then he is to confine himself to matters that concern Masonry only.

6. Every Master or Warden of a private Lodge, and all other members of the Grand Lodge, shall, whenever attending the same, be clothed in the jewels which they ought to wear in their own private Lodge, except for some good and sufficient reason to be allowed of in the Grand Lodge. And when any

officer of a private Lodge, from such urgent business as may necessarily plead his excuse, cannot personally attend the Grand Lodge, his own Lodge may nominate and appoint any one of their members (being a Master Mason) with his jewels and clothing, to supply his place, and support the honor of his Lodge in the Grand Lodge: provided such deputy has a certificate of his appointment, with the seal of the Lodge, and attested by the Secretary.

SECTION II.

IN CASE OF THE ABSENCE OF ANY OF THE GRAND OFFICERS.

1. If the Grand Master is absent at any meeting of the Grand Lodge, either stated or occasional, the Deputy Grand Master is to supply his place; if the Deputy Grand Master be likewise absent, the Senior Grand Warden takes the chair; and in his absence, the Junior Grand Warden; and although by old regulations, the Master or Past Master of any private lodge, who has been longest a Mason, had the preference of the chair, in the absence of the Grand Officers, yet now the rule is, that the Master of the senior private Lodge who may be present, is to take the chair. Nevertheless, any of them may waive the privilege, to do honor to a Past Grand Officer, or any eminent brother and Past Master. In all cases, the brother filling the chair may nominate his Deputy, and call on any eminent brethren to fill the vacancies of the Grand Lodge *pro tem.*

2. The Grand Master at all times, when he finds he must necessarily be absent from any Lodge, still has the privilege of giving a special commission, under

his hand and seal of office, to any eminent brother, being a member of the Grand Lodge, to supply his place, if the Deputy Grand Master should not attend, or be necessarily absent.

3. In case of the death of a Grand Master, or any other Grand Officer the same order of succession and precedence shall take place, as is above set forth, till the next election; when they shall be regularly chosen and duly installed.

SECTION III.

OF THE PARTICULAR BUSINESS.

1. The business of the Grand Lodge at their stated Annual Communications is seriously to discourse of, and sedately to consider, transact and settle all matters that concern the prosperity of the Craft, and the Fraternity in general, or private lodges, and single brothers in particular. Here, therefore, are all differences to be seriously considered and decided that cannot be made up and accommodated privately, nor by particular Lodges. And if any brother thinks himself aggrieved by the decision of any private Lodge, he may, by lodging an appeal in writing with the Grand Secretary (who shall summon the party and their witnesses to appear at the next ensuing Grand Communication), have the matter reheard, and finally determiued upon; and the Grand Lodge may adjourn from day to day until the business is finished. And the Grand Master, or presiding officer, when the Lodge is regularly opened, shall communicate to the Lodge the nature of whatever business is to come before them; and for the sake of

admitting witnesses, it is esteemed most proper to try all matters of controversy in a committee of the Lodge; and in order thereto, the presiding officer shall direct a committee of the whole Lodge to meet in the Lodge room on the succeeding day for the aforesaid purposes; who shall examine and determine upon all and every kind of business that may be referred to them, and make a report of their proceedings to the Grand Lodge on the same evening for their ratification.

2. In hearing all complaints and punishing delinquents, according to the laws of the Craft, they are instructed to adhere most religiously to the old Hebrew regulation, viz: "If a complaint be made against a brother by another brother and he be found guilty, he shall stand to the determination of the Lodge; but if the accuser or complainant cannot support his charge, and it should appear to the Lodge to be groundless, being the result of hatred, malice or some unwarrantable passion, he shall incur such penalty as the accused would have done had he been duly convicted."

3. All matters of controversy before the Grand Lodge shall be determined by a majority of votes; that is to say, the Grand Master or presiding officer having one vote (unless in case of an equal division, and then two), the Deputy Grand Master one vote; the other Grand Officers for the time being one vote each; the Past Grand Officers one vote each and Past Masters collectively, one vote; and the officers, or their proxies, of each particular Lodge, collectively three votes.

4. The Grand Master or presiding officer shall for the sake of convenience in voting, direct every collective body to sit together that when a question is before the Lodge they may consult among themselves how the vote shall be given, and when the question is put, either by holding up of hands, or otherwise, one of those collective bodies shall vote for the whole, and that duty should fall on the senior Mason.

SECTION IV.

OF PARTICULAR REGULATIONS.

1. The election of the officers of the Grand Lodge shall be annual. The Grand Master shall be elected by a majority of ballots. The other Grand Officers shall also be elected by a majority of ballots agreeably to the manner of voting laid down in the preceding section; all of which elections shall be for one year, and until a new election shall take place.

2. Whenever application is made to the Grand Lodge by a sufficient number of brethren for a Charter to form a new Lodge the Grand Lodge shall not grant the Charter, unless the skill of the petitioners as Masons and their good conduct as men will justify it. Great regard should always be had to the morals of such brethren as are entrusted with this important charge; therefore it is highly essential that when the petitioners are not sufficiently known to the members of the Grand Lodge that a certificate of their Masonic and moral characters, from two or more eminent brethren, showing them to be Master Masons, regularly made, should accompany the peti-

tion; this being done the Grand Lodge shall then issue a Charter, authorizing the petitioners, with such other brethren as they may call to their assistance, to enter Apprentices, pass Fellow Crafts, and raise Master Masons, agreeably to the ancient customs.

3. When a Lodge becomes too numerous for working together, and application is made by some of the members for leave to separate and form a new Lodge, the cause of their separation should be certified by their Lodge to the annual stated Grand Communication, at the same time recommending the most proper and fitting brethren as officers of the new Lodge before a Charter shall issue.

4. The Grand Master, or in his absence out of the State, his Deputy may grant a Dispensation for forming a new Lodge, to continue in force until the next stated Grand Communication, provided the petitioners comply with the requisition in the preceding article; which Dispensation shall have the seal of the Grand Lodge, attested by the Grand Secretary, and entered by him in the book of proceedings—the fee for which shall be one guinea to the Grand Secretary. Still it shall rest with the Grand Lodge at their next Grand Communication, whether a Charter shall issue.

5. Whenever a Charter shall issue from the Grand Lodge, which can be done at no other time than in Grand Communication, they shall direct a Dispensation to issue, signed by the presiding officer, with the seal of the Grand Lodge and attested by the Grand Secretary directed to some Past Master with the powers to appoint his Wardens, to install the officers of the new Lodge and set them to work

agreeably to ancient customs and usages; but the Master of this new Lodge shall receive his degree in the presence of three Past Masters at least—all of which must be done before that Lodge can be entitled to a representation in the Grand Lodge.

6. Every Charter issued from the Grand Lodge shall be signed by the Grand Master for the time being, or in case of his death or absence out of the State by the Deputy Grand Master, sealed with the seal of the Grand Lodge, and attested by the Grand Secretary, directed to three reputable brethren, authorizing them to call in other brethren to their assistance, and to enter Apprentices, pass Fellow Crafts and raise Master Masons, agreeably to ancient customs and usages; the fee for which shall be $33.33 for the purpose of Grand Charity and other contingencies; and $6.67 to the Grand Secretary, to be paid previous to the delivery of the Charter.

7. The members of the Grand Lodge, and of all Warranted lodges within their jurisdiction, so far as they have abilities and numbers, have an undoubted right to exercise all degrees of the Ancient Craft, but no Masons of any denomination can hold any Lodge, without a Warrant for the place where held.

8. That each person admitted to any degree of Masonry in the Grand Lodge, shall pay a fee for the purpose of the Grand Charity.

9. Each Lodge on record, shall annually on the stated Grand Communication, pay to the Grand Treasury for the time being, as a support to the Grand Lodge, the sum of ——, for each and every member belonging to such Lodge.

10. The several Lodges on record shall transmit to the Grand Lodge annually, a list of all the officers and members composing each Lodge, distinguishing their rank and degree; together with such other matters relating to the Craft in general, as may be deemed proper to communicate; and that the said list be recorded by the Grand Secretary in a book to be set apart for that purpose; to the end that the Grand Lodge may at all times know the number of laborers engaged in this great work.

11. Every brother requiring a Grand Lodge certificate or diploma, which is impressed in form, and signed by the proper officers, and signed also opposite the seal by the member himself, shall pay to the Treasury the sum of ——, towards the Grand Charity Fund. Nor is any brother to be entitled to such certificate, without a previous certificate from the Lodge of which he is a member, setting forth his regular behavior, and that he has discharged regularly all Lodge dues.

CHAPTER IV.

OF THE ELECTION, OFFICE AND DUTY OF THE GRAND OFFICERS.

The election of Grand Officers shall be at the stated Communication, annually, and shall be the first business that comes properly before the Grand Lodge, after receiving the reports of the subordinate lodges represented. And the Grand Lodge being opened in ample form, the Most Worshipful Grand Master shall direct the Grand Lodge to proceed to the choice of Grand Officers for the ensuing year.

SECTION I.

OF THE ELECTION OF THE GRAND MASTER.

The Most Worshipful Grand Master in the chair, shall call on the Grand Lodge to nominate some eminent and skillful brother or brethren for the office of Grand Master. Should there be but one in the nomination, it shall be the indispensable duty of the Most Worshipful to nominate one other in the opposition: but if the present Grand Master is again eligible, and is then in the chair, and willing to serve another year, he shall direct his Deputy to nominate the one in opposition. The Grand Master shall, if eligible, be at all times in the nomination. The members shall then be directed to prepare their ballots for one of the brethren in the nomination, and when done, shall be collected by one of the Grand Deacons. The Worshipful Grand Master shall then call on two of the members to examine the ballots, and deliver to him in writing, the number of votes each candidate shall have; when the Worshipful Grand Master shall cause the brother having the greatest number of votes, to be thrice proclaimed aloud by the Grand Secretary, GRAND MASTER OF MASONS! The Most Worshipful shall then cause the Grand Master elect to be conducted to the chair, and, after introducing him to the members as a brother skilled in the Royal Art, and a lover of the Craft, he shall be clothed with the badges of the office, and installed in due form.

All the members shall then salute him according to the ancient and laudable customs of Masonry.

SECTION II.

OF THE ELECTION OR APPOINTMENT OF THE DEPUTY GRAND MASTER.

The Grand Master elect shall then nominate and appoint the Deputy Grand Master as being his inherent right; because as the Grand Master is generally a brother of the first eminence and abilities, and long experience, and cannot be supposed to give his attendance on every emergency, it hath always been adjudged needful, not only to allow him a Deputy, but that such Deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony—for which reason it is proper that the Grand Master should have the nomination of his Deputy. Although cases may arise when the Grand Lodge may exercise the right of rejecting the Grand Master's nominations, and of choosing for themselves, of which case (although they seldom happen) the majority of the Lodge can only be judges.

The Deputy Grand Master being thus chosen, or appointed as above, he shall be introduced, installed, congratulated and saluted in due form as before.

SECTION III.

OF THE ELECTION OF GRAND SENIOR WARDEN.

The Grand Master elect shall then nominate some skillful brother as Grand Senior Warden, and the Grand Lodge have the inalienable right of nominating one or more in opposition; (for an opposition is essentially necessary in the choice of all the officers,) and the person having the greatest majority of votes,

or ballots, (still preserving due harmony) is declared, as before, duly elected.

The Grand Senior Warden being thus elected, he shall be introduced, installed and saluted in due form as before.

SECTION IV.

OF THE ELECTION OF THE GRAND JUNIOR WARDEN.

The election of the Grand Junior Warden is precisely in the same manner as the Grand Senior Warden; but sometimes, for the sake of dispatch, both the Grand Wardens are elected together in balloting, by writing Senior opposite the name of one of the candidates, and Junior opposite the name of another.

SECTION V.

OF THE APPOINTMENT AND OFFICE OF GRAND SECRETARY.

The office of Grand Secretary hath always been of very great importance in the Grand Lodge from the multiplicity of matters committed to his care, and from the abilities and learning requisite in the management of them. All the transactions of the Grand Lodge are to be drawn into form, and duly recorded by him. All petitions, applications and appeals, are to pass through his hands. No Warrant, certificate or instrument of writing from the Grand Lodge, is authentic, without his attestation or signature, and his affixing the Grand Seal as the laws require. The general correspondence with Lodges and brethren over the whole world, is to be managed by him agreeably to the voice of the Grand Lodge, and directions of the Grand Master or his Deputy; and he must, therefore, be ready to attend with his Assistant

or Clerk, and the books of his Grand Lodge, in order to give all necessary information concerning the general state of matters, and what is proper to be done upon an emergency.

For this reason, at every annual election of Grand Officers, the nomination or appointment of the Grand Secretary is considered as the inherent right of the Grand Master, being properly his amanuensis, and an officer as necessary to him as his Deputy. It is, therefore, held under the old regulations, which yet stand unrepealed, and if the Grand Lodge should disapprove either of the Deputy Grand Master or Grand Secretary, they cannot disannul their appointment, without choosing a new Grand Master, by which all his appointments are rendered void. But this is a case which hath but very seldom happened, and which all true Masons hope there never will be any occasion to make a provision against.

The Grand Secretary, by virtue, of his office, is a member of the Grand Lodge, and hath a right to vote in common with the Grand Wardens in everything; he also hath the right of appointing his own Deputy, or Asssistant Grand Secretary or Clerk—but such Deputy or Clerk must be a Master Mason, yet shall not by virtue of that appointment be a member of the Grand Lodge, nor speak without being allowed or asked, unless he hath otherwise a right, by being either a Past Grand Officer, or Past Master, of some regular private Lodge within the jurisdiction.

SECTION VI.

OF THE ELECTION AND OFFICE OF GRAND TREASURER.

The Grand Treasurer is elected by the body of the Grand Lodge in the same manner as the Grand Wardens, he being considered as an officer peculiarly responsible to all the members in due form assembled, as having the charge of their common stock and property. For to him is committed the care of all money raised for the General Charity and other uses of the Grand Lodge; an account of which, he is regularly to enterin to a book, with the respective ends and uses for which the several sums are intended. He is likewise to pay out or disburse the same upon such orders, signed, as the rules of the Grand Lodge in this respect shall allow valid.

The Grand Treasurer, by virtue of his office, is a member of the Grand Lodge, and hath power to move the same in any matter that concerns his office, and may vote in common with the Grand Wardens; he hath a right to appoint an Assistant or Clerk, who must be a Master Mason, but shall have no vote, nor be a member of the Grand Lodge, nor allowed to speak without permission, unless otherwise entitled to a seat, as having been a Past Officer of the Grand Lodge, or Past Master or Deputy of some regular private Lodge within the jurisdiction.

The Grand Treasurer, or his Assistant, shall always be present in the Grand Lodge, and ready to attend the Grand Master and other Grand Officers with his books for inspection when required; and likewise any Grand Committee that may be appointed for examining and adjusting the accounts.

SECTION VII.

OF THE GRAND DEACONS.

The Grand Deacons, whose duty is well known in the Grand Lodge, as particular Assistants to the Grand Master and Wardens, in conducting the business of the Grand Lodge, are always members of the same, so long as they continue in their office, and are elected by the Grand Lodge as other Grand Officers.

SECTION VIII.

OF THE GRAND TILER AND GRAND PURSUIVANT.

These officers must be Master Masons, but none of them are members of the Grand Lodge, by virtue of the office, nor allowed to speak on any matter before the Grand Lodge, without permission.

The Grand Tiler's duty is to look after the door on the outward side, to see that none but members enter in; and not even them, if the Grand Lodge is opened, without first informing the Grand Master (through the channel of the Grand Pursuivant) of their being at the door, and wishing to enter. The Grand Tiler is also to summon the members on any special occasion or emergency, by order of the Grand Master or his Deputy, signified to him under the hand of the Grand Secretary or his Clerk.

The business of the Grand Pursuivant is to stand at the inward door of the Grand Lodge, and to report the names and titles of all that want admission, as reported to him by the Grand Tiler. He is also to go upon messages while the Grand Lodge is open, and perform sundry other services known only in the Grand Lodge.

SECTION IX.

RULES TO BE OBSERVED DURING THE TIME OF PUBLIC BUSINESS.

1. At the third stroke of the Master's gavel, there shall be a general silence, and he who breaks silence without leave from the Chair, shall be publicly reprimanded.

2. Under the same penalty, every brother shall keep his seat and be perfectly silent whenever the Most Worshipful, his Deputy, or Wardens shall think proper to call to order.

3. In the Grand Lodge every member shall take his seat according to the number of his Lodge, and not move about from place to place during the Communication, except the Grand Wardens, as having more immediately the care of the Grand Lodge, and such other officers whose immediate business may call them to different parts of the Lodge room.

4. No brother is to speak more than twice on the same subject, unless to explain himself, or when called upon by the Chair to speak.

5. Every one who speaks shall rise and and keep standing, addressing himself in a proper manner to the Chair; nor shall any one presume to interrupt him under the aforesaid penalty, unless he is wandering from the point, and the Grand Master shall think proper to reduce him to order, and then the said speaker shall sit down. But after he has been set right, he may again proceed if he pleases.

6. If any member be twice called to order at any one Grand Lodge, for transgressing these rules, and is guilty

of a third offence of the same nature, the Chair shall peremptorily order him to quit the Grand Lodge room for that night.

7. Whoever shall be so rude as to hiss or laugh at any brother or what he may have advanced, shall be forthwith solemnly excluded from the Communication, and declared incapable of ever being a member of the Grand Lodge in future, until another time he publicly owns his fault, and his grace be granted.

8. No motion for a new regulation, or for the alteration of an old one, shall be made until it be first handed up in writing to the Chair; then be moved publicly, and then audibly read by the Grand Secretary; and if it is then seconded, immediately be submitted to the consideration of the whole Assembly, that the sense of the Lodge may be fully heard upon it; after which the question shall be put, *pro and con.*

9. In order to preserve harmony, it was thought necessary to use counters and a balloting box when occasion requires; at other times by holding up of hands, or by putting the question aye or no.

CHAPTER V.

OF GRAND VISITATIONS AND COMMUNICATIONS.

All the different Lodges in the same General Communication should, as much as possible, observe the same rules and usages. "Solomon, my son, forget not my law, but let thine heart keep my commandments, and remove not the ancient landmark which thy fathers have set."

And to this end it shall be the duty of the Grand

Master, or in his absence the presiding officer, on the Grand Lodge of annual election, to appoint some of the Grand Officers, or other skillful Past Grand Officers or Past Masters, to visit all the Lodges within the Communication, and see that the ancient customs and usages are strictly observed. And as this laudable duty has become impracticable, from the extent of their jurisdiction and large number of Lodges, for the brethren before mentioned, to perform the whole of this duty collectively, the Grand Master shall cause the Lodges to be laid off in convenient districts, and allot one or more visitors to each district, with such other assistants as may be thought proper, who shall be denominated District Deputy Grand Masters; and they shall make faithful report of their proceedings to the Grand Communication annually, according to the instructions given them.

The brethren so appointed, shall have a Dispensation signed by the Grand Master, and attested by the Grand Secretary, and with the seal of the Grand Lodge, explaining the nature of their business, whose duty then shall be to visit every Lodge of his district at one of their stated meetings—previously notifying the Lodge the intended time of visiting them.

CHAPTER VI.

ON THE QUALIFICATIONS AND DUTIES OF CANDIDATES FOR FREE MASONRY.

"Whoever from love of knowledge, interest or curiosity, desires to be a Mason, is to know that as his foundation or great corner-stone, he is to believe firmly

in the Eternal God, and to pay that worship which is due to Him as the great Architect and Governor of the Universe. A Mason is also obliged by his tenure to observe the moral law as a true Noachida, and if he rightly understands the Royal Art, he cannot tread in the irreligious paths of the unhappy libertine or stupid atheist; nor in any case act against the great inward light of his own conscience.

"He will likewise shun the gross errors of bigotry and superstition, making a due use of his own reason, according to that liberty wherewith a Mason is made free; for although in ancient times the Christian Masons were charged to comply with the Christian usages of the country where they sojourned or worked, (being found in all nations, and of divers religions, and persuasions,) yet it is now thought most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree, leaving each brother to his own private judgment as to particular modes and forms. Whence it follows that all Masons are to be good men and true—men of honor and honesty, by whatever religious names or persuasions distinguished, always following that golden precept of 'doing unto all men as (upon a change of condition) they would that all men should do unto them.'

