



HIS EXCELLENCY  
GEORGE WASHINGTON, ESQ.  
LATE  
COMMANDER IN CHIEF  
OF THE  
AMERICAN ARMY



A316

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V17c

Rear

Bought, Nov. 28, 1876, at the  
Sale (by Dr. Thomas & Sons)  
of books which, formerly, were  
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Valuable and extraordinary collection of books from  
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~~Vol. 62.~~

↑ 1891.

☞ Has Coat-of-Arms.

132 SMITH. WM.—Ahiman Rezon, Abridged and  
Digested, frontispiece, 8vo, morocco gilt.  
Hall & Sellers, Phila., 1783

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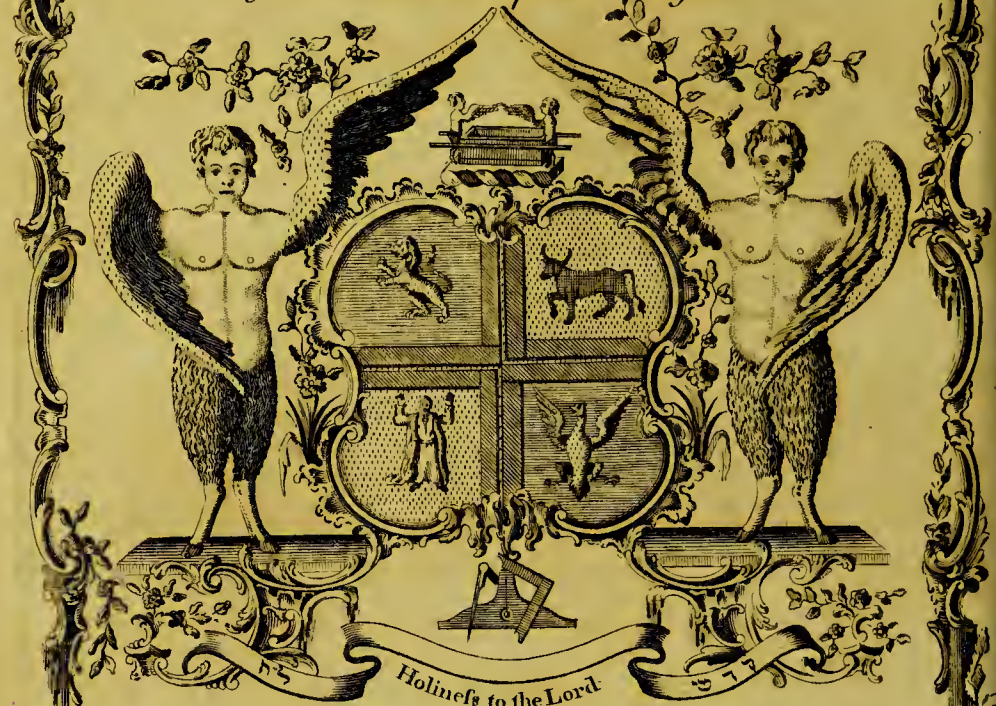
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*The Arms of y<sup>e</sup> most Ancient & Honorable Fraternity,  
of Free and Accepted Masons.*



*The Arms of the Operative or Stone Masons*

*Printed by Kinnan & Leacock*



# AHIMAN REZON

ABRIDGED AND DIGESTED :

A S A

*Help to all that are, or would be*

Free and Accepted MASONS.

TO WHICH IS ADDED,

## A S E R M O N,

PREACHED IN CHRIST-CHURCH, PHILADELPHIA,

AT A GENERAL COMMUNICATION,

CELEBRATED, AGREEABLE TO THE CONSTITUTIONS, ON

MONDAY, DECEMBER 28, 1778, AS THE ANNIVER-

SARY OF ST. JOHN THE EVANGELIST.

PUBLISHED BY ORDER OF

The GRAND LODGE of PENNSYLVANIA,

By WILLIAM SMITH, D. D.

PHILADELPHIA:

PRINTED BY HALL AND SELLERS,

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M, DCC, LXXXIII.

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## Grand Lodge of *Pennsylvania*.

November 22, 1781.

*T*HE ABRIDGEMENT of the Book of  
CONSTITUTIONS being read, the  
same was unanimously approved of, and ordered  
to be printed; and also, that the Thanks of  
this GRAND LODGE be given to our beloved  
Brother, the Reverend WILLIAM SMITH,  
D. D. Grand Secretary, for the great Care  
and Attention he has bestowed in revising and  
abridging the said Book of CONSTITUTIONS.

Extract from the Minutes,

JOSEPH HOWELL, jun. D. G. Secr'y.

TO HIS EXCELLENCY  
GEORGE WASHINGTON, Esq.  
GENERAL AND COMMANDER IN CHIEF  
OF THE  
ARMIES OF THE UNITED STATES  
OF  
A M E R I C A :

**I**N *Testimony*, as well of his exalted Services to his Country, as of that noble PHILANTHROPY which distinguishes Him among MASONS, the following CONSTITUTIONS of the most ancient and honorable Fraternity of *Free and Accepted Masons*, by Order and in Behalf of the GRAND LODGE of *Pennsylvania*, &c. is dedicated,

*By his Excellency's*

*Most humble Servant,*

*And faithful Brother,*

WILLIAM SMITH, G. Secretary.

*June 24, 1782.*

A

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P R E F A C E.



## P R E F A C E.

THE design of the following work (according to the appointment of the *Grand Lodge*) is only to extract, abridge and digest under distinct heads, the several parts of AHIMAN REZON, so as to be most intelligible and useful to OPERATIVE MASONS in America. The officers of Lodges, and those members who wish to be more compleatly learned in the grand science and sublimer mysteries of ANCIENT MASONRY, will think it their duty, as opportunities offer, to furnish themselves, or their Lodges, with at least *one copy* of all approved and duly authorised books of *Masonry*, which may be published by the learned Lodges, or illustrious brethren, in different languages and countries of the world, from time to time.

UPON this plan, therefore, it will not be necessary to detain the reader with any long account of the *antiquity* of the *Royal Art*. Certain it is, 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. The same principles were afterwards renewed and placed

ced upon everlasting foundations, by the wisdom of his GLORIOUS SON; and they are daily cultivated in every soul that delights in order, harmony, brotherly love, morality and religion, through the grace and goodness of his DIVINE SPIRIT—THRICE BLESSED THREE, *in one eternal* GOD-HEAD!

THUS instructed from above, the sublime operative and mechanic part of Masonry was practised by Adam in the bowers of Paradise, and propagated among chosen men of his posterity, in a lesser or greater degree of perfection, through the different nations of the world (as learned brethren have fully shewn) nor was the noble art lost by the *Israelites*, either during their peregrination in Egypt, or journeyings in the desarts of Arabia. For there it pleased the supreme Architect to inspire those great *Master Masons*, BEZALEEL and AHOLIAB, and to put “wisdom and  
 “understanding into their heart, and to  
 “teach them how to work all manner of  
 “work, for the service of the \* *Sanctuary*,  
 “and erecting that most glorious Tent or  
 “*Tabernacle*, wherein the divine SHECH-  
 “NAH vouchsafed to promise a special re-  
 “sidence; which, although not of stone or  
 “brick, was framed by *Geometry*, a most  
 “beautiful piece of architecture (and after-  
 “wards the model of SOLOMON’S Temple)  
 “accord-

\* Exodus xxxvi.

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“ according to the pattern that God had  
“ shewn to MOSES in the Mount.”

AND thus MOSES, a man supremely skill'd in all the Egyptian learning, who, to his other titles, added that of King of *Jesurun*, being divinely taught in the *art of building*, became GRAND MASTER-MASON OR BUILDER among the Israelites, “ and of-  
“ ten marshalled them into a regular and  
“ *general Lodge*, while in the wilderness;  
“ and gave them wise *chargés* and *orders*,  
“ had they been but well *observed*.”—But of this no more must be mentioned.

WE pass on to speak more particularly of SOLOMON'S Temple, at the building of which, under the divine direction, were displayed, in an unparalleled degree, all the glory, beauty and sublimity of Masonry; there being no fewer than \* *three thousand six hundred* MASTER MASONS, *eighty thousand* FELLOW CRAFTSMEN, and *seventy thousand* LABOURERS, employed in this magnificent and Heaven-conducted work.

BUT above all the rest, our GRAND MASTER HIRAM shone superlatively great, as *chief Director*, and the most accomplished *Mason* upon earth. For to this character of him the holy Scripture gives testimony, in the recommendatory letter which HIRAM,  
King

\* 1 Kings v. 15.—2 Chron. xi. 18.





## x P R E F A C E.

*ria, Mesopotamia, Assyria, Chaldea, Babylonia, Media, Persia, Arabia, Africa, lesser Asia, Grecia, Rome, &c. &c.* The remains of temples, pyramids and mighty towers, yet declare their builder's glory; and, even in *Gothic* ages, the chief monuments of taste and grandeur are to be seen in the works of *Masonry and Architecture*.

SEVEN hundred years ago, WILLIAM, called the Conqueror, built the Tower of London; his son WILLIAM RUFUS, built *Westminster Hall*; which, as one room or *Lodge*, is said to be the largest in the known world;—which grand monuments of *Gothic Architecture* were all raised in the taste and spirit, delivered down from those ancient Craftsmen and learned Masons sent into England, at the request of the Saxon Kings, by CHARLES MARTELL, King of *France*, more than *one thousand* years ago.

BUT for the further instruction of the reader, concerning the foundation and *antiquity* of what is called YORK MASONRY, the following record, written in the reign of *Edward IV.* of England, viz. three hundred years ago, is here inserted; which, with another famous record, published by the great Philosopher JOHN LOCKE, Esq; (and likewise herein after inserted) will be enough on this subject.

“ ALTHOUGH

“ ALTHOUGH the ancient records of the  
 “ brotherhood in *England* were many of  
 “ them destroyed or lost in the wars of the  
 “ *Saxons* and *Danes*, yet it is known that  
 “ King ATHELSTAN, the grandson of AL-  
 “ FRED the Great, who was a mighty archi-  
 “ tect, the first true King of England, and  
 “ who translated the holy Bible into the  
 “ Saxon tongue, 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 *char-*  
 “ *ges and regulations* of the *LODGES* preserv-  
 “ ed since the *Roman* times. These *Masons*  
 “ likewise prevailed with the King to im-  
 “ prove the CONSTITUTION of the *English*  
 “ *Lodges* according to the foreign model, and  
 “ to encrease the wages of *working Masons*.

“ THE said King ATHELSTAN's youngest  
 “ son EDWIN being taught *Masonry*, and  
 “ taking upon him the *charges* of a MA-  
 “ STER MASON, for the love he had to the  
 “ said craft, and the honorable principles  
 “ whereon it is grounded, purchased a *free*  
 “ *charter* of his father; giving the *Masons*  
 “ a right of *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 an  
 “ *Yearly Communication*, or *General Assembly*.

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“ IN virtue of this charter, Prince ED-  
 “ WIN summoned all the MASONS in Eng-  
 “ land to meet him in a CONGRÉGATION  
 “ at YORK; who accordingly attended his  
 “ summons, and composed a GENERAL  
 “ LODGE, of which he was GRAND MA-  
 “ STER; and having brought with them  
 “ and collected together all the writings and  
 “ records which were extant concerning  
 “ MASONRY (some in Latin, some in  
 “ French, and other languages) from the  
 “ contents of the whole, that Assembly or  
 “ *grand Congregation* did frame the CON-  
 “ STITUTION and CHARGES of the *English*  
 “ or great ancient YORK LODGE; and made  
 “ a law to preserve and observe the same in  
 “ all future time, ordaining likewise good  
 “ pay for working Masons.—And the said  
 “ *constitution, charges and laws*, having been  
 “ afterwards seen and perused by Henry the  
 “ VI. and by the Lords of his Council  
 “ (most of whom were Masons) were con-  
 “ sented to and allowed to be right, good  
 “ and reasonable to be holden, as they were  
 “ thus drawn out and collected from the  
 “ records of ancient times.” The great  
 Philosopher, Mr LOCKE, already mention-  
 ed, likewise tells us that the famous manu-  
 script, on the antiquity of *Free Masonry*,  
 found in the Bodleian Library (herein after  
 published) is said to have been originally  
 in “ the hand-writing of the same King  
 Henry.”

’Tis

'Tis true, while this Prince was an infant, and his Parliament, it is believed, not very wise (*learning* being then deemed a crime, and *Geometry* passing for *Conjuration*) a law was passed which deprived *Masons* of some of their ancient *charter privileges*, by forbidding them “to confederate themselves “in Chapters and Congregations.”

“WHEREAS (says the law) by yearly  
 “Congregations and Confederacies, made  
 “by the *Masons* in their General Assemblies,  
 “the good course and effect of the statutes  
 “for labourers be openly violated and broken,  
 “in subversion of the law, and to the  
 “great damage of all the commons, our  
 “Sovereign Lord the King, willing in this  
 “case to provide a remedy, by the advice  
 “and assent aforesaid, and at the special request  
 “of the commons, hath ordained and established  
 “that such *Chapters and Congregations* shall not hereafter be holden; and  
 “if any such be made, that they cause such  
 “Chapters and Congregations to be assembled  
 “and holden, if they thereof be convicted,  
 “shall be judged for felons, and that the other  
 “*Masons* that come to such Chapters and  
 “Congregations be punished by imprisonment of  
 “their bodies, and make fine and ransom at the  
 “King’s will.”——

*Co. Inst.* 3.

Bur,

BUT, as was said before, this Parliament does not seem to have been made up of many *wise heads*, and tradition informs us also that they were too much influenced by the ignorant *Monks* and illiterate *Clergy* (not like those of modern days, or of the early ages, who were many of them eminent *Masons* and friends to *Masons*) but a set of men, who thought they had a right to know all men's *secrets*, by means of *confession*; and therefore hated the *Masons*, and represented them as dangerous to the state, because they *kept their own secrets*, and made no use of *Confessors* at all. But the King, when he came to man's estate, approved the *Masonic Constitution*, as above set forth, without any regard to the said Act of Parliament; which the great Lord COKE tells us is now of no effect—  
 “ For, says he, all the Statutes concerning  
 “ *labourers*, whereunto this act doth refer,  
 “ are repealed by the Statute V. Eliz. Chap.  
 “ IV; whereby the cause and end of mak-  
 “ ing this Act is taken away, and conse-  
 “ quently this Act is become of no force or  
 “ effect; for *cessante ratione Legis, cessat ipsa*  
 “ *Lex*. And the indictment of *felony* upon  
 “ this Statute must contain, that those *Chap-*  
 “ *ters and Congregations were to the violating*  
 “ *and breaking of the good course and effect of*  
 “ *the Statutes of labourers*; which now can-  
 “ not be so alledged, because these Statutes  
 “ be repealed.” This quotation is thought  
 to confirm the tradition that this most learned  
Judge

*Judge* really belonged to the ancient *Lodge*, and was a *faithful Brother*.

WE read further, that *Queen Elizabeth* once entertained some considerable prejudices concerning the truly ancient and honorable body of FREE MASONS. We know it was part of this Queen's character, among all her rare and princely virtues, to be of a jealous temper, with a great curiosity to be *Mistress of all SECRETS*, and an enemy to all meetings or assemblies of her subjects, whose business she was not duly apprized of. Being told by some of her ignorant and busy meddling Courtiers, that the MASONS had secrets that could not be revealed to her, and that altho' as a *woman*, she could govern a NATION, yet she could not govern a LODGE, nor be made GRAND MASTER (OR MISTRESS) of MASONS; she therefore sent an armed force to break up the *annual Grand Lodge* at YORK, on St. JOHN'S Day, *December 27th, 1561*. Sir *Thomas Sackville*, then *Grand Master*, instead of being dismayed at such an unexpected visit, gallantly told the officers that nothing could give him greater pleasure than seeing them in the *Grand Lodge*, as it would give him an opportunity of convincing them that Free Masonry was the most honorable institution that ever was founded, and truly consonant to LAWS both *divine* and *moral*. The consequence was that he made the chief men *Free Masons*; who, on their return, made

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made an honorable report to the Queen, so that she never more attempted to *dislodge* or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of Church or State.

THUS hath Masonry flourished through different ages in the *old world*, and hath obtained a very noble and solid foundation in this *new* or American world. Were it necessary, we might proceed to shew that from this *ancient Fraternity*, “ the Societies or  
 “ Orders of *Warlike Knights*, and even some  
 “ religious Orders and Societies, have borrowed many of their wisest institutions  
 “ and most solemn usages. For none of  
 “ them were better instituted, more decently installed, or did more sacredly observe  
 “ their *Laws* and *Charges*, than the *Free* and  
 “ *Accepted* MASONS have done; and therefore their whole body, thus cemented,  
 “ resembles a strong and well built *Arch*,  
 “ having as its members and parts, for time  
 “ immemorial, *Princes* and *Nobles*, *Gentlemen*, *Clergymen*, *learned Scholars* and *Artists*  
 “ of the first rank, in all countries.”

A LETTER





A

# LETTER

Of the celebrated PHILOSOPHER

JOHN LOCKE, Esquire,

To the Right Hon. \*\*\*, Earl of \*\*\*, with  
an old Manuscript, on the *Antiquity* of  
FREE-MASONRY; which seems to have  
been written at *Oates* (the Country Seat of  
Sir *Francis Masham*) in *Essex*, where Mr.  
*Locke* died *October 28, 1704*, in the 73<sup>d</sup>  
Year of his Age.

“ My LORD, May 6, 1696.