"No person is capable of becoming a Free Mason, unless in addition to the qualities and virtues mentioned above, or at least a disposition and capacity to seek and acquire them, he is also free born, of mature and discreet age, of good report, of sufficient natural

endowments and the senses of a man, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft as becomes the members of this most ancient and honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the Royal Craft."

The candidate being thus shown that a strict enquiry will be made into his character and qualifications, justice and duty require that he should also be advised to be alike circumspect on his side, and to make enquiries into the character of the Lodge into which he desires admission, for there is no true excellence without its opposite, and true coin without its counterfeit.

In the first place, then, he has a right before admission to desire his friend to show him the Warrant or Dispensation by which the Lodge is held, which, if genuine, will be found written or printed on parchment, and signed by the Grand Master, with the seal of the Grand Lodge attached; he may also request a perusal of the By-laws of the Lodge, and a list of members belonging to the same, by all which he will be better able to judge whether he would choose to associate with them, and submit to be conformable to their rules.

The necessary preliminaries being thus settled by the candidate and his friend, he is required to sign the following

FORM OF PETITION:

To the Wor. Master, Wardens and Members of Lodge No. ——, of Free and Accepted Masons:

The subscriber, residing in ———, of lawful age, and by occupation a ———, begs leave to state that unbiased by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry: And that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow creatures. Should his petition be granted, he will cheerfully conform to all the established usages and customs of the Fraternity.

Signed,..... .....A. B.

Recommended and vouched for by

.....C. D.

.....E. F.

This petition, accompanied with such fee as the By-laws of the Lodge prescribe, is presented to the Lodge on a stated or regular meeting, and read aloud between Lodge hours, and is then deposited with the Secretary for one month, at which time a ballot is taken and a unanimous vote is required for the admission of the candidate.

CHAPTER XI.

ILLUSTRATIONS OF MASONRY.

DEGREE OF ENTERED APPRENTICE.

The first lecture upon Masonry is divided into three sections, which paint Virtue in the most beautiful colors, and enforces the whole duty of morality. In it we are taught those useful lessons which prepare the mind for a regular progress in the principles of knowledge and philosophy. They are imprinted on the mind by lively symbols and images, to influence our conduct in the proper discharge of the duties of social life.

SECTION FIRST.

The first Section consists of general heads which though short and simple, carry much weight with them, and qualify us to try and examine the rights of others to our privileges while they prove ourselves. It also accurately elucidates the mode of initiating a candidate into our Order.

PRAYER USED AT THE INITIATION OF A CANDIDATE.

Vouchsafe Thine aid Almighty Father of the Universe, to this our present Convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us; endue him with a competency of Thy Divine Wisdom, that aided with the secrets of Free Masonry, he may be enabled to unfold the mysteries of godliness; and grant that we may understand and keep all the statutes of the Lord and His Holy

Mystery, pure and unviolated, to the end of our days. So mote it be—Amen!

The following passage of scripture (Psalm cxxxiii) is rehearsed:

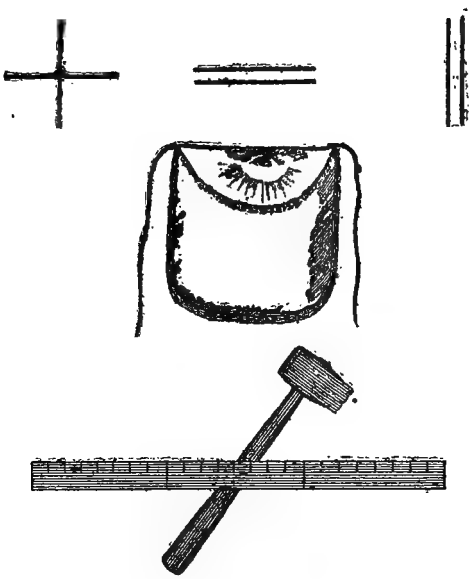
Behold how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more.

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the Institution; and while he informs him that it is founded on the purest principles of virtue; that it possesses great and invaluable privileges; and that, in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required; he will at the same time assure him that nothing will be expected of him incompatable with his civil, moral or religious duties.

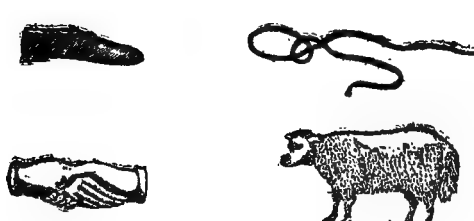
The Lamb-skin or white leather apron is an emblem of innocence and the badge of a Free Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order that could be conferred upon the candidate at that or any future period by King, Prince, Potentate or any other person except he be a Mason, and which every one ought to wear without spot or blemish with credit to himself and with honor to the fraternity.

ENTERED APPRENTICE DEGREE.

Section First.



Section Second



This section closes with an explanation of the working tools of an Entered Apprentice, which are the Twenty-four Inch Guage and Common Gavel.

The Twenty-four Inch Guage is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts: whereby are found eight hours for the service of God and a distressed worthy brother: eight for our usual vocations; and eight for refreshment and sleep.

The Common Gavel is an instrument used by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones, for that spiritual building—that house not made with hands: eternal in the heavens.

SECTION II.

The second section rationally accounts for the ceremony of initiating a candidate into our ancient institution.

The Badge of a Mason.

Every candidate, at his initiation, is presented with a *lamb-skin* or *white leather apron.*

The *lamb* has in all ages been deemed an emblem of *innocence:* the lamb-skin is therefore to remind him who wears it of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides.

Section Third

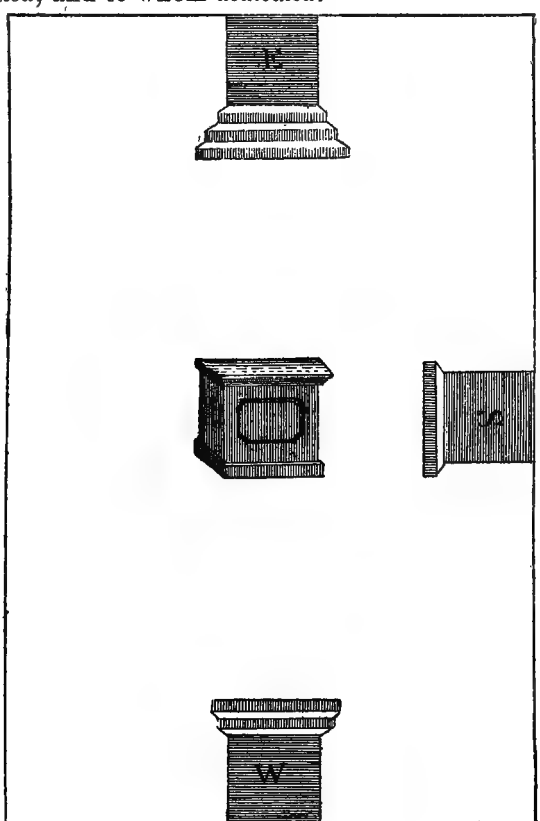






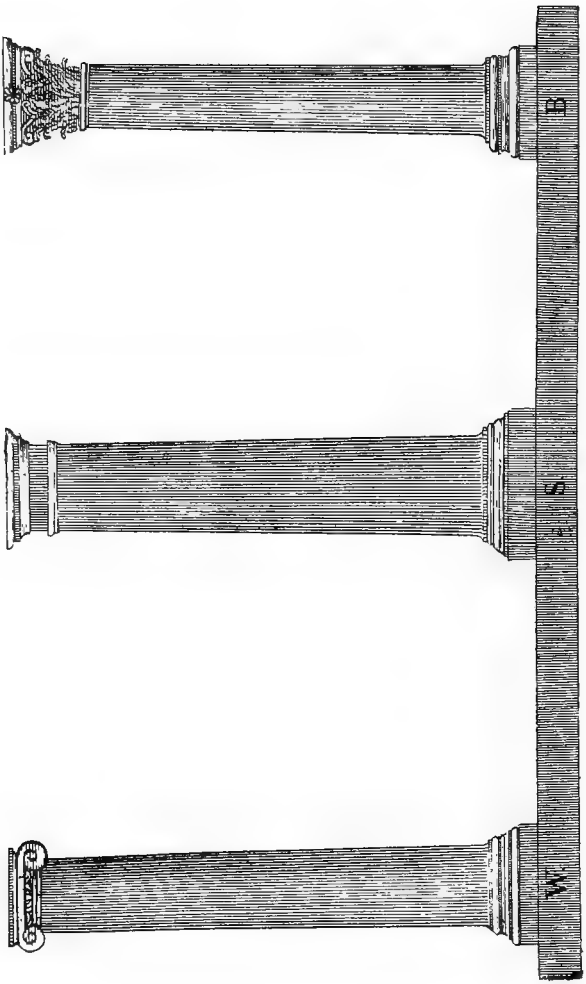
SECTION III.

The third Section explains the nature and principles of our Constitution. Here also we receive instructions relative to the *form*, *supports*, *covering*, *furniture*, *ornaments*, *lights*, and *jewels* of the Lodge; how it should be *situated*, and to whom *dedicated*.



The word Lodge is used to designate a certain number of Free and Accepted Masons duly assembled, with a Holy Bible, Square and Compasses, and a Charter or Warrant from some Grand Lodge empowering them to work.

From East to West, and between North and South, Free-Masonry extends; and in every clime are Masons to be found.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Our institution is said to be supported by *Wisdom*, *Strength*, and *Beauty;* because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.


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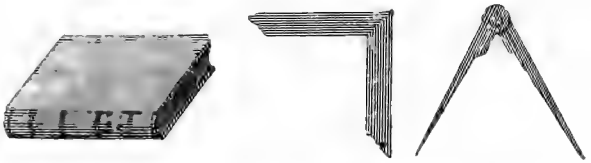
Its *covering* is no less than a clouded canopy, or a starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from earth to heaven; the three *principal rounds* of which are denominated *Faith*, *Hope*, and *Charity;* and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

The greatest of these is *Charity;* for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.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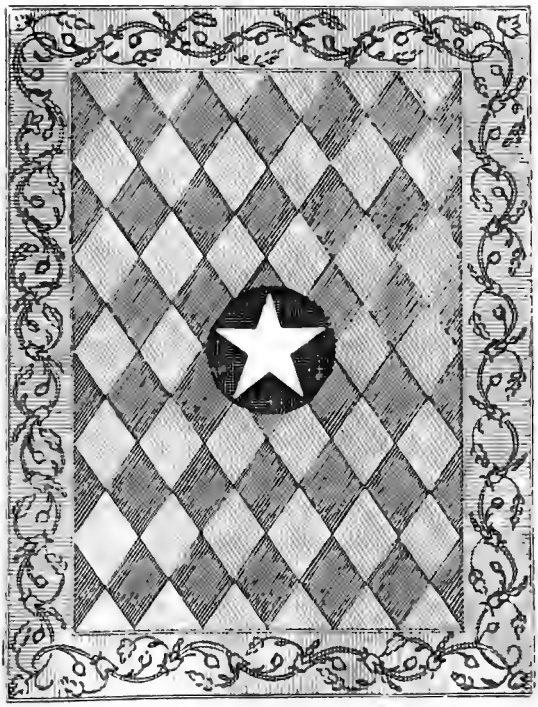


Every well governed Lodge is furnished with the *Holy Bible*, the *Square*, and the *Compasses*.

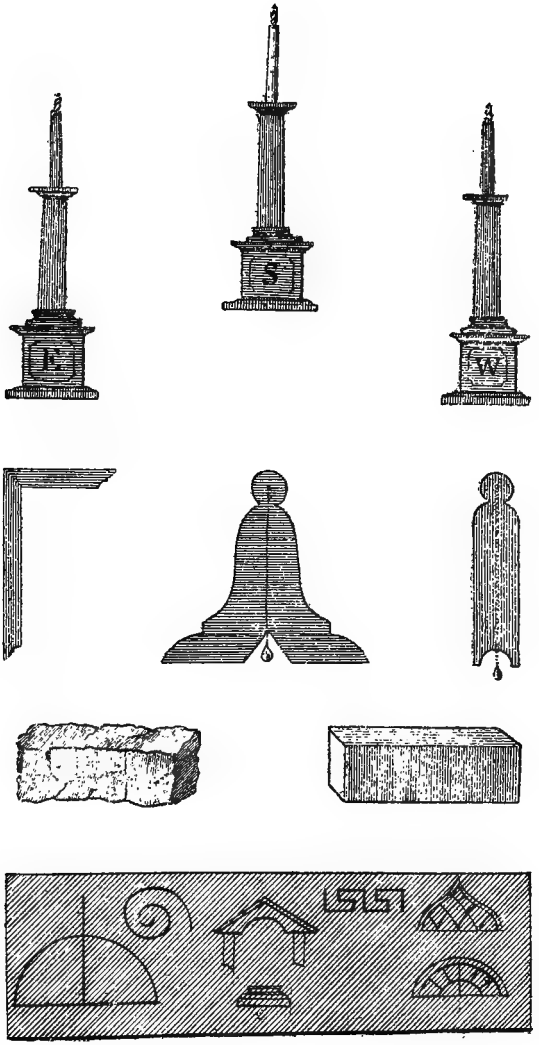
The Holy Bible is dedicated to God; the Square, to the Master; and the Compasses, to the Craft.

The Bible is dedicated to God, because it is the inestimable gift of God to man; * * * the square to the Master, because it is the proper Masonic emblem of his office; and the compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

The ornaments of a Lodge are the Mosaic Pavement, Indented Tessel, and Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel of the beautiful border or skirting which surrounded it; and the Blazing Star an emblem of Deity, or an overruling Providence.

The Mosaic Pavement is emblematical of human life, chequered with good and evil; the beautiful border which surrounds it, of the manifold blessings and comforts which surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

The lights are three in number.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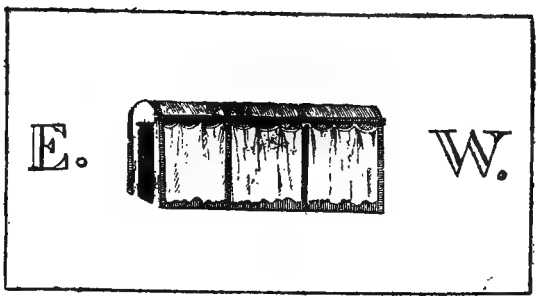
The Immoveable Jewels are the Square, Level and Plumb, worn by the three stationed officers. The Square teaches morality, the Level equality, and the Plumb rectitude of life.

The Moveable Jewels are the Rough Ashler, the Perfect Ashler and the Trestle Board.

The Rough Ashler is a stone as taken from the the quarry in its rude and natural state; the Perfect Ashler is a stone made ready by the hands of the Apprentice, to be adjusted by the working tools of the Fellow Craft; and the Trestle Board is for the Master Workman to draw his designs upon.

By the Rough Ashler we are reminded of our rude and imperfect state by nature; by the Perfect Ashler, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle Board, we are reminded that as the operative workman erects his temporal buildings agreeably to the rules and designs laid down by the master on his Trestle Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the Great Book of Nature and of Revelation, which is our Spiritual, Moral and Masonic Trestle Board.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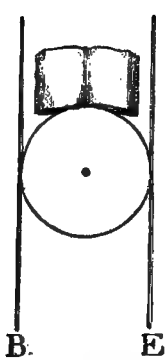
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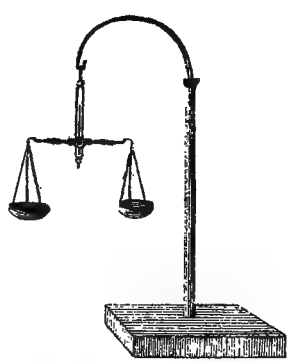




The situation of our lodges is sufficiently familiar, and the reasons therefor.

Lodges were anciently dedicated to King Solomon, who was our first Most Excellent Grand Master; but Masons professing Christianity, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons in Masonry; and since their time, there is represented in every regular and well governed Lodge, a certain Point within a Circle—the point representing an individual brother; the circle, the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. The circle is embordered by two perpendicular parallel lines, representing those Saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Book of Constitutions, which point out the whole duty of a Mason. In going round this Circle, we necessarily touch upon these two lines, as well as upon the Book of Constitutions; and while a Mason keeps himself thus circumscribed, it is impossible he should err materially.

THE TENETS

Of our profession, and by the due exercise of which every worthy Free Mason may be at once distinguished, are three in number: Brotherly Love, Relief and Truth.

Brotherly Love.—By the exercise of Brother Love, we are taught to regard the whole human species as one common family, the high, the low, the rich and poor, who, as created by one Almighty Parent, and

inhabitants of the same planet, are sent into the world to aid, support and protect each other. On this principle Free Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance.

Relief.—To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affections: to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

Truth is a divine attribute, and a foundation of every virtue; to be good men and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing characterize us, and the heart and tongue join in promoting each others welfare, and rejoicing in each others prosperity.

THE CARDINAL VIRTUES.

There are four Perfect Points and essential Cardinal Virtues necessary to complete the lesson of instructions to every Initiate into the Philosophy of Masonry, illustrated by Temperance, Fortitude, Prudence and Justice.

Temperance is that due restraint upon our affections and passions, which renders the body tame and gov-

ernable and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any vicious or licentious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would subject him to the contempt and detestation of all good Masons, * * *

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient This virtue is equally distant from cowardice and rashness, and like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made by force or otherwise to extort from him any of those valuable secrets with which he has been so solemnly entrusted, and which were emblematically represented upon his first admission into the Lodge, * * *

Prudence teaches us to regulate our lives agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least expression or hint whereby the secrets of Free Masonry might be unlawfully obtained, * * *

Justice is that standard, or boundary of right, which

enables us to render to every man his just due without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of all civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason, never to deviate from the minutest principles thereof, * * *

Thus the lecture of the First or Entered Apprentice's degree is closed with a few appropriate remarks explanatory of the freedom, fervency and zeal necessary to be exercised during the probation of his service.

Due veneration is also paid to our ancient patrons in Masonry; and the Initiatory ceremonies are concluded with the following

CHARGE:

BROTHER, as you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men, who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity, to level themselves with the fraternity, extend their privileges and

patronize their assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good:—to your neighbour, in acting upon the square, and doing unto him as you wish he should do unto you:—and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties, will insure public and private esteem.

In the State, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure or reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be ready receive, instruction.

Finally, keep sacred and inviolable the mysteries of the Order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honour, glory, and reputation of the institution, may be firmly established, and the world at large convinced of its good effects.

FELLOW CRAFT'S DEGREE.

Masonry is a science which does not attempt to give everything that can be given to its votaries at once. But it is divided into different classes or degrees that its professors may advance more regularly in the knowledge of its mysteries; and thereby recognize and appreciate it as a progressive science.

The duties of morality are enforced by the proper understanding of the teachings of the *first degree*, and upon the memory of those who have given heed to these teachings, there are imprinted the noblest principles that can adorn the human mind.

Therefore the first degree is the best introduction to the second; which not only extends the same plan, but opens up to the *Entered Apprentice* a more diffusive system of useful knowledge.

This degree is divided into two sections, that it may be better understood by those who seek to unravel its mysteries.

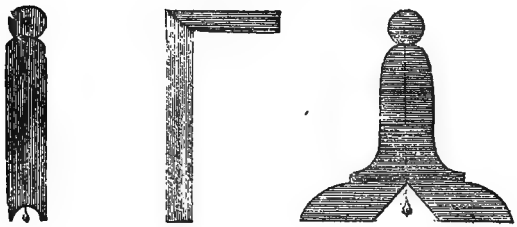
SECTION I.

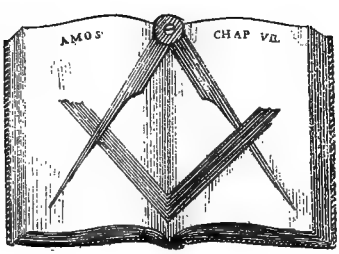
This section recapitulates the ceremony of initiation into this class; and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It should therefore be well understood by every officer and member of the Order.