“ I HAVE at length, by the Help of  
“ Mr. C—ns, procured a Copy of that  
“ Manuscript in the Bodleian Library, which  
“ you were so curious to see; and, in Obe-  
“ dience to your Lordship’s Commands, I  
“ herewith send it to you. Most of the  
“ Notes annexed to it are what I made Ye-  
“ sterday for the reading of my Lady MA-  
“ SHAM, who is become *so fond of Masonry*  
“ as to say, that she now more than ever  
“ A *wishes*

“ *wishes herself* A MAN, that she might be  
 “ capable of *Admission into the Fraternity.*

“ THE Manuscript, of which this is a  
 “ Copy, appears to be about *one hundred and*  
 “ *sixty* (now *two hundred and forty-four*)  
 “ Years old; yet (as your Lordship will ob-  
 “ serve by the Title) it is itself a Copy of one  
 “ more ancient, by about *one hundred Years*;  
 “ for the Original is said to have been the  
 “ Hand-writing of King HENRY VI. Where  
 “ that Prince had it is at present an Uncer-  
 “ tainty. But it seems to me to be an Exa-  
 “ mination (taken perhaps before the King)  
 “ of some one of the *Brotherhood of Masons*;  
 “ among whom he entered himself, — it is  
 “ said, when he came out of his Minority,  
 “ and thenceforth put a Stop to the *Persecu-*  
 “ *tion* that had been raised against them.—  
 “ But I must not detain your Lordship long-  
 “ er by my Prefaces from the Thing itself.”

Certayne

Certayne QUESTYONS,  
WITH  
ANSWERES to the same,  
CONCERNYNGE THE  
MYSTERY of MACONRYE ;

*Wryttenne by the Hande of Kynge Henrye the  
Sixtbe of the Name, and faythfullye copyed  
by me JOHAN LEYLANDE, (1)  
ANTIQUARIUS, by the Commaunde of his  
Highnesse (2).*

*They be as followethe :*

*Quest.* **W**HAT mote ytt be? (3)  
*Ans.* YTT beeth the Skille  
of Nature, the Underfondyng of the Myghte  
that ys hereynne, and its sondrye *Werckynge*;  
*sonderlycke*, the Skille of *Reetenynge*, of  
*Waightes* and *Metynges*, and the treu Manere  
of *Faconnyng* al thynges for Mannes Use ;  
*headlye Dwellynges* and *Buyldynges* of alle  
Kindes,

NOTES by Mr. LOCKE.

(1) *John Leylande* was appointed by King Henry the Eighth, at the Dissolution of *Monasteries*, to search for, and save, such Books and Records as were valuable among them. He was a Man of great Labor and Industry.

(2) *His Highnesse*, meaning the said King Henry the Eighth. Our Kings had not then the Title of Majesty.

(3) *What mote ytt be?* That is, what may this *Mystery of Masonry* be? The Answer imports, that it consists in Natural, Mathematical and Mechanical Knowledge; some Part of which (as appears by what follows) the *Masons* pretend to have taught the rest of Mankind, and some Part they still conceal.

Kindes, and al odher thynges that *make Gudde* to Manne.

*Quest.* WHERE dyd ytt begyne?

*Ans.* YTT dyd begynne with the (4) fyrste Menne yn the ESTE, whych were before the (5) fyrste Menne of the WESTE, and comynge *Westlye*, ytt hath broughte *herwyth* alle Comfortes to the *Wyld* and Comfortlesse.

*Quest.* WHO dyd brynge ytt Westlye?

*Ans.* THE (6) Venetians, who beyng Grate Merchaundes, comed ffyrste ffromme the *Este ynn Venetia*, ffor the Commoditye of

NOTES by Mr. LOCKE.

(4, 5) *Fyrste Menne yn the Este, &c.* It should seem by this that Masons believe there were Men in the *East* before *Adam*, who is called the *ffyrste Manne of the Weste*; and that *Arts* and *Sciences* began in the *East*. Some Authors of great Note for Learning have been of the same opinion; and it is certain that *Europe* and *Africa* (which in Respect to *Asia* may be called Western Countries) were wild and savage, long after *Arts* and *Politeness* of Manners were in great Perfection in *China* and the *Indies*.

[N. B. Our great Philosopher, as might be expected, is here mistaken in supposing that by the Words—*ffyrste Manne of the Weste*—MASONS mean *Adam*, or that there were Men in the *East* before him. The true Masonic Signification of the Word MAN is understood only by a Brother; and means something more than the Animal of erect Stature, with Arms, Legs, Voice, articulate, &c. And our sagacious Philosopher, in the concluding Part of the above Note, comes near the Meaning, when he allows, with Masons, that the *Arts* and *Sciences*, which they cultivate, had their Origin in the *East*, for, in that Sense there were MEN in the *East* long before there was a MAN in the *West*.]

(6) *The Venetians, &c.* In Times of Monkish Ignorance, 'tis no Wonder that the *Phenicians* should be mistaken for the *Venetians*. Or, perhaps, if the People were not taken one for the other, Similitude of Sound might deceive the Clerk who first took down the Examination. The *Phenicians* were the greatest Voyagers among the Ancients, and were in Europe thought to be the Inventors of Letters, which perhaps they brought from the *East* with other Arts.

of Marchaundyfyng, *beithe Este and Weste*, bey the *Redde* and *Myddlelonde* Sees.

*Quest.* HOWE comede ytt yn Engelonde?

*Ans.* PETER GOWER (7) a Grecian, journeyedde ffor *Kunnyng* yn Egypte, and yn Syria, and yn everyche Londe *whereas* the Venetians hadde plauntedde *Maconrye*; *Wynnyng* Entraunce yn al *Lodges* of *Maconnes*, he lerned muche and retournedde, and *woned* in Grecia Magna (8), *wacksyng* and becommynge a myghtye *Wyseacre* (9), and gratelyche renowned, and *her* he framed a grate Lodge  
at

NOTES by Mr. LOCKE.

(7) *Peter Gower.* This must be another Mistake of the Writer (or Clerk). I was puzzled at first to guess who *Peter Gower* should be, the Name being perfectly *English*, or how a *Greek* should come by such a Name. But as soon as I thought of *Pythagoras*, I could scarce forbear smiling to find that Philosopher had undergone a *Metempsychosis* he never dreamt of. We need only consider the French Pronunciation of his Name, *Pythagore*, that is *Petagore*, to conceive how easy such a Mistake might be made by an unlearned Clerk. That *Pythagoras* travelled for Knowledge into *Egypt*, &c. is known to all the learned, and that he was initiated into several different Orders of *Priests*, who in those Days kept all their Learning secret from the Vulgar, is well known. *Pythagoras* also made every *Geometrical* Theorem a Secret, and admitted only such to the Knowledge of them, as had first undergone a five Years Silence. He is supposed to be

\* *This Proposition is the Foundation of all Operative Masonry.*

the Inventor of the \* 47th Proposition of *Euclid's* first Book, for which in the Joy of his Heart, 'tis said, he sacrificed a Hecatomb. He also knew the true System of the World lately revived by *Copernicus*;

and was certainly a most wonderful MAN. See his Life by *Dion Hal.*

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

(9) *Wyseacre.* This Word at present signifies *Simpleton*, but formerly had a quite contrary Meaning. *Weisager*, in the old Saxon, is *Philosopher*, Wiseman or Wizard. —

at Groton (10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked many Maconnes; wherefromme, yn Proceffe of Tyme, the Arte passed yn Engelonde.

*Quest.* Do the Maconnes descouer here Artes unto Odhers?

*Ans.* PETER GOWER whenne he journeyedde to lernne, was ffyrste *made* (11), and anonne *techedde*; evenne soe shulde all odhers be yn *recht*. Natheles (12) Maconnes hauethe *alweys*, yn everyche Tyme, from Tyme to Tyme, communycatedde to Mannkynde soche of *her* Secrettes as generallyche myghte be usefulle; they haueth keped backe soche *allein* as shulde be harmefulle yff they comede yn

NOTES by Mr. LOCKE.

(10) GROTON is the Name of a Place in England. But the Place here meant is *Crotona*, a City of *Grecia Magna* [mentioned above] which in the Time of Pythagoras was very populous.

(11) *Fyrste made*. The Word *made*, I suppose, has a particular Meaning among the *Masons*—perhaps it signifies initiated.

(12) *Maconnes hauethe communycatedde*, &c. This Paragraph hath something remarkable in it. It contains a Justification of the Secrecy so much boasted of by *Masons*, and so much blamed by others; asserting that they have in all Ages discovered such Things as might be useful, and that they conceal such only as would be hurtful either to the World or themselves. What these Secrets are, we see afterwards.

[ N. B. Mr. Locke, instead of saying the *Masons* conceal such Things only as would be hurtful to the World or themselves, should have followed the Answer (as it is above) more closely; and then he would have said that *Masons* conceal from the World only such Things as might be hurtful to the World or themselves, by falling into evil Hands, or from which no Benefit is to be derived unless through a Brother, duly instructed in the Wisdom of the Lodge. ]

yn euylle *Haundes*; oder soche as ne myghte be *holpyng*e wythouten the *Techynges* to be joynedde herwythe *in the Lodge*; oder soche as do bynde the *Freres* more strongelyche togeder, bey the Proffytte and Commoditye comyng to the *Confrerie* herfromme.

*Quest.* WHATTE Artes haueth the *Maconnes* techedde Mankynde?

*Ans.* THE Arts, viz. AGRICULTURA (13) ARCHITECTURA, ASTRONOMIA, GEOMETRIA, NUMERES, MUSICA, POESIE, KYMISTRYE, GOVERNEMENTE and RELYGYONNE.

*Quest.* HOWE commethe *MACONNES* more *Teachers* than oher Menne?

*Ans.*

NOTES by Mr. LOCKE.

(13) THE Arts, AGRICULTURA, &c. It seems a bold Pretence, this, of the *Masons*, that they have taught Mankind all these Arts. They have their own Authority for it; and I know not how we shall disprove them. But what appears *most odd* is, that they reckon *Religion* among the *Arts*.

[ N. B. Our Philosopher needed not have understood the Word, Arts, as applied here, in its strict and limited Sense, but more generally, as comprehending every Thing that tends to improve the human Mind. RELIGION, as it is founded on Divine Revelation, is indeed the highest Knowledge, the Perfection of all Arts and Sciences, the supreme Happiness of Man; and as such is venerated and obeyed in the Lodge. But when enumerated with other (altho' inferior) Branches of practical Wisdom, as cultivated in the Lodge, it need not appear odd to have it reckoned an Art, and indeed one of the noblest Arts, namely, the Art of living well—a Phrase which the soundest Divine will not blame. Had Religion been called a Science, the Term might have been applied to mere speculative Knowledge, a Furniture of the Head, without any Regard to Life and Manners. Had it been enumerated among the Crafts, the Term would have appeared still more odd; and it might well have awakened that sacred Jealousy, which, like a truly enlightened Philosopher, the great Mr. Locke ever entertained for the Honor of Christianity.]

*Ans.* THEY *hemselfe* haueth allein the (14) Arte of ffyndyng neue Artes, whyche Arte the *ffyrste Macannes* receaued from GODDE; by the whyche Arte they fyndethe whatte Artes *hem plesethe*, and the treu Way of techyng the same. Whatt odher Menne doethe ffynde out, ys *onelyche* bey Chaunce, and herfore but lytel I tro.

*Quest.* WHAT dothe the MACANNES concele and hyde?

*Ans.* THEY concelethe the Arte of ffyndyng neue Artes, and that ys for here owne Proffyte and (15) *Preise*. They concelethe the Arte of kepyng (16) Secrettes, that so the

NOTES by Mr. LOCKE.

(14) *Arte of ffyndyng neue Artes.* The Art of inventing Arts, must certainly be a most useful Art. My Lord Bacon's *Novum Organum* is an Attempt towards somewhat of the same Kind. But I much doubt, if ever the *Masons* had it, they have now lost it; since so few new Arts have been lately invented, and so many are wanted. The Idea I have of such an Art is, that it must be something proper to be applied in all the Sciences generally, as *Algebra* is in Numbers; by the Help of which new Rules of Arithmetic are, and may be, found.

(15) *Preise.* It seems the *Masons* have a great Regard to the Reputation as well as the Profit of their Order; since they make it one Reason for not divulging an Art in common, that it may do Honor to the Professors of it. I think in this particular they shew too much Regard for their own Society, and too little for the rest of Mankind.

[ N. B. Our Philosopher might have got over this Difficulty by candidly attending to what is said above, viz. that divulging the Art can be of no Use to any but a Brother duly instructed; and Masons always divulge it to such. To others it would be hurtful, as is set forth in the Answer.]

(16) *Arte of kepyng Secrettes.* What Kind of Art this is, I can by no Means imagine. But certainly such an Art the  
*Masons*



the Worlde mayeth nothings concele from them. They concelethe the Arte of *Wunderwerckynge*, and of *foresayinge Thynges to comme*, thatt so thay same Artes may not be usedde of the Wyckedde to an euylle Ende; thay also concelethe the Arte of Chaunges (17), the *Wey* of Wynnynge the Facultye (18) of *Abrac*, the Skylle of becommynge gude and parfyghte wythouten the Holpynges of Fere and Hope; and the Univerfelle Longage of *Maconnes* (19).

*Quest.* WYLLE he teche may the same Artes?

*Ans.* YE shalle be techedde yff ye be werthye, and able to lerne.

*Quest.* DOTHE alle *Maconnes* kunne more than odher Menne?

*Ans.* NOT so. Thay onlyche haueth *recht Occasyonne* more than odher Menne to *kunne*, butt manye doeth fale yn Capacity, and manye more doeth want Industrie, that is *per-necessarye* for the gaynyng all *Kunmynges*.

*Quest.* ARE *Maconnes* gudder Menne then odhers?

B

*Ans.*

NOTES by Mr. LOCKE.

*Masons must have*; for though, as some People suppose, they should have no *Secret* at all, even that must be a *Secret*, which, being discovered, would expose them to the highest *Ridicule*; and therefore it requires the utmost *Caution* to conceal it.

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

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

[N. B. By the *Light of Masonry* we profess to lead out of this *Darkness*.]

*Ans.* SOME *Maccones* are nott so vertuous as some odher *Menne*; but in the most Parte; they be more gude then thay woulde be yff they war nott *Maccones*.

*Quest.* BOTH *Maccones* love eidther odher myghtyly, as beeth sayde?

*Ans.* YEA verylyche, and yt may nott odherwise be. For gudde *Menne* and true, kennyng eidther odher to be soche, doeth *always love the more as they be more Gude*.

HERE endethe the QUESTYONNES and AWNSWERES.

MR. LOCKE upon (19) the Words—*Universelle Longage of Maccones*, concludes his Letter as follows, viz.

“ AN universal Language has been much  
 “ desired by the Learned of many Ages.  
 “ 'Tis a Thing rather to be wished than  
 “ hoped for. But it seems the *Masons* pre-  
 “ tend to have such a Thing among them.  
 “ If it be true, I guesse it must be something  
 “ like the Language of the *Pantomimes* a-  
 “ mong the ancient *Romans*, who are said to  
 “ have been able, by *Signs only*, to expresse  
 “ and deliver any Oration intelligibly to  
 “ Men of all Nations and Languages. A  
 “ Man, who has all these Arts and Advan-  
 “ tages, is certainly to be envied. But we  
 “ are told that is not the Case with all *Ma-*  
 “ *sons*; for though these Arts are among  
 “ them,

“ them, and all have a Right and Oppor-  
 “ tunity to know them, yet some want the  
 “ Capacity and others the Industry to ac-  
 “ quire them.

“ HOWEVER, of all their Arts and Se-  
 “ crets, that which I most desire to know  
 “ is—*The Skylle of becommynge gude and par-  
 “ fyghte*; and I wish it were communicated  
 “ to all Mankind, since there is nothing  
 “ more true than the beautiful Sentence  
 “ contained in the last Answer,—*that the  
 “ better Men are, the more they love one ano-  
 “ ther*;—Virtue having in itself something  
 “ so amiable, as to charm the Hearts of all  
 “ that behold it.

“ I KNOW not what Effect the Sight of  
 “ this old Paper may have upon your Lord-  
 “ ship; but for my own Part, I cannot de-  
 “ ny that it has so much raised my Curio-  
 “ sity, as to induce me to enter myself into  
 “ the Fraternity; which I am determind to  
 “ do (if I may be admitted) the next Time  
 “ I go to London, and that will be shortly,

*I am, my Lord,*

*Your Lordship's most obedient,*

*And most humble Servant,*

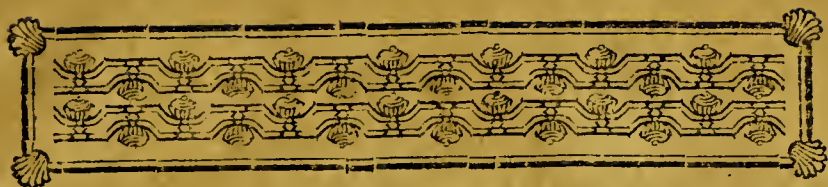
JOHN LOCKE.”

## A G L O S S A R Y

To explain the WORDS in ITALICK  
CHARACTERS in the foregoing.

<i>ALLEIN</i> , only	<i>Myghte</i> , Power
<i>Alweys</i> , always	<i>Occasjonne</i> , Opportunity
<i>Beithe</i> , both	<i>Oder</i> , or
<i>Commoditye</i> , Conveniency	<i>Onelyche</i> , only
<i>Confrenie</i> , Fraternity	<i>Perneccessarye</i> , absolutely necessary
<i>Facconnyng</i> , forming	<i>Preise</i> , Honour
<i>Fore sayinge</i> , prophecyng	<i>Recht</i> , Right
<i>Freres</i> , Brethren	<i>Reckenyngs</i> , Numbers
<i>Headlye</i> , chiefly	<i>Sonderlyche</i> , particularly
<i>Hem plesetbe</i> , they please	<i>Skylle</i> , Knowledge
<i>Hemselfe</i> , themselves	<i>Wackfyng</i> , growing
<i>Her</i> , there, their	<i>Werck</i> , Operation
<i>Hereynne</i> , therein	<i>Wey</i> , Way
<i>Herwyth</i> , with it	<i>Whereas</i> , where
<i>Holpyng</i> , beneficial	<i>Woned</i> , dwelt
<i>Kunne</i> , know	<i>Wunderwerkynge</i> , work- ing Miracles
<i>Kunnyng</i> , Knowledge	<i>Wylde</i> , savage
<i>MakeGudde</i> , are beneficial	<i>Wynnyng</i> , gaining
<i>Metynge</i> , Measures	<i>Ynn</i> , into
<i>Mote</i> , may	
<i>Myddlelonde</i> , Mediterra- nean	

AHIMAN



# AHIMAN REZON,

DIGESTED AND ABRIDGED :

With the Addition of the latest Regulations,  
for the use of *Operative Masons*, in the  
American Lodges, &c.