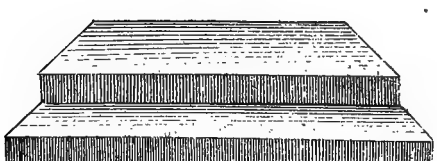
The following passage of Scripture is introduced and rehearsed:

Amos vii: 7, 8.

"Thus He shewed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."







The working tools of a fellow-craft are here introduced and explained; which are the *plumb*, *square* and *level*.

The plumb is an instrument made use of by operative masons, to raise perpendiculars; the square to square the work; the level to lay horizontals; but

we as free and accepted Masons are taught to make use of them for more noble and glorious purposes: the *plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling to "that undiscovered country from whose bourne no traveler returns," and by the level also the King is reminded that although he occupies a throne, yet the blood in his veins is derived from the same Almighty Parent, and is no better than that of his humblest subject.

SECTION II.

The second section of this degree refers to the origin of the institution; and views Masonry under two denominations; operative and speculative. The period stipulated for rewarding merit, is here fixed; and the inimitable moral to which that circumstance alludes, is explained. The celestial and terrestrial globes are considered; and here the accomplished Mason may display his talents to advantage, in elucidating the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement.

Masonry is considered under two denominations; operative and speculative.

Operative Masonry.

By operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with

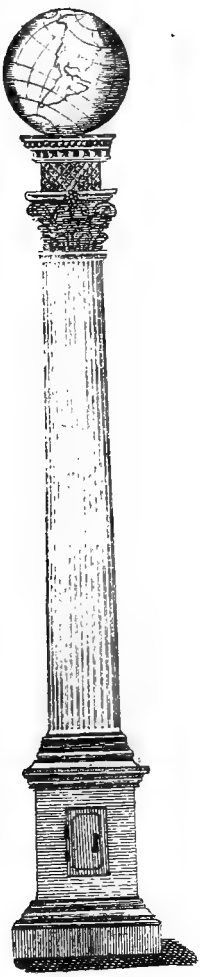
dwellings, and convenient shelters from the vicissitudes and the inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficient purposes.

Speculative Masonry.

By speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

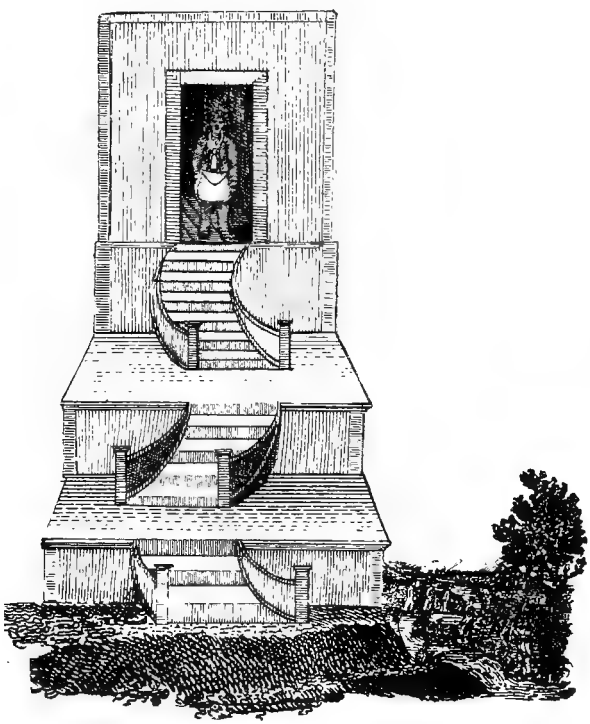
In six days, God created the heavens and the earth, and rested upon the seventh day;—the seventh, therefore, our ancient brethren consecrated as a day of rest from their labours; thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their Great Creator.

Peace, Unity and Plenty, are here introduced and explained.





Next the doctrine of the Spheres in the science of Astronomy is introduced and considered.



As Architecture comes now under consideration, a brief dsscription of it may not be improper.

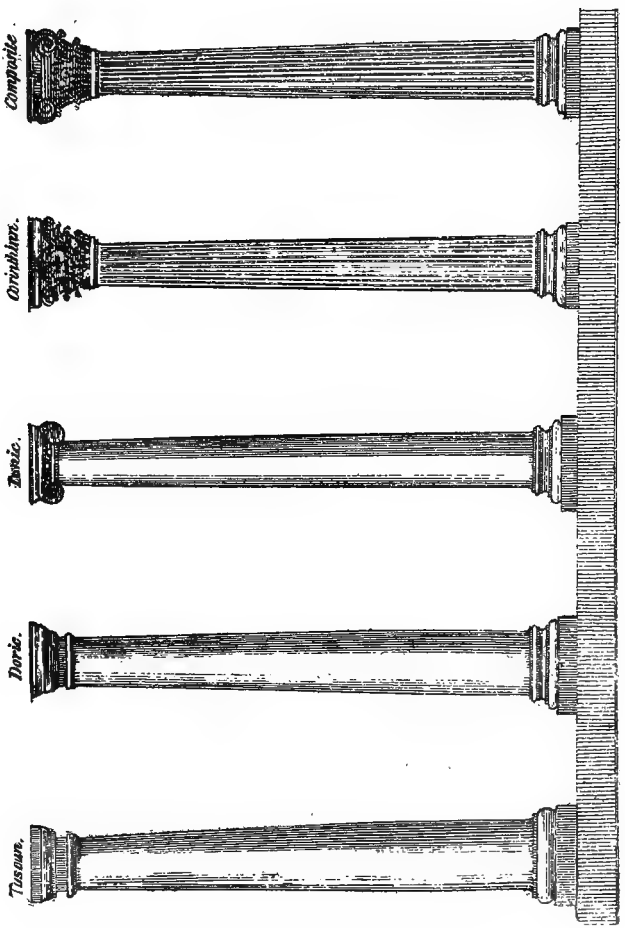
ORDER IN ARCHITECTURE.

"By Order in Architecture is meant a system of all the members, proportions and ornaments of columns and pilasters; or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole."

ITS ANTIQUITY.

"From the first foundation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelters from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support its covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of base and the capital of pillars; and from this simple hint originally proceeded the more improved art of Architecture.

The Five Orders of Architecture are thus classed: Tuscan, Doric, Ionic, Corinthian and Composite."


Composite.
Corinthian.
Ionic.
Doric.
Tuscan.

THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original Orders of Architecture revered by Masons, are no more than three—the Doric, Ionic and Corinthian, which were invented by the Grecians. To these the Romans have added two—the Tuscan, which they made plainer than the Doric, and the Composite, which is nothing more than the Corinthian enriched with the Ionic volute. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious and beautiful in Architecture.

The Five Senses of Human Nature, which are Hearing, Seeing, Feeling, Smelling and Tasting, come next in order—the first three of which are most revered by Masons, for reasons which must be apparent to every enlightened Craftsman.

Next in order come the *Seven Liberal Arts and Sciences*, to wit: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Passing over most of these, each of which affords a large field for the accomplished Scholar and Mason to dilate upon, we are arrested by the fifth science, *Geometry*, which treats of the powers and properties of Magnitudes in general, where length, breadth and thickness are concerned, from a point to a line, from a line to a superfice, and from a superfice to a solid.

THE ADVANTAGES OF GEOMETRY.

By this Science, the architect is enabled to construct his plans and execute his designs, the General to arrange his soldiers and mark out his lines for encampment, the Geographer to give us the dimensions of the earth and all things therein contained, to delineate

he extent of seas, and specify the divisions of empires, kingdoms and provinces. By it also the Astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of Architecture and the root of the Mathematics.

THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of Sciences, is the basis on which the Superstructure of Masonry is erected. By Geometry we may curiously trace Nature through her various windings, to her most concealed recesses ; by it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine,

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions; by it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine Plan, and study symmetry and order ; this gave rise to societies, and birth to every useful art ; the Architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated Artists, escaped not the unsparing ravages of barbarous force. Free Masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Free Masonry are safely lodged in the repository of faithful breasts. Tools and implements of Architecture, and symbolic emblems most expressive, are selected by the Fraternity to imprint on the mind wise and serious truths; and thus through a succession of ages are transmitted unimpaired the most excellent tenets of our Institution.

Music

Teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy

Is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere.

Assisted by astronomy, we can observe the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it, we learn the use of globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness; and through the whole creation, trace the Glorious Author by His works.

A Charge at Passing to the Degree of Fellow Craft.

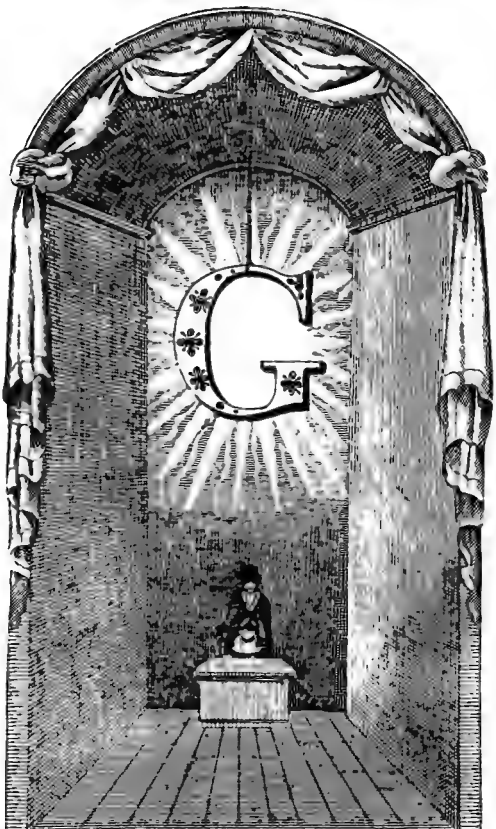
BROTHER, being passed to the second degree of masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate the offences of your brethren; but, in the decision of every trespass against our rules, you are to judge with candour, admonish with friendship, and reprehend with justice.

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 science of geometry, which is established as the basis of our art. Geometry, or masonry, originally synonymous terms, being

of a divine and moral nature, is enriched with the most useful knowledge: while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behaviour and regular deportment have merited the honour which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a fellow craft; and to these duties you are bound by the most sacred ties.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MASTER MASON'S DEGREE.

SECTION I.

The ceremony of raising to the sublime degree of Master Mason, is particularly specified, and other useful instructions are given in this branch of the lecture. Dr. Dove says in his Text Book "To a complete knowledge of the whole lecture, few indeed, ever arrive; but it is an infallible truth that he who acquires by merit the mark of pre-eminence which this degree confers, receives a reward which amply compensates for all his past diligence and assiduity."

The following passage of scripture is introduced during the ceremonies :

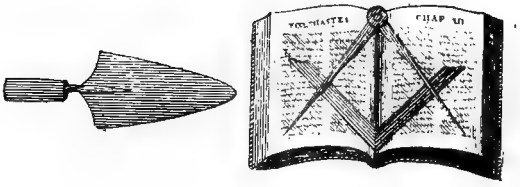
ECCL. XII, 1—7.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain ; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened ; and the doors shall be shut in the streets, when the sound of the grinding is low ; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners

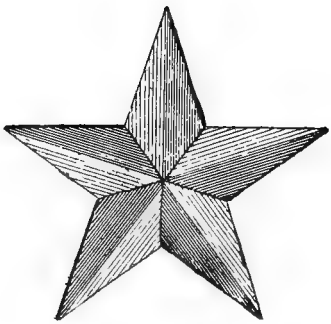
go about the streets: or ever the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

MASTER MASONS DEGREE

Section First



Section Second



The *working tools* of a Master Mason are all the implements of Masonry indiscriminately, but more especially *the trowel.*

The TROWEL is an instrument made use of by operative Masons, to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention or rather emulation, of who can best work, or best agree.

SECTION II.

This section recites the historical traditions of the Order, and presents to view a finished picture, of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity, unparalleled in the history of man.

PRAYER AT RAISING A BROTHER TO THE SUBLIME DEGREE OF MASTER MASON.

Thou, O God! knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down, he fleeth as a shadow and continueth not.

Seeing his days are determined, the number of his months is with Thee, Thou hast appointed his bounds that he cannot pass, turn from him that he may rest, till he shall accomplish as a hireling his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea and the flood decayeth, and drieth up, so man lieth down, and riseth not up again till the heavens shall be no more. Yet, O Lord, have compassion on the children of Thy creation, administer them comfort in the time of trouble, and save them with an everlasting salvation. So mote it be—Amen.



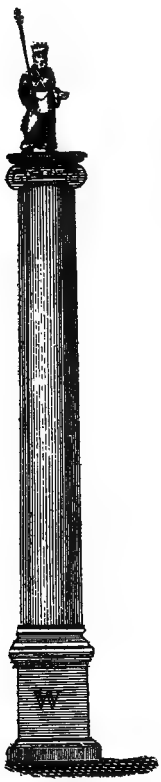
SECTION III.

The third section illustrates certain heiroglyphical emblems, and inculcates many useful lessons to extend knowledge and promote virtue. In this branch of the lecture many particulars are noticed relative to

KING SOLOMON'S TEMPLE.

This magnificent structure was founded in the

fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus informs us, that although more than seven years were occupied in its building, yet, during the whole period, it did not rain in the day time, that the workmen might not be obstructed in their labor. From sacred history we also learn, that there was not the sound of axe, hammer, or any tool of iron, heard in the house while it was building.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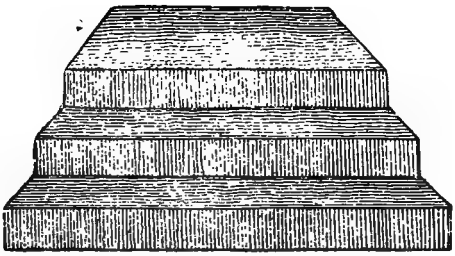
This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble. There were employed in its building, three Grand Masters; three thousand three hundred overseers of the work; eighty thousand Fellow Crafts, or hewers on the mountains and in the quarries; and seventy thousand Entered Apprentices, or bearers of burdens.





The Three Steps.

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *youth*, *manhood and age*. In *youth*, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *manhood*, as fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so, in *age*, as Master Masons, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.

The Pot of Incense

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

The Bee Hive

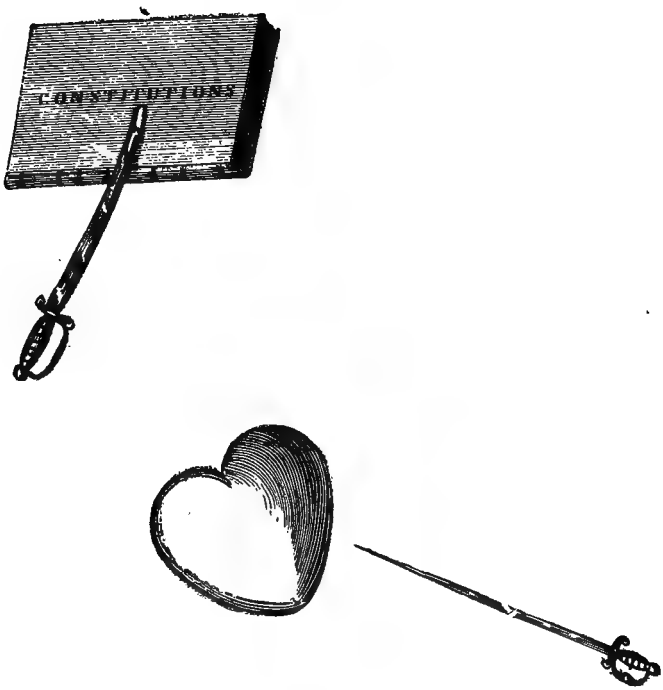
Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in

his infancy, more helpless and indigent than the brutal creation; he lies langnishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the Great Creator of heaven and earth, to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself, as not to be endeavouring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as masons.

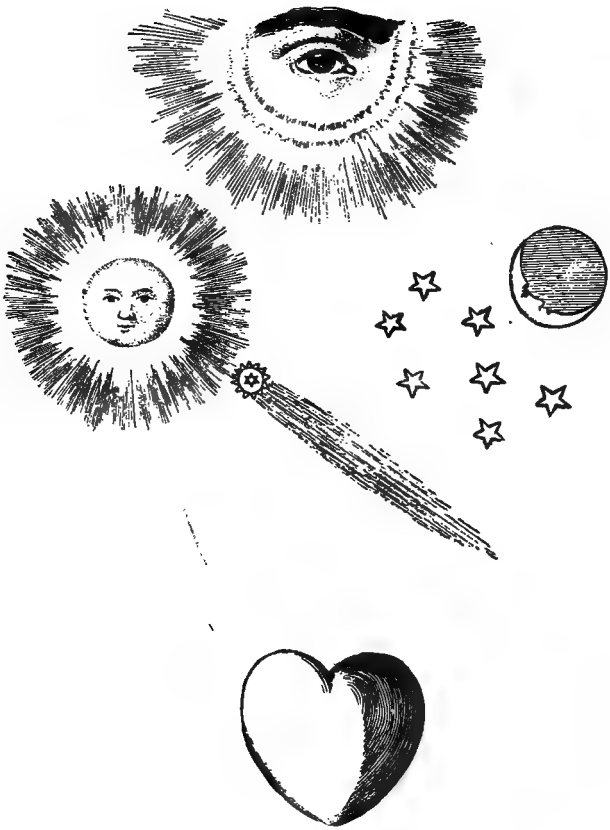
The Book of Constitutions Guarded by the Tyler's Sword

Reminds us that we should be ever watchful and guarded in our words and actions particularly when before the enemies of masonry; ever bearing in remembrance those truly masonic virtues *silence* and *circumspection*.



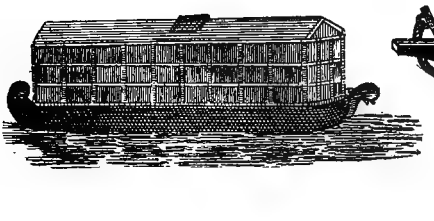
The Sword, Pointing to a Naked Heart,

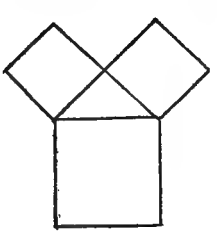
Demonstates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of men, yet that

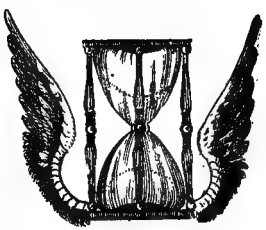


ALL-SEEING EYE,

whom the SUN, MOON and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART, and will reward us according to our merits.









The Anchor and Ark

Are emblems of a well grounded *hope*, and a well-spent life. They are emblematical of that divine *Ark*, which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

The Forty-Seventh Problem of Euclid.

This was an invention of our ancient friend and brother, the great Pythagoras, who in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which in the joy of his heart, he called *Eureka*, in the Grecian language, signifying *I have found it;* and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches masons to be general lovers of the arts and sciences.

The Hour-Glass

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine; —how they pass away almost imperceptibly!, and yet, to our surprise, in the short space of an hour, they

are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves to enrich our mother earth.

The Scythe

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havock the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arise to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.



Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Christian is suddenly revived by the *evergreen* and ever living *sprig* of Faith in the merits of the Lion of the tribe of Judah; which strengthens him, with confidence and composure, to look forward to a blessed immortality: and doubts not, but in the glorious morn of the resurrection, his body will rise, and become as incorruptible as his soul.

Then let us imitate the Christian in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all perfect, glorious and celestial Lodge above; where, on His rainbow royal diadem throne, the Supreme Architect of the Universe presides.

Charge at Raising to the Sublime Degree of Master Mason.

BROTHER, Your zeal for the institution of masonry; the progress you have made in the mystery; and your conformity to our regulations, have pointed you out as a proper object of our favour and esteem. You are now bound by duty, honour and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your

uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose, it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behaviour, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, entusted to your eare, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

METHODICAL DIGEST

OF

THE LAWS

OF

THE GRAND LODGE OF VIRGINIA.

Methodical Digest.

CHAPTER I.

OF THE QUALIFICATIONS REQUIRED FOR ADMISSION INTO THE SOCIETY OF ANCIENT FREE AND ACCEPTED MASONS.

1st. It is essentially necessary that every applicant for admission into the Institution should exercise a firm belief in the existence of God, paying him that worship which is due to the Great Architect and Governor of the Universe.

2nd. And while on one hand he shuns the darkness of Atheism, he will with equal solicitude avoid the gloomy errors of bigotry and superstition, making a free and independent use of his understanding, the most invaluable attribute of intelligent beings.

3rd. At the same time that he embraces with a firm hold these fundamental principles of universal or natural religion, it will be no objection that he subjoin such other principles of faith, or forms of worship as his own mind may deliberately approve.

4th. Whoever would be a Free Mason, is further to know, that in that character, his civil and social obligations will in no degree be relaxed, but acquire additional force. He is to be a lover of quiet, is to be

peaceable, and obedient to the civil powers, so far as they do not infringe the inalienable rights of reason and of religion; and to consider the welfare of his country an object of his peculiar care; *i e.* He must be a loyal subject to his government.

5th. In regard to himself, a candidate for Masonry should know and practice all the private virtues, avoiding every species of intemperance and excess, which unfit him for the enjoyment of rational pleasure, and degrade him in the estimation of society. He ought to pursue the duties of his profession or calling with diligence and assiduity, devoting his hours of leisure to improvement in those branches of knowledge, by which he may be rendered useful in the various relations of life. And for the more successful attainment of these valuable objects, he should cultivate with unswerving diligence the virtues of patience, self-denial, forbearance, and all others which afford a control over the human passions, and enable him to discharge all his duties, whether to his family or to the world, with affection, dignity and prudence.

6th. He should have a disposition, and possess the ability of preserving with inviolable fidelity, all secrets which may be confided to him. On this point a candidate ought to examine his own character with scrupulous precision; since no defect would more expose him to ridicule and contempt, or more completely exclude him from the happy results of Masonic information, than a disposition to unfold what ought to be a sacred deposit in the bosom of the faithful Craftsman.

7th. In addition to these religious and moral qualifications, it is moreover necessary that every candi-

date for Masonry should be a free man, of the age of twenty-one years or upwards, of good reputation; of sufficient natural and intellectual endowments, with an estate, office, trade, occupation, or some other obvious source of honest subsistence, from which he may also be enabled to spare something for works of charity, and for maintaining the ancient dignity and utility of the Masonic Institution. He must also be free from such corporeal deformity as would render him incapable of complying strictly with every requirement of the Ritual of the Degrees; or prevent him from procuring a livelihood.

CHAPTER II.

OF A LODGE AND ITS MEETINGS.

1st. A Lodge is a place in which Masons meet to work. An assembly or organized body of Masons is also called a Lodge—just as the word Church is expressive both of the congregation of worshipers, and of the building wherein they assemble to worship.

2d. A Lodge must consist of one Master, a Senior and a Junior Warden, a Treasurer, a Secretary, a Senior and a Junior Deacon, two Stewards and a Tiler, and as many members as the members shall from time to time think proper.

3d. Thus constituted, a Lodge ought to assemble for work at least once in every calendar month, and must hold all their Sessions in the Third Degree of Masonry, except for the purpose of Lecturing and Working in the First and Second Degrees.

4th. For the preservation of secresy, and to guard

the Lodge from interruption or surprise, while engaged in serious and solemn labors, a well skilled Master Mason shall be appointed and paid for tiling the Lodge door during its meeting.

5th. Every Lodge shall practice the Accepted Ritual, and shall keep books containing its By-Laws, the names of its members, and a list of all the lodges under this Grand Lodge, with their usual times and places of meeting, and such other necessary parts of their transactions, as may with propriety be committed to writing.

6th. It is inexpedient and improper for any Masonic Lodge to be incorporated by law. This question is thus stated; because it is generally considered to be correct as here recited; but our Grand Lodge has not made it a matter upon which it has legislated.

CHAPTER III.

OF INITIATION, ADVANCEMENT, ADMISSION TO MEMBERSHIP, AND VISITING.

1st. Every person desirous of being made a Free Mason in any Lodge, shall be proposed by a member thereof, who shall give an account of the candidate's name, age, social relation, profession, or calling, place of residence, and the voucher shall be able to assure his brothers that the applicant is possessed of all requisite qualifications mentioned in the first chapter. And it is generally required that such proposal be seconded by another member who possesses some knowledge of the candidate. It shall also be made during Lodge hours, at a Stated Communication

of the Lodge, and at least one month before initiation, except the initiation be by Dispensation from the Grand Master, in order that the brethren may have sufficient time and opportunity to make a strict enquiry into his circumstances, principles, character and connections. The ballot *must* be unanimous for the admission of all candidates.

2d. The brother who proposes a candidate, shall at the same time deposit such a sum of money for him as the By-Laws of the lodge may require; which is forfeited to the Lodge if the candidate should not attend according to his proposal; but is to be returned to him if he should not be approved and accepted; and in case he is received, he is to pay, in addition to his deposit, such further sum as is prescribed by the By-Laws of the Lodge; and the fee for each degree must be paid up in full before the degree shall be conferred.

3d. No candidate for initiation who shall be rejected, in any Lodge under the jurisdiction of this Grand Lodge, shall be eligible to a second recommendation in that or any other such Lodge, until the expiration of twelve months.

4th. It shall be the duty of every Master of a Lodge rejecting a candidate, to cause his Secretary to notify the same immediately to the Grand Secretary.

5th. No Lodge shall make more than five new brethren at one time, unless by Dispensation from the Grand Master, nor shall they initiate, pass and raise a brother for a less sum than fifteen dollars, (where a fee is required,) for the three degrees; or five dollars for the First, five for the Second, and five for the

Third; nor confer any portion of either degree, except the Explanatory Lectures, on more than one candidate at a time.

6th. In all cases of advancement from one degree to another, it shall be necessary for the brother wishing to be advanced, to undergo an examination in open Lodge, in the degree from which he proposes to be advanced; after which his eligibility to such advancement, predicated upon his Masonic proficiency, shall be decided by ballot, and the suffrages of the majority present shall determine on the subject; but it is necessary for the ballot to be taken and to be *clear* in the degree to which the brother prays to be advanced, as a test of his moral fitness, before he can be received into the proposed degree.

7th. No Lodge shall confer a degree on any brother who is not of their household; for every Lodge ought to be competent to its own business, and without doubt, most capable of judging of the qualifications of its own members; nor shall any Lodge under this Grand Jurisdiction, initiate, pass or raise any person, who is a resident of any state or territory in which there is a Grand Lodge, nor initiate a candidate living within the proper Masonic Jurisdiction of another Lodge: *that is*, whose residence is nearest such other Lodge, without its consent: provided, that where two or more Lodges are situated in the same city or town their jurisdiction shall be concurrent.

8th. All applications of brethren for membership in any Subordinate Lodge, must be made one month before a decision can be given; and the balloting thereon shall be confined to Master Masons.

9th. When on application for membership a rejection takes place, it is not indispensably necessary that the name of the rejected brother should be inserted in the return to the Grand Lodge; nor is he precluded from applying to the same or any other Lodge at any subsequent meeting; and no Lodge shall make public through any *public print*, any rejection, suspension or expulsion.

10th. No member can be imposed on any Lodge without its consent, by any power whatever.

11th. If any Lodge shall admit to membership a brother who may be in arrears to another Lodge, the Lodge thus admitting him becomes responsible for the arrearages due to the other Lodge.

12th. Any brother may be a member of as many Lodges as choose to admit him, and must always be a member of some Lodge, unless excused by vote of the Lodge nearest his residence; and every brother so excused, is required to pay annually the sum of one dollar to the Lodge nearest his residence, for the benefit of the Charity Fund of said Lodge, and which sum the Master thereof is empowered to receive and collect; and said Lodge shall pay the Grand Lodge for such member the usual *per capita* tax.

13th. No brother shall be admitted to visit any Subordinate Lodge a second time, unless he is a member of some warranted Lodge in Virginia, or a sojourner from some other grand jurisdiction, carrying with him proper certificates; unless for satisfactory reasons such Lodge may by vote dispense with the provisions of this regulation: nor shall he be entitled to join in any Masonic procession, or be entitled to Masonic

burial, or to any pecuniary aid from a Lodge, unless he has been excused from membership by a vote of his Lodge.

14th. Each Subordinate Lodge must in general be the best judge of the moral fitness of all applications for visiting.

CHAPTER IV.

OF ATTENDANCE AND DEPORTMENT IN LODGE.

1st. Every brother must always appear in his Lodge properly clothed, and in clean and decent apparel.

2d. He must attend all meetings, whether stated or emergent, when duly summoned, unless he can offer such plea of necessity for his absence, as the By-Laws and General Regulations admit; and to all these Laws and Regulations, render a willing and cheerful obedience.

3d. While the Lodge is engaged in its usual labors, Masons must hold no private conversations or committees without leave from the Master; nor introduce any remarks irrelevant to the business before them. They must not interrupt the Master or Wardens, or any brother addressing the presiding officer, nor act ludicrously while the Lodge is engaged in what is serious and solemn; but every brother shall show due respect to the Master and Wardens and other brethren.

4th. No discussions relating to *nations*, *religion* or *politics*, must ever be introduced within the walls of a Lodge; Masons as such, professing the *universal religion*, recognizing those political maxims only in which all men agree, and considering all nations as members of the same human family.

5th. The working hours of the Subordinate Lodges shall be from eight o'clock in the evening until eleven, between the first of April and the first of October; and from half-past seven till eleven, between the first of October and the first of April, when their meetings are held at night; but when held in the day time, the three first hours of each session shall be considered technically the working hours.

CHAPTER V.

OF UNMASONIC CONDUCT AND ITS CONSEQUENCES.

SECTION I.

Of the Powers and Mode of Proceeding thereon in Subordinate Lodges.

1st. Every Lodge under the jurisdiction of this Grand Lodge shall have full power and authority to enquire into, and punish unmasonic conduct in any of its members, except Masters of Lodges and regular Past Masters: provided they do not interfere in disputes between brethren of a pecuniary nature, and in these only by request, or consent of all parties interested.

2d. In hearing all complaints and punishing delinquents, according to the laws of the Craft, they are to adhere most religiously to the old Hebrew regulation, *viz:* "If a complaint be made against a brother and he be found guilty, he shall stand to the determination of the Lodge; but if the accuser or complainant cannot support his charge, and it should appear to the Lodge to be groundless, being the result of hatred, malice or some unwarrantable passion,

he shall incur such penalty as the accused would have done, had he been duly convicted."

3d. Every Lodge possesses an inherent power of suspending or expelling members, for a non-compliance with its Rules and By-Laws; and of enacting and enforcing its regulations, with respect to monthly, quarterly, and annual fees, after such enactment shall have been approved by the Grand Lodge.

4th. Should any brother resident in Virginia, who may not belong to any Lodge under the jurisdiction of this Grand Lodge, deport himself so immorally as to merit the reprobation of his brethren, the Subordinate Lodge nearest to the place of his residence, shall have power to take cognizance of such reprehensible conduct, in the same manner as if the said brother were a member of that Lodge.

5th. Every brother who may be charged with un-Masonic conduct, shall in due time be furnished with a copy of the charges to be exhibited against him, if they be of a nature that will admit of being written; and if they be not, the said charges shall be made known to him by a committee, to be appointed for that purpose.

6th. Should any brother whose conduct has been regularly impeached, fail to attend the summons of the Lodge, or of the committee appointed to examine into his said conduct, such brother, so failing, shall stand snspended from all the benefits of Masonry, until he do come forward, and answer to the charges alleged against him; and should such brother fail to appear and answer said charges for one month after such suspension, the Lodge shall be authorized to

proceed to examine into the merits of the charges, and pronounce such judgment as they shall deem proper in the premises.

7th. If any member of a Lodge under the jurisdiction of this Grand Lodge, shall visit or work in any Lodge of Masons commonly called Clandestine Masons; or any Lodge of Masons not working agreeably to the ancient usages of regular Masons, he shall be reprimanded by the Lodge to which he belongs; and if he should afterwards be guilty of a similar offence, he shall be expelled from the Lodge, and excluded from the benefits of Masonry.

8th. In all cases of suspension, the person suspended, is thereby absolutely precluded from all the benefits and privileges of Masonry, throughout the Masonic world during the term of said suspension; and which suspension should in every case be for an indefinite period: provided always; that the Lodge imposing a suspension, shall have the power of reinstatement.

9th. In all cases of expulsion, the person expelled is thereby absolutely precluded from all the benefits and privileges of Masonry throughout the Masonic world *forever.*

10th. Balloting in the Subordinate Lodges, in all cases, shall be confined to Master Masons, and consequently must be taken in a Master Mason's Lodge.

11th. All suspensions and expulsions in any Subordinate Lodge, shall immediately be communicated to the Grand Secretary; and if a suspension is for non-payment of dues, the cause, as well as the amount due, shall be mentioned in the report of the suspension.

12th. No Master of a Lodge or regular Past Master can, without his own consent previously obtained, be called to an account, or tried for misconduct before any other body than the Grand Lodge, or a committee to be appointed by the Grand Lodge or the Grand Master.

13th. No Master, Warden, or other Subordinate Officer of any Subordinate Lodge, against whom any specific charges of unmasonic conduct are preferred, is competent to discharge the duties of his office until a final decision shall be made on said charges; nor can any brother elected to office while charges are preferred against him, be installed, until such charges are disposed of.

14th. When any Masonic accusations shall be brought against a brother in any Lodge, Subordinate or other, the same shall not be withdrawn for private adjustment, except by unanimous consent of the Lodge.

15th. Where a member of a Lodge is liable, under the By-Laws of the Lodge, to suspension for non-payment of dues, and no notice can be served upon him after an order of the Lodge directing him to be summoned to show cause why he should not be suspended for non-payment of dues and the lapse of three months, the Lodge is hereby authorized and empowered to suspend such brother without any further notice.

16th. When a member of a Subordinate Lodge removes from the geographical jurisdiction of said Lodge, and fails to make a remittance sufficient to liquidate his dues to the Lodge with which he is affil-

iated, for the space of twelve months, the lodge may suspend such member for non-payment of dues without notice.

17th. Whenever a charge is preferred against a brother for unmasonic conduct, the Subordinate Lodge having jurisdiction in the case, shall issue a summons for the brother charged to appear and answer; and if the officer directed to execute the summons, make return that the brother charged "has absconded and is believed to be beyond the jurisdiction of Virginia," the Subordinate Lodge having the case before it, having first appointed some brother to defend the absentee, may proceed to trial as though the brother were present, and inflict such punishment by suspension or expulsion, as by them may be deemed just: provided, no trial shall be had under three months from the date of the charges.

18th. In all cases of trial of brethren charged with unmasonic conduct, *all* the testimony relating to the matters in question, and which may be proper to be committed to writing, *shall* be taken in writing before the Lodge or before a committee appointed by the Lodge for that purpose, after due notice to the opposite party, and shall constitute a portion of the record of the case.

SECTION II.

Of carrying Appeals from the decisions of Subordinate Lodges.

1st. In all cases where a brother may consider himself aggrieved by the decision of a Subordinate Lodge, he has the right of appeal to the District Deputy

Grand Master of the District in which such lodge may be holden.

2d. When any brother appeals from a decision of his Lodge, he shall lodge a copy thereof with the D. D. G. Master, who shall summon the parties and their witnesses to appear before a commission, to be by him appointed, for a rehearing and decision of the case.

3d. Each District Deputy Grand Master shall have jurisdiction of all appeals within his district, in the following manner: On notice by him duly received of any appeal, he shall forthwith summon five or more officers, or skillful Master Masons, to meet at such time and place as may be most convenient to hear and determine the whole subject matter of the appeal, and to make report of their proceedings to him; the said District Deputy Grand Master reserving to either party the right of final appeal to the Grand Lodge upon the record,

4th. Immediately after the receipt of the report and proceedings of said Commission, it shall be the duty of such D. D. G. M. to furnish the Master of the Lodge with a copy of the decision, and forward to the Grand Secretary a copy of all proceedings held by the commission, including the final decision: *provided* that evidence not proper to be written may be communicated verbally.

5th. In all cases where a brother or Lodge may consider themselves aggrieved by the decision of said commission, they have an undoubted right of final appeal therefrom to the Grand Lodge.

6th. Whereas in cases of appeal to the Grand

Lodge from any vote, ballot, or resolution of said committee, it is necessary to have a copy of the whole of the written proceedings in such case present at the consideration of such appeal; therefore it shall be the duty of the Master of every Lodge, in all cases of appeal, forthwith to cause a copy of such proceedings to be forwarded to the Grand Secretary.

7th. When any brother or Lodge appeals from a decision of said committee, they shall lodge a copy thereof with the Grand Secretary, who shall summon the parties to appear with the record at the next ensuing Grand Communication, in order to a rehearing and final determination of the controversy.

8th. It all cases of appeal, a certified copy of the entire record shall be forwarded to the Grand Secretary and *no oral* testimony shall be received by the Grand Lodge or Committee on Grievances and Appeals, unless such testimony be of a character improper to be written.

9th. When any Lodge or Lodges requires that a commission be sent to their vicinity, for the purpose of investigating any difficulty which may exist in or between such Lodges, or between the members of any Lodge, that the Lodge or Lodges making such request shall do so in writing, and shall pay to the Grand Secretary the expenses attending the visit of such commission.

SECTION III.

Of Reinstatements.

No reinstatement of a suspended or expelled Mason shall hereafter be made by any lodge under the juris-

diction of this Grand Lodge, unless the following regulations be strictly complied with:

1st. Any suspended or expelled Mason who may desire to be reinstated to the benefits and privileges of Free Masonry, shall make application by petition in writing to the lodge which suspended or expelled him, praying for such reinstatement, and setting forth the reasons which prompt him to ask this favor; which petition shall be presented to the Worshipful Master, who shall cause the same to be audibly read by the Secretary at the first stated Communication after its reception; when it shall be ordered to lie over for one month. The Worshipful Master shall then order due notice to be given to all the members of the Lodge, of the application, and have them notified to attend.

2d. The Lodge being thus duly notified and assembled, shall then proceed to consider the application; when the question of granting or refusing therequest shall be determined by vote or ballot, as the Lodge may see fit.

3d. In all votes or ballots on the question of re-instating a suspended or expelled Mason, every member present shall be required to vote, unless for good cause he may be excused by unanimous consent of the lodge.

4th. If, upon taking a vote or ballot on the petition of a suspended Mason for reinstatement, a *less* number than *two-thirds* of the members present vote for the re-instatement, the petition shall be declared *rejected;* in case of the petition of an expelled Mason, the vote for re-instatement must be *unanimous*.

5th. The action of a lodge on the question of restoring or re-instating a suspended or expelled Mason, may be the subject of appeal by any member who may think proper to do so. And in case of an appeal, the re-instatement shall not take effect until the appeal is decided by the proper tribunal.

6th. Any Mason who has been, or may hereafter be suspended for *non-payment* of dues, may be reinstated at any stated Communication of the lodge which suspended him, upon paying the amount of his dues.

7th. The reinstatement of an expelled or suspended Mason, does not restore such brother to membership in the lodge which suspended or expelled him, but only to the general rights and privileges of Masonry; and to be restored to membership, he must, after reinstatement, petition as any other *non*-affiliated Mason, except in case of suspension for non-payment of dues as above provided for.

8th. The Lodge which suspends or expels a Mason, is the only lodge which can reinstate him. But if that lodge has become extinct (or otherwise incapable of working,) and there is no working lodge in the former jurisdiction of that extinct lodge, the petition shall be presented to the D. D. G. Master of the District in which the lodge was located, who shall refer the petition to a commission of five skillful Past Masters or Officers of lodges, who, after due notice to all the former members of the extinct Lodge who can be found within its jurisdiction, shall proceed to hear and determine the application. This commission shall keep a full record of their proceedings, which they

shall transmit to the Grand Secretary, who shall lay the same before the Grand Lodge; and if no objection be then urged, it shall be confirmed.

9th. In a case of a working lodge being in existence in the former jurisdiction of an extinct Lodge, the D. D. G. Master may, at his option, refer the petition to that Lodge, when the same proceedings shall be held as provided for when the petition is presented to the Lodge inflicting the suspension or expulsion, and their decision need not be submitted to the Grand Lodge for confirmation, unless by appeal.

CHAPTER VI.

OF THE ELECTION, POWERS AND DUTIES OF THE OFFICERS OF SUBORDINATE LODGES.