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## C H A P. I.

*Of the TEMPER and QUALITIES requisite in  
those who would be FREE AND ACCEPTED  
MASONS.*

**B**EFORE we enter upon the duties of  
the *operative Mason*, in the various of-  
fices 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 par-  
take of the sublime honors and advantages,  
belonging to those who are duly initiated in-  
to the *mysteries*, and instructed in the *art* of  
ANCIENT MASONRY.

SECT.

SECT. I. *Concerning* GOD and RELIGION.

WHOEVER, 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*, the *deist*, 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 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

CHAR-

\* SONS of Noah; the first name for Free-Masons.

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 honour and honesty, by whatever religious names or persuasions distinguished; always following that golden precept of “doing unto all men as (upon a “change of conditions) they would that all “men should do unto them.”

THUS, since Masons, by their tenure, must agree in the three great articles of NOAH, Masonry becomes the center 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 and not weakening the divine obligations of RELIGION and LOVE!

SECT. II. *Concerning Government and the Civil Magistrate,*

WHOEVER would be a true Mason is further to know that, by the rules of his art, his obligations as a subject and citizen will not be relaxed but enforced. He is to be a lover

lover of quiet, peaceable 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 councils, 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 council and device that may have led him astray.

FROM this quiet and meek temper of true Masons, and their constant desire to adorn  
the



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 therefore the more strongly engaged to act agreeable to the rules of their art, in following *peace* and *love*, as far as possible, with all men.

SECT. 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 dishonour upon the ancient fraternity. He is to be industrious in his profession, and true to the Lord and Master

he serves. He is to labour justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labour 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 neighbour and himself. For in a few words,—“To walk humbly in the sight of God, to do justice and love mercy,” are the true 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, to afford succour 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

to its dignity. But though a Mason is never to shut his ear unkindly to the complaints of any of the 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 all malice and slander, evil-speaking, back-biting, unmannerly, scornful, provoking, reproachful and ungodly language; and that he should know how to obey those who are set over him on account of their superior qualifications as Masons, however inferior 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 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 quality or 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 sufficient 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 teacheth 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 SECRECY, 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 *noviciate* 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

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 endeavouring 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 SECRECY recommended only by the wisest *heathen* philosophers and law-givers; but likewise by the fathers of the church, and by *inspired* writers and law-givers.

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, reveal-  
“ eth

“ eth secrets; but he that is of 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 beauti-  
 ful passages, worthy to be for ever 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 faith-  
 “ ful 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 neighbour: As  
 “ one that letteth a bird go out of his hand,  
 “ so hast thou let thy neighbour 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 reconcilment: *but*  
 “ *he that bewrayeth secrets, is without hope.*”

THUS far hath been spoken of the *internal*  
*qualities* and *virtues* required in all who aspire  
 to

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 a 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 endow-  
 “ ments and the senses of a *man*; with an  
 “ estate, office, trade, occupation, or some  
 “ visible way of acquiring an honest liveli-  
 “ hood, and of working in his craft, as  
 “ becomes the members of this most an-  
 “ cient 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 up-  
 “ right in body, not deformed or dismem-  
 “ bered,

“bered, at the time of making, but of hale  
“and entire limbs, as a MAN ought to be.”

THUS, you see, a strict (although private and impartial) enquiry 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 shew you any favour in this respect. But if you have a friend who is a Mason, and is every way satisfied in these various points and particulars, his duty is described as follows, viz.—

SECT. IV. *Concerning the proposing 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 necessary 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



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 enquiry into the morals, character and circumstances 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 bye-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 cloathe 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."

HAVING shewn that a strict enquiry will be made into your character, justice requires

D

that

\* THAT is from March 25th to September 25th, between the hours of seven and ten; and from September 25th to March 25th, between the hours of six and nine.

that you should also be advised to be alike circumspect on your side, and to make enquiry into the character of the Lodge into which you desire admission; for there is no *excellence* without its *opposite*, and no true *coin* without *counterfeits*.

IN the first place, then, you have a right, before admission, to desire your friend to shew you the *warrant* or *dispensation* by which the Lodge is held; which, if genuine, you will find to be an instrument printed or written upon parchment, and signed by some noble *Grand Master*, his Deputy, and Grand Wardens, and Grand Secretary; sealed with the Grand Lodge Seal; constituting particular persons (therein named) as *Masters* and *Wardens*, with full power to congregate and hold a Lodge at such a place, and therein  
“ make and admit Free-Masons, according  
“ to the most ancient and honourable custom  
“ of the royal craft, in all ages and nations,  
“ throughout the known world, with full  
“ power and authority to nominate and  
“ chuse their successors, &c.”

You may also request the perusal of the bye-laws, which, being short, you may read in the presence of your friend; or he will  
read

read to you, and shew you also a list of the members of the Lodge; by all which you will be the better able to judge whether you would chuse to associate with them, and submit to be conformable to their rules. Being thus *free* to judge for yourself, you will not be liable to the dangers of deception, nor of having your pocket picked by impostors, and of being perhaps afterwards laughed at into the bargain; but, on the contrary, you will be admitted into a society, where you will converse with men of honour 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*.

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## C H A P. II.

*Of the GENERAL REGULATIONS among ancient York-Masons.*

HAVING, in the foregoing chapter, treated as briefly as possible “of the temper and qualities required in those who wish to become FREE AND ACCEPTED MASONS,”—I now proceed (according to our proposed method) to collect, and digest under proper heads, those GENERAL REGU-

LATIONS (*old* as well as *new*) which more immediately concern *operative Masons*; avoiding prolixity, and the insertion of such *old* regulations as are explained or supplied by subsequent ones, universally received and now in force in all the Lodges.

SECT. I. *Concerning a LODGE and its Government,*

1. A LODGE 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.

2. THE qualities requisite in 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 “men of  
“good report, free-born, of mature \* age,  
“hale and sound, not deformed or dismem-  
“bered

\* THAT is, of the age of *twenty-one*; and this is a proper rule for general observation, before a person can be advanced to the sublime degree of *Master Mason*; yet, in America, where persons come sooner to maturity than in the more northern European countries, this rule is sometimes dispensed with, especially in favour of persons going abroad or to travel.

“bered at the time of their making, and no  
“woman or eunuch.”

3. A LODGE ought to assemble for work at least once in each kalendar month; and must consist of *one* MASTER, *two* WARDENS, senior and junior, *one* SECRETARY, *one* TREASURER, and as many members as the Master and the majority of the Lodge shall from time to time think proper; although more than forty or fifty (when they can attend regularly, as the wholesome rules of the craft require) are generally found inconvenient for working to advantage, and therefore, when a *Lodge* comes to be thus numerous, some of the ablest master-workmen, and others under their direction, will 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 shew. But such warrant cannot be granted to any number of Masons, nor can a new *Lodge be formed*, unless there be among them THREE *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

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 afterward prove good Lords, or Founders, of work; excellent officers and the ablest designers, to the great honour and strength of the *Lodge*. From among them also the fraternity can generally have some noble, honourable or learned GRAND MASTER, and other GRAND OFFICERS. But still those 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 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 *tyling* the Lodge door, during the time of communication.

6. EVERY

6. EVERY Lodge shall keep a book, containing their bye-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 in 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, or Deputy in his absence; nor shall any person be *made* or admitted a member of a Lodge without being proposed *one month* before, that due notice may be given to all the members to make the necessary enquiries into the candidate's character, and that there may be such *unanimity* in the election and admission of members as the laws require; nor can there be any *dispensation* in this case, because unanimity is essential to the *being* of every Lodge, and its own members are the best judges in this matter; for if it were allowed that any *foreign* or even *superior* jurisdiction might impose a fractious or disagreeable member upon them, it might destroy their harmony, and would intrench upon their *liberty*, to the great injury, if not the total dissolution, of such Lodge.

8. EVERY

8. EVERY Lodge has the right to keep itself an *entire body*, and therefore no number of brethren can withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted *members*, unless such *Lodge* becomes too numerous for *working*; nor even then, unless they pay up all dues to their Lodge, and give them notice that they intend to apply to the Grand Lodge for a *dispensation* to separate; in which case, if a dispensation is granted, they must either join themselves to such other Lodge as shall unanimously *consent* to receive them; or they must obtain a warrant from the Grand Lodge to form themselves into a *new* Lodge. And no sett of *Masons*, without such *warrant*, shall ever take upon themselves to *work* together, or form any Lodge.

9. THE majority of every particular Lodge, when duly congregated, have the privilege of instructing their *Master* and *Wardens*, for their conduct in the *Grand Lodge*, and quarterly *communications*; and all particular Lodges, in the same general communication, shall, as much as possible, observe the same rules and usages, and appoint some of their members to *visit* each other in the different Lodges as often as it may be convenient.

SECT.



SECT. II. *The ancient manner of constituting a Lodge.*

A NEW Lodge, for avoiding many irregularities, should be solemnly constituted by the *Grand Master*, with his Deputy and Wardens; or, in the Grand Master's absence, the Deputy acts for his Worship, the senior Grand Warden as Deputy, the junior Grand Warden as the senior, and the present Master of a Lodge as the junior: Or if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to act as Grand Wardens *pro tempore* \*.

THE Lodge being opened, and the candidates or new Master and Wardens being yet  
 E among

\* WHEN *Constitutions* are required, and where the distance is so great as to render it impossible for the Grand Officers to attend, the Grand Master, or his Deputy, issues a written instrument, under his hand and private seal, to some worthy brother (who has been properly installed Master of a Lodge) with full power to congregate, install, and *constitute* the petitioners.

IF the Grand Master, or Deputy, be absent, or (through sickness) rendered incapable of acting, the Grand Wardens, and Grand Secretary, jointly, may issue a like power under their hands and seal of the Grand Lodge; provided the Grand Master has first signed a warrant for holding such new Lodge: But the Grand Wardens must never issue any Masonical writings under their private seal or seals.

among the fellow crafts, 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,—“ Right  
“ 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 that cannot be written) “ I constitute and form these good brethren into a new 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

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 after 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 present.

NEXT, the members of this *new Lodge*, bowing altogether to the *Grand Master*, shall return his Worship their thanks (according to the custom of Masters) and shall immediately do homage to their new 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 becom-

ing acknowledgments (as Master Mafons) 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 calling forth his senior Warden, a fellow craft \* (Master Mafon) 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 Mafon, and presented (as above) to the

\* THEY were called fellow crafts, because the Mafons of old times never gave any man the title of Master Mafon until he had first passed the Chair.

† THE Grand Wardens generally *install* the Wardens at new Institutions; as being best qualified for transacting such business.

the junior Grand Warden, or some other brother in his stead, and shall in the above manner be installed in his proper place; and the brethren of this *new* Lodge shall signify their obedience to these *new* Wardens, by the usual congratulations due to Wardens.

THE Grand Master then gives all the brethren joy of their 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 Lodge together (after the custom of Masters) return their hearty and sincere thanks for the honour of this 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

tions of joy and satisfaction, he orders the senior Grand Warden to close the Lodge.

SECT. III. *Concerning the BEHAVIOUR of MASON S, as Members of a Lodge.*

I. *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 bye-laws and the *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 bye-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  
reputa-

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 working are—“ from  
 “ seven o'clock in the evening till ten, be-  
 “ tween the 25th of March and the 25th of  
 “ September; and from six till nine between  
 “ the 25th of September and the 25th of  
 “ March.”

THE Master and Masons shall faithfully finish the Lord's work, whether task or journey; nor shall they take the work at task which hath 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 without murmuring or mutiny, nor desert the Master 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 befeemeth. They shall instruct the younger brothers to become  
 bright

bright and expert workmen, that the Lord's materials may not be 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 *labourer* to be employed in the proper work of *Free-Masons*.

3. *Of Behaviour 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 any thing foreign or impertinent to the work in hand, nor interrupt the Master or Wardens, or any 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 a Lord's work be hindered in the mean while, a particular reference may be made.

No



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, as such, being there declared to be of the oldest catholic and universally acknowledged religion, likewise 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 Behaviour after the Lodge is closed, and before the Brethren depart Home.*

WHEN the Lodge is closed, and the labours 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 *labour* 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

F excess,

excess, the blame, though unjustly, may be cast upon the fraternity, by the ignorant or the envious world.

SECT. IV. *Concerning the Behaviour of Masons, in their private Character.*

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

IN such 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 to those who have given long proof of their taciturnity and honour; and taking care in all your actions and conversation 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 honours 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 honours, those which as  
Masons

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 the 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 Neighbourhood.*

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 neighbours; 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 Behaviour 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.

6. *Of Behaviour 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 back-biting 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

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 honour, prudence, and the safety of religion, morality and the state, but no further.

7. *Concerning DIFFERENCES and LAW-SUITS, if any such should unhappily arise among Brethren.*

IF a brother do you 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

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, rancour and personal ill-will, in carrying on the suit with a brother; neither saying or doing any thing 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 shew to all the world the benign influences 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!

SECT.

SECT. 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 of any *old Lodge* in the like emergency.

THE Master of every Lodge shall be chosen by ballot on the stated Lodge night, next 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

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 special charge (as appurtenant to his office, duty and  
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and dignity) to see that all the *bye-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 bye-laws and orders of the Lodge; and in general, that all the goods and monies 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

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\* At a Grand Lodge, November 27, 1781, it was ordered, that the note, page 28, should be repealed, and that no person be made in future under the age of Twenty-one.

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 their 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 of 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 application 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

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 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 *bye-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 same 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 pre-  
“ sent, 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 *thirdded*, the Master  
“ shall order summonses to every individual  
“ member of the Lodge, specifying the bu-  
“ siness, 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) then either of the *War-*  
“ *dens* may direct the same; and if the Ma-  
“ ster neglects to attend on the day fixed,  
“ the

“ 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 sum-  
 “ mons.

“ 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 there-

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.

SECT. 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 wave this privilege

lege 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 *bye-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*.

SECT.

\* See *old and new Regulations*, No. 2.

† See *Rules and Orders*, No. 13.

SECT. VII. *Of the SECRETARY of a Lodge.*

THE SECRETARY shall keep a regular register or record of all transactions and proceedings of the Lodge, that are fit to be committed to writing; which shall be faithfully entered in the Lodge-books, from the minutes taken in open Lodge, after being duly read, amended (if necessary) and approved of, 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, once in every quarter, 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*, shall prepare, and send to the Secretary of the *Grand-Lodge*, the list of members for the time being, which shall be signed not only by the new installed officers of each Lodge, but also by the last past officers; 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  
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hand-writing of the different officers; and to pay all due respect to the brethren recommended or certified by them from time to time.

SÉCT. VIII. *Of the TREASURER of a Lodge.*

THE *Treasurer* is to receive and keep exact accounts of all monies raised, or paid in according to 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 bye-laws require, 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.

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SECT. IX. *Of the TYLER of a Lodge.*

THE *Tyler* 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.

## C H A P. III.

SECT. I. *Of the GRAND LODGE in general.*

THE GRAND LODGE consists of, and is formed by, the Masters and Wardens of all the regular particular Lodges upon record, with the *Grand Master* at their head, the Deputy Grand Master on his left, and the Grand Wardens in their proper places; attended also by the Grand Secretary, Grand Treasurer, Grand Tyler, Grand Pursuivant, and

and other necessary officers, as will be explained in the proper places. But though the Master and Wardens of all Lodges on record have seats and a voice in every *Grand Lodge-general*, yet *particular* Grand Lodges are composed properly of the officers of the different regular Lodges under the same distinct Grand Jurisdiction; and to form such *Grand Lodge*, there must be present, on due and legal notice, no less than the Masters and Wardens of *five* regular Lodges, together with *one* at least (and where possible or convenient, *all*) of the Grand Officers at their head.

No NEW Lodge is owned, nor can their officers be admitted into the Grand Lodge, until such new Lodge is first regularly *constituted* by the authority of the Grand Lodge, and registered in the same.

ALL past Grand Masters, past Deputy Grand Masters, past Grand Wardens, and past Masters of warranted Lodges on record, whilst they continue members of any regular Lodge, are likewise, by courtesy as well as custom, considered as members of, and admitted to vote in, all Grand Lodges. By courtesy also, past Grand Secretaries, and Grand Treasurers, have the same privilege

of sitting in all Grand Lodges, and voting in such matters, as (by the rules of the Grand Lodge) they might or could have voted in, while in office.

No MASTER, Warden, or other member of the Grand Lodge shall ever attend the same, without the jewels which he ought to wear in his own particular Lodge, except for some good and sufficient reason to be allowed of in the Grand Lodge. And when the officer of any particular Lodge, from such urgent business or necessity as may regularly plead his excuse, cannot personally attend the Grand Lodge, he may nominate and send a brother of his Lodge, with his jewel and cloathing, to supply his room, and support the honor of his Lodge in the Grand Lodge, provided such brother hath heretofore been in the same office with the brother who deposes him, or in some higher office. And from this rule it should seem to follow, that if a single brother is deputed to represent all the officers of any particular Lodge (and consequently such Lodge itself) in the Grand Lodge, he ought not to be under the rank of a past Master, or one who hath otherwise duly past the Chair in some regular Lodge.

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A BROTHER of eminence, and of the rank of Master, having business, or whose attendance be necessary in any point of evidence or intelligence, may be admitted into the Grand Lodge upon motion, or leave asked and given; but such brother or stranger thus admitted shall have no vote, nor be allowed to speak to any question, without leave, or unless desired to give his opinion; and then he is to confine himself to matters that concern Masonry only.

THE Grand Lodge must meet four times a year stately, for quarterly communications, and shall also have occasional meetings and adjournments monthly or otherwise, as business may require; and such meetings shall be held in the Grand Lodge room only, unless for some particular convenience the Grand Master should think fit to appoint some other place of special meeting.