SECTION I.

Of the Election of the Officers in general.

1st. The installation of officers in the subordinate lodges shall be annually on the twenty-fourth of June. Each particular lodge is enjoined to hold the election of its officers on the evening of the stated meeting immediately preceding the anniversary or festival of St. John the Baptist.

2d. Whenever a vacancy shall happen, either by the death, removal or resignation of any officer of a Subordinate Lodge, such vacancy shall be filled either at the next stated meeting, or at a meeting specially called by the Master or presiding Warden, for that purpose.

3d. In all cases of election of officers, the suffrages of

a majority of all the members present, who are entitled to vote, shall be necessary to constitute a proper election.

4th. In the election of officers, every free member, or every member who has paid all arrearages, or has been excused from payment according to law, has one vote.

5th. In selecting candidates for the different offices, great care is to be taken that none be nominated from any other considerations than real merit, and pre-eminent ability to discharge the duties attached to them.

SECTION II.

Of the Master of a Lodge.

1st. No brother can be Master of a Lodge till he has regularly served in the office of Warden, unless in extraordinary cases, or where a new Lodge is about to be formed, and no past Warden is to be found among the members. In such cases, a well informed Master Mason may be constituted Master of the new Lodge, or of any old Lodge similarly situated; but previous to entering on the functions of his office, he must receive the degree of Past Master.

2nd. In the election of the Master, the present Wardens where they have regularly served, shall always be among the number of candidates for the Chair.

3d. After the nominations are all made, the candidates shall withdraw, while every free member gives his vote in favor of him whom he deems most worthy.

4th. When the ballot is closed, the acting Master shall direct that the candidates return to the Lodge

room and take their seats. He shall then carefully examine the poll, through a committee appointed therefor, and declare the brother having the majority of votes duly elected.

5th. The Master of every Lodge thus duly elected and installed, has it in special charge to see that the By-Laws of his Lodge, as well as the general regulations from the Grand Lodge, be duly observed; that his Wardens discharge their duty with fidelity, and be examples of diligence and propriety to the Craft; that true and exact minutes and records of all the pro ceedings be kept by the Secretary; that the Treasurer keep and render accurate and just accounts, at the stated times required by the By-Laws and Orders of the Lodge; and in general, that all goods and moneys belonging to the Lodge be correctly managed and disbursed, as if they were his own private property, according to the vote and direction of the majority.

6th. The Master has the power of appointing some brother, (who is generally the Secretary,) to keep the book of By-Laws and other laws given by proper authority; also the books containing the names of all the members of the Lodge, and the list of Lodges in Virginia, with their usual times and places of meeting.

7th. The Master has also the power of preventing the removal of his Lodge from one house to another, unless sanctioned by the course of proceeding pointed out in the Chapter bearing on that subject.

8th. The Master of every Subordinate Lodge shall have power and authority to assemble his Lodge, upon

the application of any of the brethren, and upon any emergency which in his judgment may require their meeting.

9th. The Masters of all subordinate lodges, where they have abilities and members, are permitted to perform the ceremonies of Installation, Dedication, Consecration and Funerals, and are required to report their proceedings to the first Grand Annual Communication thereafter.

10th. It is likewise the duty of every Master of a Lodge to attend all meetings of the brethren in Grand Communication, as a representative of his Lodge.

11th. The Master of every Lodge is required either to have the proceedings of each Grand Annual Communication read in open Lodge, or referred to a special committee, with instructions to report to the Lodge any matter that demands their specific attention, at the first regular meeting after the receipt of said proceedings.

12th. It is the duty of the Master, immediately upon the death of a regular member of his Lodge, *in good standing*, to have a record made of said death upon the Lodge book, and report the same to the Grand Secretary, who shall thereupon transmit to the Master of said Lodge a Grand Lodge Diploma, filled up with the name of the deceased brother, free of expense, for the benefit and use of the widow and orphans, or either.

13th. When sitting in Grand Communication, the Master and Wardens, or such of them who may attend, have full power and authority to represent their

Lodge, and to transact all business therein, as fully as if all their members were there present. Nevertheless, the representatives of every Lodge are subject to such instructions as may be given them by their respective Lodges, for their conduct in Grand Communication.

SECTION III.

Of the Wardens of a Lodge.

1st. None but Master Masons can be Wardens of a Lodge; and must receive the degree of Past Master before entering upon the duties of that office.

2nd. From among these the Master elect shall nominate one for the office of Senior Warden, and the present Master and brethren shall nominate one in opposition; and in balloting for this and all the remaining officers, the Lodge shall proceed in the same manner as in choosing a Master.

3d. The Senior Warden succeeds to all the duties of the Master when he is absent. And if the Master resigns or becomes otherwise disqualified, the Senior Warden takes his place till it is supplied by election. And although it was formerly held that in all such cases, the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, and in his absence, upon the Junior Warden, even although a former Master be present. And if the presiding Warden should call on any Past Master who may be in Lodge to take the Chair, on the presumption of his superior skill in conducting the business of the Lodge; nevertheless, such Past Master still

derives his authority from the Warden, and cannot act till that officer congregates the Lodge.

4th. The business of the Wardens is generally to assist the Master in conducting the labors of the Lodge, to perform that duty in his absence, and to attend as representatives of their Lodge in Grand Commuication.

SECTION IV.

Of the Treasurer of a Lodge.

1st. The Treasurer is to receive from the Secretary all moneys paid in for the use of the Lodge, and to pay all orders drawn on him by its authority. He is to keep regular entries both of his receipts and disbursements, and to have his books and vouchers always ready for examination, at such stated times as the By-Laws require, or when specially called on by order of the Master and brethren

2d. The Treasurer is likewise to have the charge and custody of the jewels and furniture of the Lodge, unless when the Master and majority may judge it more convenient to assign that duty to some other responsible brother; or when the officers may take the charge immediately on themselves.

SECTION V.

Of the Secretary of a Lodge.

1st. The Secretary shall keep regular minutes of all the proceedings of a Lodge that may properly be committed to writing, which shall be afterwards faithfully entered in the record books, with such previous corrections as the brethren may approve.

2d. He shall keep an accurate list of all the members of the Lodge, with the times of admission of new members, and make a return thereof to the Grand Secretary, just before each Grand Annual Communication, which shall be signed by the Master and attested by the Secretary with the seal of each Lodge, in order that the Grand Secretary, and consequently the members of the Grand Lodge may be at all times enabled to know the number and names of members in every Lodge under their jurisdiction, with the handwriting of the different officers; and to pay all due respect to the brethren recommended, or certified by them from time to time.

SECTION VI.

Of the Deacons of a Lodge.

It is the duty of the Senior and Junior Deacons to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge—such as the reception of candidates into the different degrees of Masonry, the introduction and accomodation of visitors, and in the immediate practice of our rites.

SECTION VII.

Of the Stewards of a Lodge.

It is the duty of the Stewards to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses for refreshments, and to see that the tables are properly furnished therefor, and that every brother is suitably provided, and generally to assist the Deacons and other officers in performing their respective duties.

SECTION VIII.

Of the Tiler of a Lodge.

1st. The Tiler should be a Master Mason of knowledge and experience; and generally a brother is to be preferred to whom the fees of the office may be necessary and serviceable.

2d. His principal duty is to take care that no person (even a member) shall be admitted while the Lodge is in session, without the knowledge and consent of the presiding officer; neither shall he admit any visitor (that is not a member of a warranted Lodge) a second time, sojourners producing certificates excepted.

3d. If he is a member of a Lodge, he is entitled to all the privileges which any other member is entitled to.

CHAPTER VII.

OF THE GRAND LODGE OF VIRGINIA.

SECTION I.

Of whom the Grand Lodge is composed.

1st. The Grand Lodge of Virginia is composed of the Masters and Wardens of all the regular Lodges therein, or of such representatives as may occasionally be appointed in the room of Masters or Wardens unable to attend.

2d. Of the Grand Master, Deputy Grand Master, Grand Wardens, Grand Trearurer, Grand Secretary, Grand Lecturer and Grand Deacons.

3d. Of the District Deputy Grand Masters.

4th. Of the regular Past Masters of the different Lodges who have represented their lodges therein.

5th. Of the Past Grand Masters, Past Deputy Grand Masters, and Past Grand Wardens, Past Grand Secretarys, Treasurers, Lecturers, Deacons, indeed of all elective Past Grand Officers.

6th. When any Master or Warden of a Subordinate Lodge, from such urgent business as may reasonably plead his excuse, cannot attend the Grand Lodge, his Lodge may appoint any one of their members, or other brother Mason, to supply his place in Grand Communication: *provided* that no brother shall represent a Subordinate Lodge in the Grand Lodge, unless he be a resident of the Masonic District wherein such Lodge is situated, or the Master or Warden of the Lodge which he may represent; and no brother shall represent more than three Lodges.

7th. Any Lodge under the jurisdiction of the Grand Lodge of Virginia, and *not within this Commonwealth*, may be represented by any eminent brother or brethren, not a member or members of such Lodge; who shall be entitled to one vote for each Lodge he or they may so represent: *provided* that no brother shall represent more than three Lodges.

8th. Every brother thus deputed to represent a Lodge, shall be furnished with a certificate of his appointment, under the seal of the Lodge appointing him, and the attestation of the Secretary thereof; without which, he cannot take his seat in the Grand Lodge.

9th. No brother residing in the State of Virginia can be a member of this Grand Lodge, unless he is actually a contributing member of some chartered Lodge under its jurisdiction.

10th. To constitute a quorum of this Grand Lodge so as to proceed to business, there must be present the representatives of at least five regular Lodges.

11th. If the Grand Master is absent from any meeting of the Grand Lodge, the Deputy Grand Master shall supply his place; if the Deputy Grand Master be likewise absent, the Senior Grand Warden shall preside, and in his absence the Junior Grand Warden; and if neither of the Presiding Grand Officers is present, the Master of the oldest Subordinate Lodge who may be present, shall act as Grand Master *pro tem.* In all cases, the presiding member may nominate his Deputy, and call on any eminent brethren to fill the temporary vacancies of the Grand Lodge.

12th. The Grand Master when he finds he must necessarily be absent, shall nevertheless have the power at all times of giving a special commission under his hand and seal of office, authorizing any eminent brother, a member of the Grand Lodge, to officiate in his place; *provided* the Deputy Grand Master should not attend.

13th. In case of the death of a Grand Master, or any other Grand Officer, the same order of succession shall take place as is above set forth, till the next succeeding election.

SECTION II.

Of the Meetings and Powers of the Grand Lodge.

1st. The Grand Lodge shall meet in the city of Richmond at six o'clock in the evening of the second Tuesday in December of each year; and may be called off from day to day until its business is finished.

2d. The Grand Lodge shall have power and authority at all times to make local ordinances and new regulations, as well as to amend old ones, for their own particular benefit, and the good of Masonry in general: *provided* always, that the ancient landmarks be carefully preserved.

3d. The Grand Lodge at the Annual Communication, shall seriously consider, discuss and transact all matters that concern the prosperity of the Fraternity in general, or private Lodges and individual brethren in particular. Hence, therefore, are all differences to be deliberately considered and decided that cannot be accommodated privately, nor by particular Lodges.

4th. The members of the Grand Lodge, and of all Warranted Lodges within their jurisdiction, so far as they have abilities and numbers, have an undoubted right to confer and practice all degrees of the ancient Craft; but no Masons of any donomination can hold any Lodge without a Warrant for the place where held.

SECTION III.

Of the Manner of Voting in the Grand Lodge.

1st. All questions before the Grand Lodge shall be determined by a majority of votes, to be regulated on the following principles, *viz*:

2d. The Reprerentatives of each Subordinate Lodge shall collectively have three votes.

3d. The Grand Master, or Presiding Officer, one vote, except in cases of an equal division, when he shall have two votes: *provided* they are not cases of election.

4th. The Deputy Grand Master one vote.

5th. The Grand Wardens, Treasurer, Secretary, Lecturer, and Deacons, one vote each.

6th. The District Deputy Grand Masters, collectively, one vote; *provided* they are not representatives of a Subordinate Lodge or elective officers of the Grand Lodge.

7th. The Past Grand Masters one vote each.

8th. The Past Masters collectively, who are not representatives of any Subordinate Lodge, or officers of the Grand Lodge one vote.

8th. For the sake of convenience in voting, the collective bodies will sit together, that when a question is before the body, they may consult among themselves how the vote shall be given; and when the question is put, one member may vote for the whole, and that duty should be performed by the senior Mason.

SECTION IV.

Of admitting Visitors into the Grand Lodge.

1st. Any Master Mason having business before the Grand Lodge, or whose attendance becomes necessary to give evidence or information, or who is of respectable standing, may be admitted to visit the Grand Lodge; but such brother shall not be allowed to vote, nor shall he speak on any question without leave, or when requested to give his opinion: provided, that no brother whatever can be admitted into the Grand Lodge, unless he is a member of some regular Lodge.

2d. Every brother admitted to visit the Grand Lodge, may pay one dollar for the benefit of the Grand Charity Fund, unless he is attending on busi-

ness with the Grand Lodge, or his circumstances will not admit of the payment thereof.

3d. Visitors are permitted to take their seats before the opening of the Grand Lodge.

4th. Upon the invitation of any member of the Grand Lodge, a Master Mason being a member of some Lodge, may be admitted to visit without paying a fee :

CHAPTER VIII.

RULES TO BE OBSERVED IN CONDUCTING BUSINESS BEFORE THE GRAND LODGE.

1st. At the third stroke of the Grand Master's gavel, there shall be a general silence, and whoever breaks it without permission from the Chair, shall be publicly reprimanded.

2d. Under the same penalty, every brother shall keep his seat and observe silence whenever the Grand Master, Deputy, or Grand Warden, shall think proper to call to order.

3d. No member of the Grand Lodge shall appear therein without the jewels he ought to wear in his own private Lodge, unless for some good reason to be allowed in the Grand Lodge.

4th. Every member shall select his seat according to the number of his Lodge, at the opening session, and avoid moving about during the Communication, except the Grand Deacons, as having more immediately the care of the Grand Lodge, and such other officers whose official duties may call them to different parts of the Lodge room.

5th. No brother shall speak more than twice on the same subject, unless to explain, or when called upon by the Chair to speak.

6th. Every brother who speaks shall rise and in a respectful manner address the Chair; and while speaking no member shall presume to interrupt him, under aforesid penalty. But if the speaker is wandering from the point under consideration, and the Grand Master shall call him to order, he shall sit down, and after being set right, may again proceed if he chooses.

7th If any member shall be twice called to order during the same evening, for a violation of these rules, and is guilty of a third offence of the same nature, the Chair shall peremptorily order him to quit the Lodge room for that session.

8th. Whoever shall be so rude as to hiss or laugh at any brother, or at what he may have advanced, shall be forthwith solemnly excluded from the Communication, and rendered incapable of returning till he shall have made satisfactory concessions.

9th. For the purpose of admitting witnesses, it is deemed most proper to try all controversies in a committee, and therefore the Presiding Officer shall direct a committee of the whole Grand Lodge to meet in the Hall, on the second day of Communication, or at such time as the Grand Lodge may designate, for the aforesaid purpose; and this committee shall examine and determine on every kind of business that may be referred to them, and report their proceedings to the Grand Lodge the same evening for their ratification.

10th. No resolution having for its object the intro-

duction of a new regulation in the Constitution of the Grand Lodge, or the alteration of an existing one, shall be acted upon, unless it be handed up in writing to the Chair on the first or second days of the Grand Annual Communication, and audibly read by the Grand Secretary ; after which it must be referred to the Committee on Jurisprudence for consideration : after being reported on by the committee, it shall be finally determined.

11. No motion or resolution once disposed of by the Grand Lodge, shall be reconsidered during that Communication, unless the motion to reconsider be entered up during the session, at which such motion or resolution shall have been offered.

12th. The Grand Master shall lay before the Grand Lodge, minutes of all his proceedings during the recess, particularly those relating to questions of jurisprudence ; which shall be read previously to the election of Grand Officers.

CHAPTER IX.

OF RETURNS, CONTRIBUTIONS AND FEES.

1st. The several Lodges on record shall transmit to each Grand Annual Communication, a list of all the officers and members of each Lodge, distinguishing their various grades, with such other matters relating to the Craft, as may be deemed proper to communicate ; as also a list setting forth as accurately as may be, the names of all Masons residing in their vicinity who are not members of any Lodge, and consequently not contributing to the Masonic Society; and the said

lists shall be recorded by the Grand Secretary, in a book especially appropriated for that purpose.

2d. Every Subordinate Lodge shall pay annually, as a contribution to this Grand Lodge, the sum of twenty-five cents for each member of such Subordinate Lodge, according to the returns made.

3d. And when any Subordinate Lodge shall fail to send its contribution, and to make a return of its members, such Lodge shall be chargeable on the books of the Grand Secretary with the sum last paid, and when a return shall be made without the contribution, the Grand Secretary shall charge the Lodge with the amount of contribution due from it.

4th. It shall be the duty of the Grand Secretary to send out a list of such contributions as may be paid to the Grand Lodge, after every Annual Communication.

5th. If any Subordinate Lodge shall fail of attending the annual meetings of the Grand Lodge, or in the discharge of contributions to the Grand Lodge Fund, for two years successively, as reported by the Grand Secretary, such Lodge so failing, shall thereby be *suspended*, and all its workings thereafter be considered null and void, until it shall be regularly reinstated; and if not reinstated at the next succeeding Grand Annual Communication, they shall become *extinct* and be so declared. The numbers of such extinct Lodges shall be used in subsequent Charters, beginning with the oldest, unless otherwise requested by the petitioners for such Charter.

6th. For every Charter granted by the Grand Lodge, the members of the Lodge thereby constituted, shall pay to the Grand Lodge the sum of thirty-three and

one-third dollars, and to the Grand Secretary a fee of six dollars and sixty-seven cents.

7th. For every Dispensation to form a new Lodge, the applicants shall pay to the Grand Secretary a fee of five dollars.

8th. For every Grand Diploma or Certificate, the brother receiving it shall pay to the Grand Secretary the sum of one dollar.

CHAPTER X.

OF ISSUING CHARTERS, DISPENSATIONS AND DIPLOMAS.

1st. No set of Masons shall ever take upon themselves to work together, or form a new Lodge, without a Warrant or Dispensation, issued according to the Laws of the Grand Lodge.

2d. Charters for forming new Lodges can only be granted by the brethren assembled in the Grand Annual Communication.

3d. Before application can be made to the Grand Lodge by brethren already members of a Lodge, for a Charter to form a new one, the applicants shall pay all dues to their Lodge, and notify them in writing that they intend applying for a Charter to establish a new Lodge.

4th. Whenever application is made to the Grand Lodge, by a sufficient number of brethren, for a Charter to form a new Lodge, the Grand Lodge shall carefully ascertain whether their skill as Masons, and their good conduct as men, will justify a compliance with their petition. And only after perfect satisfaction on these points, shall the Grand Lodge issue a Charter.

5th. When a Lodge becomes too numerous for working with convenience, and application shall be made by some of the members for leave to separate and form a new Lodge, their separations must be certified by their Lodge to the Grand Communication, together with a recommendation of the brethren most proper to be appointed officers of the new Lodge, before a Charter shall issue.

6th. The Grand Master, or in his absence out of the State, the Deputy Grand Master, may grant a Dispensation for forming a new Lodge, to continue in force until the next Grand Communication: provided the petitioners are furnished with the same recommendations as are necessary for obtaining Charters: and further provided said Lodge shall work according to a code of By-Laws to be furnished by the Grand Secretary. But it shall be discretionary with the succeeding Grand Annual Communication, whether a Charter shall be granted or not, and if granted, the Dispensation shall continue in full force and effect until such Charter shall be received and the new Lodge installed.

7th. And the Grand Lodge of Virginia will hold no communication with any Lodge in this State, which shall in future be constituted by the authority of any other Grand Lodge.

8th. No Charter or Dispensation to Constitute a Lodge, shall be granted to any number of Masons residing in any other State where a Grand Lodge adopting this principle is held, unless such Grand Lodge shall furnish the petitioners with a written acquiescence, properly authenticated.