ALL matters in the Grand Lodge are determined by a majority of votes, each member having one vote, and the Grand Master two votes, unless the Grand Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

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THE main *business* of the Grand Lodge, whether at quarterly communications or other meetings, 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, all differences, that cannot be made up and accommodated privately nor by a particular Lodge, are to be seriously considered and decided. And if any brother thinks himself aggrieved by such decision, he may, by lodging an appeal in writing with the *Grand Secretary*, have the matter re-heard, and finally determined upon at the next ensuing quarterly communication, provided it be not the *Annual* Grand Lodge, or the Feast-days of *St. John*; on which, by the *new* and wise regulations, it is agreed and ordered that no petitions or appeals shall be heard, nor any business transacted, that tends to interrupt the harmony of the assembly, but all shall be referred to the next Grand Lodge or Steward's Lodge. And in general, whatever business cannot be transacted or finished at any one meeting of the Grand Lodge may be either adjourned to the next meeting of the same,  
or,

or, in the mean while, referred to a proper committee, to be by them maturely heard, considered and reported upon to the said next meeting.

By the ancient regulations, Apprentices made in private Lodges could not, without a dispensation from the Grand Master, be admitted *Fellow-Crafts* and Masters in the said private Lodges, but in the Grand Lodge only. But this regulation hath been long in dis-use; and the Master of every private Lodge, with his Wardens and the requisite number of his Lodge assembled in due form, can make Fellows and Masters at discretion, keeping within the legal number for any one night.

IT is nevertheless still the prerogative of the Grand Lodge, and the Right Worshipful Grand Master has full power and authority (when the Grand Lodge is duly assembled) to make, or cause to be made in his Worship's presence, free and accepted Masons *at sight*, and such making is good; but they cannot be made out of his Worship's presence, without his written dispensation for that purpose; nor is any warranted Lodge obliged

obliged to receive any of the persons so made as members, except by vote, and with the full consent of the body of such Lodge. But the Right Worshipful Grand Master, with the authority of the Grand Lodge, may grant them a warrant, and form them into a new Lodge.

THE officers of all private Lodges, under the jurisdiction of the Grand Lodge, shall at every quarterly communication deliver an exact list of such members as have been made, or even admitted by them, since the last preceding communication; and books shall be kept in the Grand Lodge, by some able brother to be appointed *Grand Secretary*, in which the said lists and returns shall be duly recorded, together with all the Lodges in communication, the usual times and places of their forming, and the names of all their members. In the said books are also to be registered, all the proceedings and other affairs of the Grand Lodge, which are proper to be written.

THE Grand Lodge shall likewise consider of the most prudent and effectual means of collecting and managing what money may  
accrue



accrue to the general charity fund, agreeable to the rules hereinafter inserted for that purpose. And for the better conducting of this business, they must have a Treasurer, a brother of worldly substance, whose duty and privileges, as a member of the Grand Lodge, will be laid down under the head of Grand Treasurer.

SECT. II. *Of the Election of the GRAND MASTER.*

THE GRAND LODGE must meet in some convenient place, on St. JOHN the Evangelist's day (December 27th) in every year, in order to proclaim the *new*, or recognize the *old* officers. But it is found convenient that the election, or re-appointment, of Grand Officers should be held or made a considerable time before St. *John's* day. The general usage now is, that such election or re-appointment should be held or made on the first Wednesday in December, or even sooner; in order that the Grand Lodge may be completely organized and duly prepared for the celebration of the annual feast, and other important business of the season.

BUT although it be the inherent right of the *Grand Lodge* to chuse a *new* Grand Master,

as well as his Deputy and other Grand Officers yearly by ballot, if a majority of the Grand Lodge should so require it, yet such has been the harmony of all Grand Lodges, as far back as can be remembered (a few instances only excepted) that the general usage for the re-appointment or new election of a Grand Master and other Grand Officers is as follows, viz.

APPLICATION is to be made to the present *Grand Master* by his Deputy (or, if he neglects it, by some other brother appointed by the Grand Lodge) at least one month before St. JOHN the Evangelist's day, in order to know whether it will be convenient for his Worship to favor or honor the *fraternity* with his services and continuance in office for another year. If he consents to continue, then one of the Grand Lodge, deputed for that purpose, shall represent to the brethren his Worship's good government and other valuable qualities; and, in name of the Grand Lodge, shall humbly request the favor or honor of his continuance in office another year. If he accepts of this nomination and re-appointment (in such address to the Lodge as he may think suitable and proper)

per) the GRAND SECRETARY shall thrice proclaim him aloud —

GRAND MASTER OF MASONS.

All the members of the Grand Lodge shall then salute him in due form (if present) according to the ancient and laudable custom of Masons.

BUT if on such application (to be made, as aforesaid one month at least before St. JOHN the Evangelist's day) the present GRAND MASTER, for reasons sufficient to himself, should absolutely declare it inconvenient for him to continue another year in office, his advice and recommendation are then to be requested concerning some able and fit brother as his successor, who on the day of election is to be proposed to the Grand Lodge, with any other brother or brothers that may be put in nomination by two or more members. And the election shall be made either by holding up of hands or by *ballot*, as may be agreed by the majority on motion made and seconded for that purpose; provided always, that the brother recommended by the Grand Master in office, as his successor, be the first voted for, either by holding up of hands or by ballot, and if he is not chosen, the other candidates in the order they were

proposed, till one has the majority of voices or ballots. When the election is thus made, he is to be proclaimed, installed and saluted as above set forth, if present; but if not present, a day is to be appointed for this ceremony, which is a most noble and grand one, but not to be described in writing, nor ever to be known by any but true Master Masons. The ceremony of installing the *new* Grand Master is to be conducted by the last Grand Master, but he may nevertheless order any brother well skilled in the ceremony to assist him, or to act as his Deputy on the occasion.

IF the present Grand Master should be at a distance from the Grand Lodge at the time proposed for requesting his continuance in office, or his recommendation of a successor; or if the successor he may recommend should be at a distance, the GRAND SECRETARY shall, in behalf of the Lodge, write to one or both of them as the case may require, in order to be informed of their intentions, should the choice or appointment of Grand Master fall upon them; and copies of such letters, as well as of the answers, shall be inserted in the Grand Lodge books.

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IN case the new Grand Master, when nominated or chosen as above, cannot attend at the time appointed for his instalment, he may be installed by proxy, on signifying his acceptance of the office; but such proxy must be either the last or a former Grand Master, or else a very reputable past Master.

SECT. III. *Of the Election or Appointment of the DEPUTY GRAND MASTER.*

THE last Grand Master thus continued, or a new Grand Master thus appointed and installed, it hath always been considered as his inherent right to nominate and appoint the *Deputy Grand Master* (either the last or a new one;) because as the Grand Master is generally a brother of the first eminence for birth, as well as abilities and long experience, and cannot be supposed to be able to give his attendance on every emergency, it hath been always judged 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 (as aforesaid) cases may arise when the Grand  
Lodge

Lodge may exercise the right of rejecting the Grand Master's nomination, and of chusing for themselves; of which cases (altho' they seldom happen) a majority of the Lodge can only be judges. The Deputy Grand Master being thus continued, or a new one appointed or chosen as above, he shall be proclaimed, saluted and congratulated in due form on his first appearance in the Lodge; for neither the Deputy nor Grand Wardens can be allowed to appear by proxy, this being the sole prerogative of the Grand Master.

SECT. IV. *Of the Election of* GRAND  
WARDENS.

AGREEABLY to the old regulations, the *Grand Master* had also the nomination of both the Grand Wardens, they and all the officers being only considered as his substitutes and assistants; or such as might have occasion at different times to supply his absence in the Lodge.

BUT this old regulation having been sometimes found inconvenient, the *Grand Lodge* now reserve to themselves the election of Grand Wardens, and any member has a right to propose one or both the candidates; either  
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the old Wardens, or new ones; and the two persons who have the majority of votes or ballots, still preserving due harmony, are declared duly elected. The brother who has the greater number of votes of the two (if chosen by a joint vote) is stiled *Senior Grand Warden*, and the other *Junior Grand Warden*; although it seems a better custom to have separate ballots or votes, viz. First for the *Senior* and next for the *Junior Grand Warden*; or to write Senior and Junior against the names of the respective candidates in the ballot, or other method of electing.

SECT. V. *Of the Nomination, Appointment and Office of the GRAND SECRETARY.*

THE office of *Grand Secretary* hath become 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 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 and signature, and his affixing the Grand Seal as the laws require. The general

ral correspondence with Lodges and brethren over the whole world is to be managed by him, agreeable to the voice of the Grand Lodge, and directions of the Grand Master or his Deputy, whom he must, therefore, be always ready to attend, with his Assistants or Clerk, and the books of the Lodge, in order to give all necessary information concerning the general state of matters, and what is proper to be done upon any emergency.

FOR these reasons, at every annual election or appointment 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, that 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 will be 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.

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THE Grand Secretary, by virtue of his office, is a member of the Grand Lodge, and hath a vote in every thing except in chusing Grand Officers. He also hath the right of appointing his own Deputy, or Assistant Grand Secretary and Clerk. But such Deputy or Clerk must be a Master Mason, and shall not be a member of the Grand Lodge by virtue of his appointment, nor speak without being allowed or commanded, unless he hath otherwise a right, by having passed the Chair in the Grand or some regular private Lodge.