9th. Every Charter issued from this Grand Lodge shall be signed by the Grand Master, or in case of his death or absence out of the State, by the Deputy Grand Master, sealed with the seal of the Grand Lodge, and attested by the Grand Secretary, directed to three reputable brethren, authorizing them to call in other brethren to their assistance, and to enter Apprentices, pass Fellow Crafts, and raise Master Masons, and perform all other work agreeably to ancient customs and usages.

11th. Every Dispensation granted forming a new Lodge shall have the Seal of the Grand Lodge, and the attestation of the Grand Secretary, and be entered by him in a book of Registration.

11th. Whenever a Charter shall issue from this Grand Lodge to form a new Lodge, it shall be accompanied by a Dispensation, signed by the Presiding Officer, with the Seal of the Grand Lodge, and attested by the Grand Secretary directed to some Past Master, with power to appoint his Wardens, and to install the Officers of the new Lodge, and set them to work, agreeably to ancient customs and usages, provided the Grand Master does not attend in person; but the Master of the new Lodge shall previously receive his Degree in the presence of three Past Masters at least. And all these things must be done before the new Lodge can be entitled to representation in Grand Lodge.

12th. Every newly constituted Lodge shall be furnished with three copies of the Text-Book, at the expense of the Grand Lodge.

13th. Every brother previously obtaining a certifi-

cate from the Lodge of which he is a member, setting forth his regular behavior, and that he has regularly discharged all Lodge dues, shall be entitled on application to receive a Grand Lodge certificate or diploma, signed by the proper Officers, (the Grand Master or Deputy, and Grand Secretary,) and having also the signature of the member himself, opposite the seal: provided said application is made within thirty days after the date of such certificate, and when the Grand Secretary has no good reason to believe he has been guilty of any criminal offence since said date.

14th. Every member of a Lodge under a Dispensation, shall be considered a member under a subsequent Charter; and every application for a Dispensation to open a new lodge shall be deemed an application for a subsequent Charter.

CHAPTER XI.

OF THE MANNER OF CONSTITUTING A LODGE.

1st. A sufficient number of brethren being convened in conformity to Dispensation, as set forth in the 11th paragraph of the foregoing Chapter, together with the brethren of the intended new Lodge, the Constituting Lodge shall be opened in the Third Degree of Masonry.

2d. The brethren designated as Master and Wardens of the new Lodge being yet promiscuously among their Fellows, the Acting Marshall shall ask his Senior Warden if he has examined them, and found them well skilled in the mysteries of Masonry, &c.

The Warden answering in the affirmative, shall, by the Master's order, take the Senior candidate from among his Fellows, and present him to the Master, saying, "Right Worshipful Master, the brethren here assembled desire to be formed into a regular Lodge, and I present my worthy Brother A. B., to be installed their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the Earth."

3d. Then the Master placing the Candidate on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say, (after some other ceremonies and expressions that cannot be written,) *I constitute and form these good brethren into a new regular Lodge, and appoint you Brother A. B., the Master* thereof, not doubting of your capacity and care, to preserve the cement of the lodge, &c.

4th. Whereupon the Senior Warden, or some other brother for him, shall rehearse the charge of a Master, and the Master shall ask the Candidate saying, "Do you submit to these charges as Masters have done in all ages?" And the new Master signifying his cordial submission thereto, the Master shall by certain significant ceremonies and ancient usages, install him, and present him with his Warrant, the Book of Constitutions, the Lodge Book, and the Instruments of his office, one after another; and after each of them, his Warden, or some brother for him, shall rehearse the short and expressive charge, suitable to the thing presented.

5th. Next the members of this new lodge bowing

to the Acting Master, shall return him thanks according to the custom of Masons, and shall immediately do homage to their own Master, and as faithful Craftsmen signify their promise of obedience to him, with usual congratulations.

6th. The Wardens and such other brethren as are not members of this new lodge, shall now congratulate the new Master, and he shall return becoming acknowledgments, first to the Acting Master and other officers, and then to the others in order.

7th. The Acting Master then instructs the new Master to enter immediately on the exercise of his official functions; and the new Master calling forth his Senior Warden, presents him to the Acting Master for his approbation, and to the new lodge for their consent; whereupon the Senior or Junior Acting Wardens, or some other brother for him, rehearses the charges of a Warden, &c., and he signifying his cordial submission thereto, the new Master shall present him with the several Instruments of his office in succession, and install him in due and ancient form.

8th. In like manner, the Master of the new lodge shall call forth his Junior Warden, and present him to be duly installed. And the members thereof shall signify their obedience to their Wardens, by the usual congratulations.

9th. The acting Master then gives all the brethren joy of the Master, Wardens, &c., and recommends harmony, &c., hoping their only contention will be a laudable emulation in cultivating Masonic and social virtues.

10th. Then the Secretary, by the Acting Master's

order, in the name of the Grand Lodge, proclaims this new lodge duly constituted No. —, &c.; upon which all the members of the new lodge, (after the customs of Masons,) return their cordial thanks for the honor of this Constitution, and the lodge is closed.

11th. The Master thus acting under Dispensation, makes return to the Grand Secretary of his proceedings therein.

12th. No Warden of a Subordinate lodge shall enter upon the duties of his office until he shall have taken the Degree of Past Master, which degree the officers being Past Masters have the undoubted right to confer.

CHAPTER XII.

OF PROCEEDINGS IN RETURNING CHARTERS.

1st. Whenever a question shall be agitated in a Subordinate lodge, having in view the return of its Charter to the Grand Lodge, the said Subordinate Lodge shall be convened by summonses, issued at least one month before the first discussion of the question of returning the Charter shall be had; and the Tiler or person appointed to summon the brethren, shall make due return of the persons summoned.

2d. When in conformity to the aforesaid summonses, the lodge shall be convened, the concurrence of a majority of at least two-thirds of the members present shall be necessary, before the proposal for returning the Charter shall be entered of record. If such majority be found, this proposition shall lie over until the next regular meeting of the lodge, and

summonses and return thereof shall be made as before. At the said next regular meeting of the lodge, the subject shall again be discussed ; and if two-thirds of the attending members shall be in favor of giving up the Charter, the reasons on which such resolution is founded, shall be entered of record.

3d. Immediately after the passage of such resolution, a schedule shall be made out and entered of record, of all the books, papers, jewels, furniture, funds, &c., belonging to the lodge, and also a list of all the creditors of, and debtors to the lodge.

4th. When these measures shall have been taken, the said lodge shall cause to be laid before the Grand Lodge, at the next succeeding Annual Communication, an accurate copy of the whole of their proceedings, with the reasons, schedule, and list aforesaid, when the Grand Lodge will on thus possessing the whole subject, take such order on the case of such private lodge, as shall appear to be right and proper.

5th. When the determination of any lodge to return its Charter, shall be confirmed by the Grand Lodge, or when a lodge shall be declared dormant or extinct, the books, papers, funds, furniture, and everything else belonging to such lodge, should come under the control, direction and safe keeping of the Grand Lodge, as the paternal representative of the Craft throughout its jurisdiction.

CHAPTER XIII.

SECTION I.

OF PROCEEDINGS IN REMOVING LODGES.

1st. No motion can be made for the removal of a lodge in the absence of the Master. But if a motion be made while he is present, for removing the lodge to some more convenient place, within the district assigned by the Charter, and the said motion be seconded, the Master shall order summonses to every individual member of the lodge, specifying the business and appointing a time, not less than ten days distant, for discussing and determining thereon. And if, on the ultimate vote, the Master is not of the majority, the lodge shall not be removed, unless two-thirds of the members present vote for such removal.

2d. But if the Master refuses to direct such summonses to be issued, then either of the Wardens may authorize the same; and if the Master neglects to attend on the day therein appointed, the lodge may under the direction of the Warden, proceed to a decision.

3d. If the lodge thus regularly decide on a removal, the Master or Warden shall send notice to the Grand Secretary, that such removal may be recorded in the books of the Grand Lodge.

SECTION II.

OF GRAND LECTURER.

1st. Each year, at the election of the officers, there shall be elected a Grand Lecturer, whose duty it shall be to visit and instruct the lodges and members thereof when requested so to do.

2d. In his instructions he shall conform to the Accepted Ritual, as taught by the Grand Working Committee, or the Committee on Work, as adopted by the Grand Lodge, and the laws of the same as contained in Harris' Text-Book.

3d. He shall be *ex officio* Chairman of the Grand Working Committee.

4th. The Grand Lecturer shall receive as compensation for his services such amount per day as is allowed other Grand Lodge officers, while he is engaged in his official duties, such expenses to be paid by the lodges or parties to whom such services are rendered.

5th. On any such visit of instruction, if he shall discover any immoral or masonic irregularity among the members of said lodges, or in the lodges themselves, he shall report the same to the District Deputy Grand Master of the District.

6th. He shall annually, at each Grand Annual Communication, make a report in writing of his acts and doings during the year.

CHAPTER XIV.

OF DISTRICTS AND DISTRICT DEPUTY GRAND MASTERS.

1st. All the subordinate lodges under this jurisdiction shall be laid off in Districts, and any lodge which may be revived, or any new lodge which may be established, shall be assigned its position and number by the Grand Lodge accordingly.

2d. Every subordinate lodge, at the stated meeting in the months of September, October or November, shall recommend some brother of respectability and

skill, who is a Master of a lodge, or regular Past Master, and a resident in the Masonic district in which the lodge so recommending is situated, as District Deputy Grand Master for the said district for the year thence ensuing; and said lodge shall return the name of the person so recommended, with the annual return, to each Grand Annual Communication.

3d. Every brother so recommended and nominated as District Deputy Grand Master, shall be satisfactorily vouched for as a Past Master of a lodge, and well skilled in the first, second and third degrees of Masonry, as the work is now prescribed by this Grand Lodge.

4th. The Most Worshipful Grand Master, with the advice of the Deputy Grand Master, the Senior Grand Warden and the Junior Grand Warden, shall be vested with the power to appoint, annually, a District Deputy Grand Master for each district, who shall exercise all the functions and enjoy all the privileges prescribed thereby.

5th. Every District Deputy Grand Master so appointed shall be furnished with a warrant of his appointment, signed by the Grand Master and attested by the Grand Secretary, with the seal of the Grand Lodge affixed; upon receipt whereof, in all cases where they decline to act, they are required forthwith to return the warrant of appointment; whereupon the Grand Master is authorized and requested to make a new appointment, to continue in force until the next Grand Annual Communication.

6th. Immediately after every appointment of District Deputy Grand Masters as aforesaid, the Grand Secre-

tary shall forward to each of the subordinate lodges a list of the names of the persons appointed, with the lodges composing the districts placed under their superintendence respectively.

7th. The duties of the District Deputy Grand Masters shall be as follows, and each of them, by virtue of his appointment, shall possess full power and authority to carry these duties into effect:

8th. Each District Deputy Grand Master shall have jurisdiction of all appeals within his district, in the following manner, to-wit: On notice by him duly received of an appeal, he shall forthwith summon five or more officers or skilled Master Masons, to meet at such time and place as may be most convenient, to hear and determine the whole subject matter of the appeal, and to make report of their proceedings to him, the said District Deputy Grand Master, reserving to either party the right of final appeal to the Grand Lodge, upon the record.

9th. Each District Deputy Grand Master shall visit every lodge in his district at least once during the term of his appointment; and of such intended visit he shall give the Master or Secretary of the lodge notice.

10th. At every such visit the District Deputy Grand Master is to preside in the lodge, after it is opened and he is introduced. He is to examine the records of the lodge, and see if they are regularly kept, to inform himself of the number of members, and whether they are generally punctual in their attendance; to inquire whether the lodge be in a flourishing or a declining state; to point out any errors he may observe

in their conduct or manner of working, and to use every effort to enforce a compliance with the Work of the Grand Lodge; to instruct them in every particular wherein he may conceive them to require information; to recommend attention to the moral and benevolent principles of our Institution; caution in the admission of candidates, and a punctual representation of their lodge at every meeting of the Grand Lodge.

11th. When any District Deputy Grand Master shall discover, either in his own district or in any other part of the jurisdiction of this Grand Lodge, any Masonic error or evil, whether it appertain to an individual or to a lodge, he shall immediately endeavor, by Masonic means, to arrest its progress; and if he shall judge it to be expedient, he is forthwith to forward to the Grand Master or Grand Secretary full information of the whole subject.

12th. The several District Deputy Grand Masters are authorized and required to receive the whole property belonging to any dormant or extinct lodge; and except in cases where a different disposition has been made, or may hereafter be made, in relation to any part or the whole thereof, to forward to the Grand Secretary the several Charters, Jewels, Seals, Books, Papers, Floor Cloths, &c., and to sell the other furniture and personal property of such extinct or dormant lodge, and account for the proceeds to the Grand Lodge.

13th. Previously to every annual meeting of the Grand Lodge, every District Deputy Grand Master shall, so far as is proper to be done, make out in writing a candid and faithful report of the state of each

lodge in his district, and forward it to the Grand Secretary, to be laid before the Grand Lodge; and such report shall be read to the Grand Lodge during the session; and on failure to send said report, shall be ineligible to reappointment.

14th. In the Grand Lodge, the District Deputy Grand Masters, who are not officers or representatives thereof, shall sit as a distinct body, and in all questions shall have one vote collectively.

15th. It is recommended to all the Subordinate Lodges under this jurisdiction, to pay all the necesary expenses of their District Deputy Grand Masters, while in the discharge of their official duties.

CHAPTER XV.

OF THE ELECTION AND DUTIES OF OFFICERS OF THE GRAND LODGE.

SECTION I.

Of the Election of the Grand Officers generally.

1st. The election of *all* the officers of the Grand Lodge shall take place by *ballot* on the second evening of every Grand Annual Communication, and shall have the priority of all other business of that evening, the minutes of the Grand Master's proceedings during the recess having been previously read.

2d. In all cases of election of officers, the suffrages of a majority of all the members present who are entitled to vote, shall be necessary to constitute a proper election.

3d. All these elections shall be for one year, and until another election shall be made; nevertheless, the

Grand Master, the Deputy Grand Master and Grand Wardens, may be elected for two years successively, and the other Grand Officers as often as may be the pleasure of the Grand Lodge.

4th. Every member of this Grand Lodge shall, with the preceding limitations, be eligible to any office therein, and may be elected whether he be present or absent.

5th. Election to an office in the Grand Lodge shall be no cause for disqualification from holding an office in a subordinate lodge.

SECTION II.

Of the Grand Master.

1st. The Presiding Officer shall request the Grand Lodge to nominate some skilful brother or brethren for the office of Grand Master. Should there be only one member in nomination, it shall be the indispensable duty of the Most Worshipful to nominate one other in opposition, with this exception, that if the present Grand Master is again eligible, and willing to serve another year, he shall instruct his Deputy to nominate the candidate in opposition.

2d. The Grand Master, if eligible, shall be at all times in nomination.

3d. The members shall then prepare their ballots for one of the brethren in nomination, to be collected by one of the Grand Deacons, or by the Tellers appointed for the purpose, when the Grand Master shall instruct the Tellers to examine the ballots and report to him in writing the number of votes in favor of each can-

didate, and he shall immediately cause the brother having the greatest number of votes to be thrice proclaimed aloud by the Grand Secretary, GRAND MASTER OF MASONS.

4th. The Presiding Officer shall then cause the Grand Master elect to be conducted to the chair, and after introducing him to the members as a skilful and faithful brother, shall proceed to invest him with the badge of his office, and install him in due form; upon which all the members shall salute him according to the ancient customs of Masons.

SECTION III.

Of the Deputy Grand Master, Grand Wardens, &c.

1st. The Grand Master-elect shall next nominate some skilful brother for the office of Deputy Grand Master, and the Grand Lodge shall nominate one or more in opposition, and the members having the greatest number of votes shall be declared duly elected, and shall in like manner be introduced, installed, and saluted by the brethren.

2d. In like manner shall the Grand Lodge proceed in the election of the Grand Wardens, and all the remaining officers.

SECTION IV.

Of the Grand Secretary and his Deputy.

1st. The office of Grand Secretary is of very great importance in the Grand Lodge, from the variety and multiplicity of business committed to his care, and from the learning, abilities and attention necessary for the proper management of it.

2d. All the proceedings of the Grand Lodge are to be drawn into form and recorded by him.

3d. All petitions from new lodges, applications and appeals, are to pass through his hands; and no Charter or other instrument of writing is authentic without his attestation, and affixing the Grand Lodge Seal.

4th. As soon as possible after each Grand Annual Communication, he is to transmit to each lodge three copies of the Proceedings of the Grand Lodge, a list of contributions paid to the Grand Lodge, and accurate lists of the officers, Past Masters and Members of every lodge in the jurisdiction.

5th. The general correspondence with lodges, and with brethren throughout the world, is to be conducted by him, agreeably to the voice of the Grand Lodge, and the instructions of the Grand Master.

6th. The Grand Secretary, by virtue of his office, shall be a member of the Grand Lodge, and have a right to vote along with the Grand Officers in all cases,

7th. He shall also have the right of appointing his own Deputy or Assistant, who must be a Master Mason; but such Deputy shall not by virtue of that appointment, be a member of the Grand Lodge.

SECTION V.

Of the Grand Treasurer and his Assistant.

1st. To the Grand Treasurer is committed the care of the moneys raised for General Charity and other uses of the Grand Lodge, an account of which he is regularly to enter in a book, with the respective purposes for which the several sums are intended. He is likewise to disburse the same on legal orders, and

to keep an accurate account of his disbursements; and as compensation for his services shall be allowed two per centum commission on all moneys which may come into his hands as Grand Treasurer.

2d. The Grand Treasurer or his Assistant, shall always be present in the Grand Lodge, and ready when required, to attend the Grand Master and other officers, with his books for inspection, as well as any Grand Committee that may be appointed, for examining and adjusting his accounts.

3d. The Grand Treasurer shall receive in payment of annual contributions, all sums that may be offered by the subordinate lodges: and if in notes of chartered banks, any loss should be thereby sustained, he shall charge the same to the Grand Lodge.

4th. He shall regularly render his accounts, up to the close of each Annual Communication, and he shall also open and keep an account against the Grand Secretary, in which he shall charge him with all fees for Charters, Diplomas, &c.

5th. The Grand Treasurer shall be a member of the Grand Lodge, and shall vote with the Grand Officers.

6th. He shall have the right to appoint an assistant, who must be a Master Mason; but such assistant shall not thereby be a member of the Grand Lodge.

SECTION VI.

OF THE COMMITTEES.

Of the Committee of Correspondence.

A Committee of Fraternal Correspondence, consisting of five members, shall be appointed annually by the

Grand Master during the sitting of the Grand Lodge, whose duty it shall be during the recess of each Grand Annual Communication, to peruse, and when in the opinion of said Committee it may be necessary, to answer any communication which may from time to time be addressed to this Grand Lodge by other Grand Lodges; and the said Committee is hereby required to make report of their proceedings at every Grand Annual Communication succeeding its said appointment. This Committee shall also review such proceedings of the Grand Lodges as may come to them.

Of the Committee on Work.

At each Grand Annual Communication, a Committee of eight members shall be appointed by the Grand Master, to be called the "Working Committee;" whose duty it shall be, to attend on the Annual Communication if required by the Grand Lodge, or Grand Master, and to exemplify to any brother or brethren wishing it, the three degrees of Masonry.

Of the other Committees.

1. A Committee on Grievances and Appeals, to consist of seven, whose duties shall commence at the close of the Grand Annual Communication at which they are appointed, and continue until the close of the next succeeding Grand Annual Communication, and that they have power to sit during the recess.

2d. A Committee on Masonic Jurisprudence which shall pass upon such matters as may be referred to it.

SECTION VII.

Of the Grand Deacons.

1st. The Grand Deacons are members of the Grand Lodge.

2d. Their duty is principally to assist the Grand Master and Senior and Junior Grand Wardens, in conducting the business of the Grand Lodge.

SECTION VIII.

Of the Grand Tiler and Grand Pursuivant.

1st. The Grand Tiler and Grand Pursuivant must be intelligent Master Masons. But neither of them is by virtue of his office, a member of the Grand Lodge.

2d. The Grand Tiler's duty is to attend at the outside of the Hall door, and to take care that none but members or visitors duly authorized, shall enter; and not even members or visitors while the body is in session, without first reporting them through the Grand Pursuivant, and receiving the Grand Master's permission.

3d. The Grand Tiler is also to summon the members on any special emergency, by order of the Grand Master or his Deputy, signified to him under the signature of the Grand Secretary or his Clerk.

4th. The business of the Grand Pursuivant is to attend withinside the door of the Grand Lodge, and to report from the Grand Tiler the names of all brethren applying for admission. He is also to carry messages while the Grand Lodge is open, and to perform sundry other services, only known in the Grand Lodge.

*CODE OF BY-LAWS

FOR THE

*GOVERNMENT OF A LODGE.

ARTICLE I.

OF THE MEETINGS OF THE LODGE.

The Stated Meetings of———Lodge, No. ——, shall be held on the —— evening —— in each month: on the Festivals of St. John the Baptist, and St. John the Evangelist; and on the eve of St. John the Baptist, for the installation of officers.

ARTICLE II.

OF THE ELECTION OF OFFICERS.

Section 1. The officers of the lodge shall be chosen by ballot, at the stated meeting preceding the Feast of St. John the Baptist, in every year, and shall be installed on the eve of that Festival.

Sec. 2. Before the election of officers takes place, the list of delinquents shall be called over; and no member who may be in arrears to the lodge, to the amount of $——, shall be entitled to hold an office, ballot or vote in any case whatever.

Sec. 3. No brother holding an office in any other Subordinate Lodge, the Tiler and Secretary excepted,) shall be eligible to any office in this Lodge.

ARTICLE III.

OF SOME PARTICULAR DUTIES.

Section 1. It shall be the duty of the Master at every meet-

*This form is inserted as a guide and for the benefit of new lodges that may be engaged in preparing thereby a Code of By-Laws for their government.

ing, when time will admit of it, to give the brethren the benefit of a lecture in one of the degrees.

Sec. 2. The Treasurer shall keep a regular account of all receipts and disbursements, and shall make a report every quarter, or at such other times as the lodge or the W. M. may direct.

Sec. 3. The Secretary shall collect the introductory fee for each degree, and shall acknowledge himself satisfied in this respect, before any degree shall be conferred.

Sec. 4. The Secretary, on application, shall furnish any member of this lodge with a certificate of standing, provided the said member shall have paid all dues to the date.

Sec. 5. The Stewards shall provide such refreshments as the Master or Presiding Warden shall direct; provided that the expenses of the lodge for any one meeting, all things included, (except the Tiler's fee and occasional charges for music,) shall not exceed $——; and provided, that this law shall not interfere with the right of individuals at called meetings to provide such refreshments as they may judge necessary.

Sec. 6. The Livery of the lodge shall be white aprons and gloves, and it shall be the duty of the Tiler to see that every brother is properly clothed before he enters the lodge.

Sec. 7. Any brother who may wish to speak on any subject, shall rise and address the Worshipful Master in due form, and no brother shall be allowed to speak more than twice on any subject, without leave.

Sec. 8. No brother shall absent himself from the lodge after having taken his seat, without leave from the Worshipful Master.

Sec. 9. No initiaton shall take place on the evening of the annual election, unless the candidate be about to travel.

Sec. 10. Any member wishing to obtain a Grand Lodge Diploma, shall make application to the lodge in person or by proxy; and if he has paid all lodge dues he shall obtain a certificate signed by the Master and attested by the the Secretary, with the seal of the lodge attached thereto, setting forth his good Masonic character.

CHAPTER IV.

OF RECOMMENDATIONS AND BALLOTING.

Section 1. No brother shall be recommended as a candidate for membership to this lodge, unless he is a person whose character is well known to the generality of the members.

Sec. 2. Every candidate for initiation must possess the requisites specified in the Book of Constitutions; must have resided in the State of Virginia for one year, and in the City of ——, or County of ——, twelve months, and must be recommended by petition in writing, signed by himself, and seconded by two members of the lodge, at a Stated Meeting, and shall stand recommended one month, (except in cases of emergency,) after which time he shall be balloted for.

Sec. 3. Every member who recommends a candidate for Initiation, shall deposit —— dollars in the hands of the Secretary, the said —— dollars to be returned if the candidate be rejected; if he be received and initiated, it shall be considered as part of his Initiation Fee; but if he be received and do not apply to be initiated within —— months, it shall be forfeited to the Charity Fund.

Sec. 4. Every member who recommends a candidate for membership, shall deposit —— dollars in the hands of the Secretary at the time: the said —— dollars to be returned if he be rejected; but if he be received, it shall constitute the fee for membership.

Sec. 5. The mode of recommending and balloting for brethren who may wish to become members of this lodge, shall, in every respect, (except the petition and fee) be the same as in recommending candidates for Initiation.

Sec. 6. Every candidate for Membership or Initiation, after having been regularly recommended, shall be balloted for and disposed of by the lodge.

Sec. 7. In balloting for a candidate, one black ball shall reject him, and, when rejected, he shall not be again eligible for twelve months.

Sec. 8. Each person Initiated, Passed and Raised in this

lodge, shall be permitted to declare himself a member hereof without the fee for membership.

ARTICLE V.

OF FEES AND EXPENSES.

Section 1. Every member, except the Secretary and Tiler, shall pay into the funds of the Treasury —— dollars per annum, in monthly payments.

Sec. 2. The Fee for Initiation shall be —— dollars; for Passing —— dollars; and for Raising —— dollars.

Sec. 3. The expenses attending any extraordinary or called meeting, shall be defrayed by the person or persons for whose convenience or benefit the meeting may be called.

Sec. 4. The Tiler, as a compensation for his services, shall receive —— dollars for every meeting, and the Secretary —— dollars.

Sec. 5. The fee for membership shall be —— dollars, and shall constitute a contribution to the Charity Fund of that amount.

Sec. 6. Should any member absent himself from the Lodge for twelve months successively, or be in arrears to the Lodge to the amount of —— dollars, he shall be summoned to appear at the next regular meeting to show cause why he should not be suspended therefor.

ARTICLE VI.

OF COMMITTEES.

Section 1. In the appointment of all committees the Master shall have the right to nominate two members, after which the lodge may nominate as many others as they may think proper.

Sec. 2. A Standing Committee shall be appointed after every annual election to examine the Treasurer's and Secretary's accounts, who shall report the condition thereof at the next Stated Meeting.

Sec. 3. The Master and Wardens, or any two of them, shall be a Committee of Charity, for the relief of transient breth-

ren in distress, and shall report their proceedings at the Stated Meeting in May.

ARTICLE VII.

OF VISITORS.

Every brother of good standing and of regular habits, is at liberty to visit this lodge once, free of expense, but on the second visit, (unless he be a contributing member of a lodge), he is to pay, for the use of the lodge, —— cents, which it shall be the duty of the Tiler to collect, except when such visitor be invited by a member of this lodge.

ARTICLE VIII.

OF WITHDRAWALS.

Any member may withdraw himself from the lodge on paying all dues and giving notice to the lodge, either personally or by proxy, but no member shall be considered as having regularly withdrawn himself until he has complied with this article.

ARTICLE IX.

OF THE BY-LAWS.

Section 1. Whoever may wish to introduce a new law, or alter an existing one, shall at a Stated Meeting, hand up the said law or alteration, in writing; if it be then seconded, it shall be audibly read by the Secretary, and lie over till the next Stated Meeting, and then be submitted to the determination of the brethren present.

Sec. 2. Whoever may wish to introduce a general revision of these By-Laws, shall, at a Stated meeting, hand up a written notice thereof, which shall, if the majority agree thereto, lie over until the next Stated Meeting, and then be determined on by the brethren present.

Sec. 3. Every member shall be furnished with a printed copy of these By-Laws at the expense of the lodge.

Sec. 4. These laws shall go into operation from the passage thereof, and all laws heretofore passed are hereby repealed.

Masonic Trials.

In works on Masonic Jurisprudence the subject of *trials* of those who are charged with masonic offences is considered more elaborately and under many more heads than we can possibly give to the subject in a work of the scope and nature of our Text-Book. In these elaborate works the subject is considered under the heads of *the offence; the tribunal; the jurisdiction; the charge; the answer; the proofs; the argument; the deliberation; the judgment* and *the penalty:* each one of which is given full and free consideration in separate Chapters, in which each subject is expatiated upon at great length. In the present instance we will presume that every mason who may elect to allege a *charge* against a brother and craftsman is satisfied that a masonic offence has been committed, and that he knows that the burden of presenting proofs in support of his charge to the tribunal which shall sit in judgment upon the case rests upon him. And as masons observe the well established principle of the old Hebrew law that if a false charge be brought against another, and cannot be established, that the accuser shall have meted out to him the same punishment which would have been visited upon the party who was charged with the offence, had it been proven—it is evident that no brother should ever make an ac-

cusation against his fellow until he is satisfied he can establish the truth as charged.

In the conduct of a masonic trial it should be constantly borne in mind that the one object in view is the acquisition of truth, and the establishment of the correctness or the falsity of the charges. Therefore, every part of the investigation is to be conducted in the simplest and the least technical manner; in that manner which while it enables the lodge to obtain a thorough knowledge of all the facts in the case, at the same time does not fail to protect and observe the rights and privileges of the accused as well as the Order. The rules by which such trials are conducted are not hard to understand and are as follows:

1st. *The charge*, or every portion thereof which is proper to be written, should be made in writing, and should set out with clearness and precision the nature of the offence; and in the *specifications* should indicate the time and place and particulars of the crime, and its commission; as well as the persons concerned, or by whom the charges are to be proven. This is necessary, since every defendant is entitled to know definitely the nature and substance of the accusation against him, that he may prepare for his defence.

The following is a clear and concise

FORM OF CHARGES.

To the Worshipful Master, Wardens, and Brethren of ..... Lodge, No....., Ancient Free and Accepted Masons.

Brother A. B., a Master Mason (or F. C., or E. A.) of (here state the residence, membership, affiliation,

non-affiliation, or other Masonic standing of the accused), is hereby charged with unmasonic conduct, in this—*to-wit:*

Specification 1—*That the said A. B.*, on the.... day of... , A. L. 59... , at ——— (village or city) of ...., in the county of...., State of... , did *violently assault and strike Brother C. D.* (Or state what was done.)

Specification 2—That the said A. B., on the day and at the place aforesaid, did speak and use toward the said Brother C. D., the following scandalous and insulting language, to-wit: (here set out the words used.)

Specification 3—That the said A. B., on the day and at the place aforesaid, did, in presence and hearing of several persons, speak and utter, of and concerning the said Brother C. D., the following slanderous and malicious words, to-wit: (here set out the words), and that the persons referred to herein were———, ———, and ———.

All of which acts of the said A. B. were in violation of his duties and obligations as a Mason, and to the injury of the said C. D., as well as to the scandal and disgrace of the Masonic fraternity; wherefore it is demanded that the said A. B. be put upon trial therefor, and dealt with according to Masonic law and usage.

In witness whereof the undersigned has signed the foregoing charge at....., this .. Day of ..A. L. 59... C.....D....

If the charges are introduced by either fo the Wardens, by direction of the lodge, they should sign them in their official capacity.

All names should be written in full. Specifications should be added for each separate state of facts constituting a Masonic offence, with reasonable certainty as to time, place, and other particulars.

FORMS OF SPECIFICATIONS OF VARIOUS OFFENCES.

Drunkenness 1—That the said A. B., on the ....day of...., A. L. 59...., at...., in the ....of ....State of ..., was in a state of gross intoxication, from the intemperate use of intoxicating and spirituous liquors.

2.—That the said A. B., on the....day of...., A. L. 59 ..., at...., in the county of...., State of...., and for a long time previous thereto—to-wit, for.... years last past, and at divers other places in the said county and state, and notwithstanding the frequent warnings and admonitions of the officers and brethren of this Lodge—was addicted to the excessive use of intoxicating liquors, and to the evil habit of frequent and gross intoxication and drunkenness.

Theft—That the said A. B., on the....day of...., A. L. 59....at ...in the county of...., state of .., did wilfully steal and take from Brother C. D. (or Mr. C. D.) of...., twenty dollars in money. (If the theft be of other property than money, describe the property.)

Fraud—That the said A. B , on the....day of...., A. L. 59...., in the county of ..., state of... , did wilfully cheat, wrong, and defraud Brother C. D. by making to said C. D. certain false and fraudulent representations concerning a certain horse which he then and there sold to the said C. D., and which the said C. D. was by means of said false representations then and there induced to buy, and to pay therefor a

large sum of money—to-wit, the sum of one hundred dollars; which representations were, that the said horse was sound, true, and kind, when in fact the said horse was not such, as the said A. B. well knew.

[When charges are preferred for violation of any provision of the Constitution or By-Laws, the article or section violated should be specified particularly as well as the facts of the violation.]

The charges and specifications having been written out fully as above and being signed by the accuser, must be delivered to the Secretary of the lodge. The papers delivered thus to the Secretary, are not his private property; but, he receives them as a sacred trust, and in custody until the lodge convenes in a regular communication. After having been once delivered to the Secretary they are not to depart out of his custody until they are read to the lodge. The first regular communication after the receipt of charges is the one at which they should be read, and be submitted to the lodge for its action. If *received* by a vote of the lodge, a date should be set for the trial. The first step in the proceeding being completed, the Secretary enacts the next.

2nd. *A true copy of the charges* and specifications, attested by the Secretary of the lodge, and accompanied by a summons to appear and answer at the regular communication set for the trial shall be served upon the accused. The duty of serving these papers is entrusted to the Secretary; but it is usually performed by one of the appointed officers of the lodge, who is generally the Tiler. This is the method of procedure where personal service can be effected; but

if the accused is living beyond the geographical jurisdiction of the lodge, or if service is impracticable in any other manner a summons accompanied by a copy of the charges should be mailed to the usual or last known post-office address of the accused by registered letter.

The following will be found a useful

FORM OF SUMMONS.

To Brother A. B., of.....

You are hereby summoned to appear at the regular communication of....Lodge, No..., of Ancient Free and Accepted Masons, to be held at its lodge room at...., in the....of .. , state of ..., on the... dav of .., A. L. 59..., at ...o'clock P. M., then and there to make answer to the charges and specifications now on file against you in said Lodge, a true copy of which charges and specifications is hereto annexed.

Dated at ..., A. L. 59...

By Order of the Lodge,

E.....F. ....., Secretary.

{Seal of the lodge}

The service of the summons and copy of charges should be made directly after the meeting at which they are ordered. The usual practice is to see that they are received by the accused at least ten days before the date set for the trial.

For the information of the lodge, which is the tribunal before whom the charges are to be examined into, and each member of which sits as one of a bench

of judges in a trial court, there should be returned a certificate, setting out the facts that the accused has been furnished a copy of the charges against him, and a summons to appear and make answer thereto.

Here is a form of such

CERTIFICATE OF SERVICE.

I, G. H., do hereby certify that on the ... day of ...., A. L. 59...., at...., in the.....of...., state of...., I served personally (or at his last known place of residence) upon Brother A. B. a true copy of the charges and specifications filed against him in.... Lodge, No..., of Ancient Free and Accepted Masons, on the....day of...., A. L. 59.., by C. D., accompanied by the summons of said Lodge, under the seal thereof, requiring him to appear and answer said charges and specifications at the regular communication of said Lodge, to be held on the....day of...., A. L. 59...

Dated ...A. L. 59...

G.....H.....,
Secretary or Tiler.

[The officer making the foregoing certificate should sign it in his official capacity.]

3rd. *The answer*—The charges having been received by the accused, it is his privilege to make answer to the same. In this paper he may deny his guilt entirely or plead *not guilty*, or he may admit the correctness of the charges in part or plead *guilty* to certain specifications, while he denies or pleads *not guilty* to others; or he may admit the charges as made and may set up extenuating or justifiable reasons for his

acts; or lastly, he may deny the *jurisdiction* of the lodge, *i. e.* he may set up a plea against the right of the lodge to try him; or he may question the validity or the regularity of the charges. In any event the answer should be in writing and should be filed by the accused or his counsel, as *his* first step in the case, the other movements in the case having been made by the accuser and the lodge.

The following forms will be useful as guides in the preparation of *an answer* to charges of masonic misconduct:

FORM OF DENIAL OF JURISDICTION.

To the Worshipful Master, Wardens, and Brethren of....Lodge, No ..., of Ancient Free and Accepted Masons.

In the matter of the charges and specifications introduced in said Lodge on the....day of ..., A. L. 59..., by C D., against A. B., comes the said A. B. in person (or by Y. Z. his counsel), and denies the jurisdiction of said Lodge in the premises, for the following reasons, *to-wit:*

1. Because the said A. B. did not, at the time of the introduction of said charges and specifications, reside within the territorial jurisdiction of said lodge; neither was he at that time a member of said lodge.

2. Because the acts alleged in said charges and specifications, if they were ever committed by the said A. B., were committed before his initiation in any lodge of Masons.

Wherefore the said A. B. requests that the said charges and specifications be dismissed, and that he be excused from answering thereto.

Dated...., A. L. 59... A.....B. ...M.

[Or other facts which would defeat the jurisdiction should be alleged in like manner. Upon the filing of such denial of jurisdiction, it is the privilege of the accused to introduce any proper proofs of the facts therein alleged; after which the lodge should either sustain the question of jurisdiction or dismiss the case, as Masonic law and usage may require.]

FORM OF DENIAL OF VALIDITY OR REGULARITY OF THE CHARGES AND SPECIFICATIONS.

To the Worshipful Master, Wardens and Brethren of....Lodge, No....., of Ancient Free and Accepted Masons.

In the matter of the charges and specifications introduced in said Lodge on the...day of .. , A. L. 59..., by C. D., against A. B., comes the said A. B. in person (or by Y. Z. his counsel), and denies the validity and regularity of said charges and specifications, for the following reasons—to-wit:

1. Because the acts alleged in the said charges and specifications are of a purely sectarian (or political) character, and do not in themselves constitute a Masonic offence.

2. Because the time (or place, or both) of the commission of the acts alleged is not set forth in said charges and specifications with reasonable distinctness.

Wherefore the said A. B. requests that the said charges and specifications be dismissed, and that he be excused from further answering thereto.

Dated...., A. L. 59...

A.....B.....

[As under the former denial, the accused will submit

proofs, and will present any other reason for his denial of the regularity of the charges of any matters of fact therein alleged.]

ANSWER OF "NOT GUILTY."

To the Worshipful Master, Wardens, and Brethren of ...Lodge, No..., of Ancient Free and Accepted Masons.

In the matter of the charges and specifications introduced in said Lodge on the....day of... , A. L. 59..., by C. D., against A. B., comes the said A. B. in person (or by Y. Z. his counsel), and says that he is not guilty of the said charges and specifications, nor of any of them.

Dated. .., A. L. 59...

A.....B.....

The answer of "*guilty*" is similar to the above, simply substituting the word *guilty* for *not guilty*, and omitting the words "nor of any of them."

ANSWER OF "GUILTY" AS TO A PART, AND "NOT GUILTY" AS TO ANOTHER PART.

To the Worshipful Master, Wardens, and Brethren of....Lodge, No..., of Ancient Free and Accepted Masons.

In the matter of the charges and specifications introduced in said Lodge on the....day of...., A. L. 59..., by C. D., against A. B., comes the said A. B. in person (or by Y. Z. his counsel), and answers as follows—namely :

As to specification first, he says that he is guilty.

As to specification second, he says that he is not guilty.

As to specification third, he says that he is not guilty.

Dated . . , A. L. 59. . .

A. . . . . B. . . . . .

[The next form admitting the facts charged in the form of charges given on page 252-'3, needs to be read in connection with the said form of charges to be correctly understood—for while it admits the charges, it at the same time justifies the acts.]

ANSWER ADMITTING THE FACTS CHARGED, AND SETTING UP OTHER FACTS IN JUSTIFICATION AND EXTENUATION.

To the Worshipful Master, Wardens, and Brethren of. . . . Lodge, No. . . . , of Ancient Free and Accepted Masons.

In the matter of the charges and specifications introduced in said Lodge on the. . . . day of. . . . , A. L. 59. . . , by C. D., against A. B., comes the said A. B. in person (or by Y. Z. his counsel), and answers as follows —namely :

As to specification first, he admits that he did assault and strike the said C. D.; but he alleges that he did the same in necessary defence of his own person (family or property), the said C. D. having then and there first assaulted him ; and he further alleges that he used no more force than was necessary to repel the injury which the said C. D. then and there attempted against him. (Here insert any other material facts in justification.)

As to specification second, he admits that he did use toward the said C. D. the words therein specified; but he alleges that he was greatly provoked thereto by

violent and abusive language then and there used toward him by the said C. D., which language was as follows: (Here set forth the language, and any other other material facts in extenuation.)

As to specification third, he says that he is not guilty.

Dated ..., A. L. 59...

A.....B.....

The answer having been filed; and if it raises an issue as to the right of the lodge's jurisdiction in the case or as to the validity of the charges; and if the lodge sustains these objections the charges will be *dismissed.* But if the objections are over-ruled the trial will proceed as follows:

1st. The lodge will be opened in the regular form.

2nd. The W. M. will state the object of the meeting.

3rd. Counsel will be recognized or appointed.

4th. The Charge will be read and counsel will briefly state what he expects to prove.

5th. The Answer will be read and counsel will state his line of defence.

6th. Testimony will be introduced against the accused.

7th. Testimony will be introduced in favor of the accused.

8th. *The Argument* follows: Usually this first by counsel for the accuser and then by the accused's counsel, each opening and presenting their case, and making such closing arguments as may be mutually agreed upon.

9th. *Deliberation and Judgment.* After the arguments have been concluded the accused and the ac-

cuser and their counsel, (and if the lodge so orders, *which is quite proper*) all visitors are required to leave the lodge room. And at this stage of the proceedings the question of the guilt or innocence of the accused, the character of the testimony, and any other phase of, or matter touching the case may be discussed fully and freely by each member of the lodge. This is the most important step in the proceedings; and every fact, interest, and principle involved should be deliberately canvassed; and every brother should distinctly comprehend the issue in all its bearings. When this is accomplished the lodge is ready to vote upon the guilt or innocence of the accused. Every member should vote on the question of whether he be guilty or not. If by this vote he be found *not guilty*, the case is terminated. But, if he be found *guilty*, there is another very important step in the case.

10th. *The penalty.* The vote on this question follows directly upon the finding of the accused guilty. And, as there are only three penalties known to Masonic jurisprudence, the vote is taken upon the question in the following order, beginning with the highest and descending to the lowest until the necessary vote is given to declare the sentence:

1st, Expulsion; 2nd, Indefinite Suspension; 3rd, Definite Suspension; 4th, Reprimand.

With the fixing of the *Penalties* the case closes; unless an appeal be taken.

The Funeral Service.

No man can be interred with the formalities of the Order unless he has been raised to the degree of a Master Mason; nor unless he has previously expressed a desire that the service of the Order shall be performed for him.

As no Entered Apprentice nor Fellow Craft can be buried with the ceremonies of the Order, neither are they permitted to walk in the processions which are formed to perform this function.

All brethren who join in the procession on such occasions should wear black suits of clothes, black neckties and white aprons and gloves.

The brethren having assembled at the lodge room or such other suitable place as may be selected: the presiding officer will open the lodge on the third or Master's degree.

The object of the special meeting is stated from the chair, after which the following order of service is gone through with:

Master. What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

Response. Man walketh in a vain shadow, he heapeth up riches and cannot tell who shall gather them.

Master. When he dieth, he shall carry nothing away; his glory shall not descend after him.

Response. Naked he came into the world and naked he must return.

Master. The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

(The Master, then taking the Roll in his hand, records the name, age and date of death of the deceased and says:)

Let us live and die like the righteous that our last end may be like his.

Response. God is our God forever and ever; He will be our guide unto death.

Master. Almighty Father! in Thy hands we leave with humble submission the soul of our deceased brother.

(The brethren answer three times—giving the Grand honors each time:)

The will of God is accomplished! So mote it be—Amen!

(The Master then passes the Roll to the Secretary, who deposits it in the Archives, and the following prayer is repeated:)

Chaplain. Most glorious God! author of all good and giver of all mercy, pour down Thy blessing upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention towards Thee, the only refuge in time of need! This we ask in Jesus name. Amen!

A procession is then formed, which moves to the

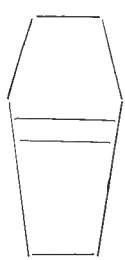
house of the deceased, and from thence to the place of interment, in the following order:

ORDER OF PROCESSION.

Band of Music;
Tiler with a drawn Sword;
Stewards with white Rods;
Master Masons;
Past Masters;
Senior and Junior Deacons;
Secretary and Treasurer;
Senior and Junior Wardens;

The Holy Bible on a cushion covered with black crepe, and carried by the Chaplain of the lodge;

The Master supported by two Deacons;

The body with the  Insignia thereon;

Pall Bearers; Pall Bearers;

Relatives and Mourners.

When the procession arrives near the place of interment, the whole halts, and opening to the right and left, six feet apart, face inwards and uncover their heads, while the Body is borne by the Pall Bearers through the procession, which then moves on in inverse order, and having arrived at the grave, the

members of the Lodge form a circle around the grave, the Clergyman and Officers of the Lodge taking their stations at the head of the grave, and the mourners at the foot. The service is then resumed, the Coffin placed over the grave, and the following exhortation is given :

Master—From time immemorial it has been the custom among Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons to offer up to his memory before the world, the last tribute of our affections, thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

My Brethren :

Here we view a striking instance of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lessons to the living ; from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our dissolution.

Notwithstanding the various mementoes of mortality with which we daily meet ; notwithstanding Death has established his empire over all the works of nature ; yet, through some unaccountable infatuation, we forget that we are born to die, we go on from one design to another, add hope to hope, and lay out

plans for the employment of many years, till we are suddenly alarmed with the approach of Death.

What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature has paid her just debt? Fix your eyes on this last scene and view life stripped of her ornaments, and exposed in her natural meanness; and let the present example excite our most serious thoughts and strengthen our resolutions of amendment. As life is uncertain and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life, yield the only comfort aud consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an All-wise and Powerful Judge, to whom the secrets of all hearts are known.

Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us seek the favor of the Eternal God, whose goodness and power know no bounds, and prosecute our journey, without dread or apprehension, to that far distant country from whose bourne no traveller returns; then when arraigned at the Bar of Divine and Unbiased Justice, judgment shall be pronounced in our favor; we shall receive the reward of our labor and virtue, and acquire the possession

of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.

The following invocations are then made by the Master:

Master. May we profess what is good, and always act agreeably to our profession.

Response. So mote it be.

Master. May the Lord bless us and prosper us, and may all our good intentions be crowned with success.

Response. So mote it be.

Master. Glory be to God in the highest; on earth peace and good will towards men.

Response. So mote it be now, from henceforth and forever more—Amen!

The Apron is taken from the coffin and handed to the Master; the coffin is deposited in the grave, and the Master, taking the Apron in his hand, says:

This Lamb Skin, or White Leather Apron, is an emblem of Innocence, and the time-honored badge of a Free and Accepted Mason—more ancient than the Roman Eagle or Golden Fleece; more honorable than the Star and Garter, when worthily worn. This emblem I now deposit in the grave of our deceased brother. By this we are reminded that through the universal dominion of death our brother has finished his earthly labor, and that his account now rests with his God. The Arm of Friendship cannot oppose the King of Terrors, nor the charms of Innocence elude his grasp.

(The Master then takes from his pocket a white Glove, and holding it up to public view, says:)

This Glove is an emblem of Innocence and a token of Friendship, and though death in the present instance has severed and destroyed our social connexion with the deceased, let us remember that it has not impaired or weakened our obligations to the living.

(The Glove is then deposited in the grave, and the Master presenting a Sprig of Evergreen, says :)

The Evergreen is an emblem of Masonic faith in the immortality of the soul ; or that better part of man, which neither cross, accident, pain, sickness, nor death itself can destroy, but shall continue to bloom with an eternal verdure through an ever beginning to a never ending eternity ; and though the body of our deceased brother, now clothed in the habiliments of the dead and deposited in the silent grave, will soon mingle with the common mass of senseless matter, yet his spirit has returned to God who gave it. And we hope and trust hath ere this passed the portals of the Grand Temple of Jehovah, and before the Grand Tribunal of Unbiased Justice in the presence of myriads of intelligent beings, received the heavenly plaudit of "well done, good and faithful servant, enter thou into life eternal."

(The brethren then standing round the grave, severally drop into it the Sprig of Evergreen. After which the public Grand Honors are given.)

The Master then taking the Spade in his hand, strews earth three times on the grave, and says :

Unto the grave we resign the body of our deceased friend and brother, earth to earth, dust to dust, and ashes to ashes ; there to remain until the General Resurrection, in favorable expectation that his immortal

soul will then partake of joys which have been prepared for the righteous from the beginning of the world, and we pray Almighty God of His infinite goodness, at the dread tribunal of unbiased justice, to extend His saving mercy to him and all of us, and to crown our felicity with everlasting bliss in the expanded realms of unbounded eternity; and this we beg for the honor of His holy name, to whom be glory now and forever.

Response. So mote it be—Amen!

The whole ceremony is then concluded by the following Prayer from the Chaplain:

Almighty and Eternal God, in whom we live and move and have our being, and before whom all men must appear in the judgment day to give an account of their deeds in life, we who are daily exposed to the flying shafts of Death, and now surround the grave of our deceased brother, most earnestly beseech Thee to grant us Thy divine assistance, Oh! merciful God, to redeem our misspent time; and in the discharge of the important duties Thou hast assigned us in the erection of our moral edifice, may we have Wisdom from on high to direct us, Strength commensurate with our task to support us, and the Beauty of holiness to adorn and render all our performances acceptable in Thy sight; and when our work is done, and our bodies mingle with the mother earth, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day, and enjoy that rest made perfect, which Thou hast prepared for all good and faithful servants, in that Spiritual House—that

Holy Temple not made with hands, eternal in the Heavens. Amen!

Response. So mote it be—Amen!

The Procession then returns to the place from whence it set out, where the necessary duties are complied with and the Lodge closed in due and ancient form.

INDEX TO HARRIS' TEXT-BOOK.

A

PAGE.

Abbey, Westminster—Built by Masons 27
Abraham communicated Masonry to the Canaanites . 11
Acknowledgement of Grant of Charter to Prince Hall . 64
Adam, Not ignorant of Geometric Principles 8
Admission to Membership 196
Advancement 197
African Grand Lodge of Massachusetts formed 67
African Lodge, No. 459—Warrant to 61
—Prince Hall Master of 62
Ahibal, King of Tyre—beautiful city 13
Ahiman Rezon 77
Alderman or Mayor to meet with Masonic Lodge, . . . 16
All-Seeing Eye, The 182
Anchor and Ark, The 184
Ancient Charges at the Constitution of Lodges 17
Ancient English Grand Lodge 15
Ancient York Grand Lodge, organized 72
Ancient York Masons 26
Answer to Charges 257
Answer to Charges—Form of 258–261
Antiquity of Masonry—Dr. Dove's account 10
—Dr. Henry's account 21
—from Old Mss. and Records . . 13
—Lessons on from Holy Writ . . 8
Appeals, of carrying from subordinate lodge 203
Application for Membership 196–197
Application for Warrant of African Lodge 59
Architecture, Order in 162
Antiquity of 162
Invention of Order in 148
Ashler, The Rough 148
The Perfect 148
Astronomy 166
Athelstane, King of England 14
Granted Charter to Prince Edwin 14
Taught Edwin Masonry 14
Granted Charter of Lodge at York, A D. 926 25
Attendance and Deportment 198
Auldbrey—Residence of Prince Edwin 25

B

Badge of a Mason 137
Bee Hive, The 179
Behavior of Masons—As members of a lodge 97
In the lodge 99
In their private character 100
Outside the lodge 100
Towards a foreign Brother 102
Book of Constitutions 77
Brotherly Love 150
Business—Rules observed in conducting before Grand Lodge 220–222
By-Laws—Form of for subordinate lodge 245–249

C

Cain, Built a strong city called Dedicate 9
Instructed in Geometry 9
Candidates, For Initiation must be proposed by a Brother 194
Rejected, shall not be eligible until after 12 months 195
How proposed 88
Rights of 89
Cardinal Virtues, The 151
Charge at Initiation of Entered Apprentice 153
at Raising of Fellow Craft 167
at raising to Master's Degree 187
Charges, Copy of must be furnished accused 25
Form of 252–253
Specifications in 253–254
Masonic, must be made in writing 252
Charity 144
Charter, Fee for 120
How granted 118–119
Clouded Canopy, The 144
Code of By-Laws 245–249
Colored Men as Masons 57
Concerning behavior of Masons 97
Differences and Law Suits 103
Constitution of Masonry 77
Covering of the lodge 144

D

Deacons of a lodge . . . . . 112 and 214
The Grand Lodge 127
Dedicate: City built by Cain 9
Degree of Entered Apprentice 134
Denial of Validity of Charges—Form of Answer . . . 259
Denying Jurisdiction in Charges 259
Deputy Grand Master, His election 123

E

Edwin: Organized first English Grand Lodge 14
Summoned all Masons to meet at York 15
Edward: Rebuilt Westminster Abbey 27
Election of Officers in subordinate lodges 208
Entered Apprentice's Degree 134
Entered Apprentices, Cannot receive Masonic Burial . . 265
Not allowed in Funeral Procession 265
Euclid, The forty-seventh Problem of 184
Evergreen, The—An Emblem of Masonic Faith . . 271
Eye, The All-Seeing 182

F

Fellow Crafts, Cannot be buried with Masonic honors . 215
Degree 155
Cannot walk in Funeral Procession . . . 11
Five Senses, The 164
Form of By-laws for subordinate lodge 245–249
Form of Petition 133
Fortitude 152
Forty-seventh Problem of Euclid 184
Free-born 87
Fuller, James E., Grand Master United Grand Lodge . . 76
Funeral Procession, Form of 267
Service, The 265–273
Furniture of a lodge 146

G

Geometry, Synonym of Masonry 5
The advantages of 164
The moral advantages of 165
God and Religion, Of 80
Government and the Civil Magistrate 81
Grand Communications 129
Grand Lodge, How organized 113
Meetings of 113
Officers, How elected 121
Particular business of, The 116
Particular Regulations of 118
Succession of officers in 115
Grand Visitations 129

H

Ham: Father of Nimrod or Belus 10
Heart, The naked 181
History of Grand Lodges 50
Grand Lodge of England 51
Colored men as Masons 57
Hour Glass, The 184

I

Illustrations of Masonry 134
Incense, The pot of 179
Index, ... 274
Initiation—Candidates for must be proposed by a member 194
Installation of Officers in Subordinate Lodges . . . 208, 209
Isaac and Ishmael were taught Masonry by their Progenitor 11
Israelites practiced Masonry in Egypt 11

J

Jewels of a lodge 148
The Immovable 148
The Movable 148
Jones, James H., Grand Master F. and A. A. Y. M. . . . 73
Justice 152

K

King Solomon's Temple 174

L

Law Suits—Masonic duty concerning 103
Lights of a lodge 146
Lodge—Ancient manner of constituting a 94
—Concerning government of a 90
—Definition of a . . . . . 90 and 193
Grand, A—Composition of . . . . . 113 and 215
Meetings of a 113
Manner of visiting in 117–118
Officers of—Election and Duties . 113 and 121–127
Officers, Succession, order of . . . 115–116
Particular Regulations of 118
Powers of 113
Quorum in 113
Who admitted in 114
Lodge—Its meetings 193–194
Officers of 193
Qualities of members of a 90
Should meet monthly 193
Should not be incorporated 194
Tiler of should be paid 194
Tiler of should be skilled Master Mason 194

M

Masonic Trials 251
Masonry: Antiquity of, as derived from Holy Writ . . . 8
Definition of 5

Operative 5
Origin of—Preston's account 6
Speculative 5
Master of a lodge: Election, office and duty . 104 and 209-212
The Grand, How elected 122
Mason's Degree 170
Working tools 172
Meetings of a lodge 193
Melchisedeck: A venerable patron of the Order . . 11
Membership: Brethren desiring shall apply one month before decision can be given . . 196
Brethren rejected on application for, may apply to any lodge at any time 197
Every lodge to decide its own 197
Not limited 197
Methodical Digest 191
Methuselah preserved Art of Masonry 9
Mizraim: Second son of Ham 10
Cultivated Masonry in Egypt 11
Erected the Pyramids in Egypt 11

N

National Grand Lodge formed 67
Need of Text-Book: Resolution setting out offered in 1882 3
New members, proposing of 88
Noah: Progenitor of present race 10
Noachidae: Dwelt in Land of Shinar 10
First name of Masons 10
Name of French Masons 10
Nimrod: Founded Babylonian Empire 10

O

Objects of Masonry 50
Officers of subordinate lodges, election of 208
Operative Masonry 5
Definition of 158
Objects of 49
Ornaments of a lodge 146

P

Penalties: For Masonic offences 263
Penalty: To be agreed upon at close of trial 263
Pennsylvania First Independent African Grand Lodge . 67
Pennsylvania—Masonry introduced in 1797 66
Petition: Form of 133
Portlock, Anthony A. . . . . opposite 69
First Grand Master in Virginia . . 70
Pot of Incense, The 179
Prayer at Funeral Service 272

at Initiation of candidate 184
at Raising of a Master Mason 172
Preface 3
Prince Hall: Acknowledges grant of Warrant . . . 64
Applies for Warrant 59
Granted Dispensation for lodge in Pennsylvania 66
Private qualities and duties 83
Procession: Order of on Funeral occasion 267
Prudence 152
Public business: Rules governing before Grand Lodge . . 128
Pursuivant, The Grand 127
Pyramids, Erected in Egypt, by Mizraim 11

Q

Qualifications of candidates 191–193

R

Raising, Charge at 187, 188
Regulations governing public business before Grand Lodge 128
Re-instatements, Of 205
Relief 151
Returns, Contributions and Fees 222–224
Rhode Island—Masonry introduced in 67

S

Scythe, The 185
Secrecy, A Masonic virtue 84
Secretary of a lodge . . . . . 110 and 213-214
The Grand—Election and duty 124
Senses, The five 164
Seth—Descendents of cultivated science of Geometry, . 9
Built Seth's or Enoch's Pillars . . . 9
Succeeded Adam in direction of Craft 9
Seven Liberal Arts and Sciences, The 164
Sheriff of county to meet with Masonic Lodges 16
Shinar—Land in which Masonry was first established . 10
Land from which Masonry spread . . . 10
Solomon, Temple of King 174
Speculative Masonry 5
Definition of 159
Spheres—Doctrine of 161
Steps, The three 179
Summons: Accused must be furnished written: Form of . 256
Supports of Masonry 142
Supreme Masonic Body–National compact intended to be, 68
Sword, The, Guarding Book of Constitutions 181
The Tyler's, guarding Book of Constitutions 180

T

Temper and qualities of F. and A. Masons 80
Temperance 151
Temple, King Soloman's 174
Text-Book—Dr. H. L. Harris designated as compiler . . 3
Synopsis presented to G. L. in 1896 . . . 3
" approved by G. L. in 1896 3
The Bee Hive 179
Pot of Incense 179
Three stages of human life 179
Three steps 179
The Tenets 150
Tiler of a lodge 112
The Grand 127
Should be skilled Master Mason 194
Should be paid 194
Town of London begun 1066 27
finished in reign of Wm. Rufus 27
Treasurer of a lodge . . . . . 111 and 213
The Grand—His election and office 126
Trials, Masonic 257
Order of proceeding with 262
Trowel, The 173
Truth 151
Acquisition of, object of Masonic trials 252
Tyre, City of—built by Sidonian Masons 13

U

Union Grand Lodge of Virginia organized 75
United Grand Lodge of Virginia organized 70
Unmasonic conduct, Of—
Power and mode of proceeding therein, 199
Trials for 251

V

Visitation, Grand 129–130
By D. D. G. Masters 130

W

Warrant of African Lodge, No. 459 61
Warden, Grand Junior 124
Warden, Grand Senior 123
Wardens of a lodge—Election, &c., ... 109 and 212-213
Westminster Abbey rebuilt by Edward 27
Work, All Masons should 98
Working tools of Master Masons 172

Y

York—Ancient seat of Masonic government 25
Free and Accepted Ancient 72
Grand Lodge organized 72