SECT. 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 enter in a book, with the respective ends and uses for

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which

which the several sums are intended. He is likewise to pay out, expend or disburse the same upon such orders, signed, as the rules of the Grand Lodge in this respect shall allow to be 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 to vote in all business (provided he hath past the Chair) except in the choice of Grand Officers. 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 speak without being allowed or commanded, unless otherwise entitled to a seat, as having past the Chair in the Grand or some regular private Lodge.

THE Grand Treasurer, or his Assistant or Clerk, shall always be present in the 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 adjusting and examining his accounts.

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SECT. VII. *Of the Grand Tyler, and Grand Pursuivant.*

THESE officers and ministers of the Grand Lodge must be Master Masons, but none of them are members of the Grand Lodge, nor allowed to speak without orders. The Tyler's duty is to look after the door on the outward side, to see that none but members enter in, and to summon the members on special occasions and emergencies, by order of the Grand Master or his Deputy, signified to him under the hand of the Grand Secretary or his Deputy.

THE business of the Pursuivant is to stand at the inward door of the Grand Lodge, and to report the names and titles of all that want admittance, as reported to him by the Tyler. He is also to go upon messages, and perform fundry other services known only in the Lodge.

THE Grand Deacons, whose duty is well known in the Grand Lodge, as particular assistants to the Grand Master and Senior Warden in conducting the business of the Lodge, are always members of the same; and may be either nominated occasionally on

every Lodge night from among the members present, or appointed annually by the Grand Master and Senior Grand Warden.

THESE in general are the present duties of these officers; and when any thing further shall be made their duty in the Grand Lodge, it will be explained by a new regulation.

SECT. VIII. *General Rules for conducting the Business of the Grand Lodge, in case of the Absence of any of the Grand Officers.*

IF the Grand Master is absent at any meeting of the Grand Lodge, stated, occasional, monthly, or annual, the Deputy is to supply his place.

IF the Deputy be likewise absent the Senior Grand Warden takes the Chair, and in his absence the Junior Grand Warden. And although, by the old regulations, any Master or past Master of a Lodge, that had been longest a Mason, had the preference of the Chair in the absence of the Grand Master and his Deputy, yet now the rule is, that all Grand Officers, present and past, take place of every Master of a Lodge, and the present Grand Officers take place of all past Grand Officers. Nevertheless, any of them may  
wave

wave their privilege, to do honor to any eminent brother and past Master, whom the Lodge may be willing to place in the Chair on any particular occasion.

IF neither any of the present nor past Grand Officers are present at any Grand Lodge duly summoned, the Master of the senior private Lodge who may be present is to take the Chair, although there may be Masters of Lodges present, who are older Masons than him.

BUT to prevent disputes, the Grand Master, when he finds he must be necessarily absent from any Grand Lodge, usually gives a special commission, under his hand and seal of office, countersigned by the Grand Secretary, to the Senior Grand Warden, or in his absence to the Junior, or in case of the absence of both, to any other Grand Officer or particular Master of a Lodge, past or present, to supply his place, *pro hac vice*, if the Deputy Grand Master should not attend, or be necessarily absent.

BUT if there be no special commission appointing matters otherwise, the general rule of precedence is, that the Junior Grand  
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Warden supplies the place of the Senior in his absence; and if both are absent, the oldest former Grand Wardens take place immediately, and act as Grand Wardens *pro tempore*, unless (as above said) they should waive their privilege.

WHEN neither the Grand Wardens of the present, nor of any former, year are in company, the Grand Master, or he that legally presides in his stead, calls forth whom he pleases to act as Deputy Grand Master and Grand Wardens *pro tempore*; although the preference is generally given to the Master or past Master of the oldest Lodge present. The presiding Grand Officer has the further privilege of appointing a Secretary or any other Grand Officer *pro tempore*, if neither the stated Officers, nor the Deputies of such of them as have a right to nominate a Deputy, be present; for the business of the Lodge must never stand still for want of officers.

IN case of the death of a GRAND MASTER, the same order of succession and precedence takes place, as is above set forth, till a new Grand Master is duly chosen and installed.

OLD Grand Officers may be again chosen officers of private Lodges, and this does not deprive them of any of the privileges to which, as old Grand Officers, they are entitled in the Grand Lodge; only an old Grand Officer, being the officer of a private Lodge, must depute a past officer of his particular Lodge to act *pro tempore* for him in the Grand Lodge, when he ascends to his former rank in the same.

SECT. IX. *Of Grand Visitations, Communications, Annual Feasts, &c.*

THE Grand Master, with his Deputy, the Grand Wardens and Grand Secretary, shall, during his Mastership, or if possible annually, go at least once round, and visit all the Lodges under his jurisdiction; or when this laudable duty becomes impracticable, from the extent of his jurisdiction and large number of Lodges, he shall as often as necessary (and if possible annually) appoint visitors of different districts, composed of his Grand Officers and such other Assistants as he may think proper, who shall make faithful report of their proceedings to the Grand Lodge, according to the instructions given them.

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WHEN both the Grand Masters are absent, the Senior or Junior Grand Warden may preside as Deputy in visiting Lodges, or in constituting any *new* Lodge; neither of which can be done without at least one of the present Grand Officers, except in places at too great a distance from the Grand Lodge. In such case some faithful brother, who has passed the Chair, &c. shall have a proper deputation under the Grand Lodge seal, if the order is made in the absence of the Grand Master and his Deputy, or under their private seals, if they are present and sign the same. But it must also be counter-signed and attested by the Grand Secretary, to have the full authority of the Grand Lodge.—Under such authority, the brother so appointed shall act as Grand Master, *pro tempore*, in visiting *old* Lodges, or constituting *new* ones, in places far distant from the seat of the Grand Lodge, and in remote countries, or beyond seas, where the Grand Officers cannot possibly attend.

THE brethren of all the regular Lodges, in the same general jurisdiction and Grand Communication, if within any reasonable and practicable distance, shall meet in some convenient place on St. JOHN'S DAY, and  
when



when business is over, they may repair to their festival dinners, either in their own, or any other regular Lodge, as they shall think most convenient. And any brethren around the globe (who are found true and faithful members of the ancient craft) may be admitted as sojourners, till they have built a *house* of their own. But only those who are members of the Grand Lodge must be within doors, during the election of Grand Officers.

SECT. X. *Particular Rules in the Grand Lodge of Pennsylvania.*

EVERY Grand Lodge has an inherent power and authority to make local ordinances and *new* regulations, as well as to amend and explain the *old* ones, for their own particular benefit and the good of Masonry in general; provided always, that the *ancient land marks* be carefully preserved, and that such regulations be first duly proposed in writing for the consideration of all the members, and be at last duly enacted with the consent of the majority. This has never been disputed; for the members of every Grand Lodge are the true representatives of all the fraternity in communication, and are an absolute and independent body, with legislative authority, provided (as aforesaid) that the GRAND

MASONIC CONSTITUTION be never violated, nor any of the *old land marks* removed. Upon these principles, the following particular rules have been made, or adopted, in the Grand Lodge of Pennsylvania, viz.

1. “ THE Quarterly Communication of  
 “ all the Lodges under the Masonic jurisdiction of this Grand Lodge shall be held  
 “ in the Grand Lodge Room, at Philadelphia, on the four following days annually  
 “ for ever; that is to say, on the last Monday in March, on the Monday-week \*  
 “ before St. JOHN the Baptist’s day (June 24th;) on the last Monday in September;  
 “ and on the Monday-week before St. JOHN the Evangelist’s day (December 24th;)  
 “ and the different Lodges are to attend on these days, by their proper Officers or  
 “ Deputies, with or without notice for that purpose.”

2. “ NONE but a Master Mason, who  
 “ has passed the Chair in some regular Lodge, and is a resident or honorary  
 “ member of the Lodge he is chosen to represent,  
 “ present,

\* THE Monday-week before St. John’s Day is appointed, to give the members sufficient time to return from the general Communications, to keep these festivals in their own Lodges, if they think proper.

“ present, can be admitted as the proxy of  
 “ such Lodge, or have a voice in the pro-  
 “ ceedings of this Grand Lodge. And his  
 “ commission, as proxy, must be under the  
 “ seal of the Lodge that appoints him, sign-  
 “ ed by the Master, and countersigned by  
 “ the Secretary.”

3. “ EVERY member of this Grand Lodge  
 “ shall pay quarterly into the Treasury of  
 “ the same, *One-third of a Spanish milled*  
 “ *Dollar*, and the same sum on default of  
 “ attendance at any Quarterly Meeting;  
 “ without such excuse as the bye-laws admit  
 “ to be reasonable.

4. “ EVERY member of a constituted  
 “ Lodge, under this Grand Lodge, shall pay  
 “ *One Shilling* quarterly to the *Charity Fund*  
 “ of the same.

5. “ EVERY person who obtains the bene-  
 “ fit of Masonry in any regular Lodge, under  
 “ the jurisdiction of this Grand Lodge, shall  
 “ pay *Five Shillings* to the Charity Fund of  
 “ the same; all which dues shall be made  
 “ good by every particular Lodge to the  
 “ Grand Lodge, at least once a year, at  
 “ either of the Communications before St.  
 “ John the Evangelist’s day.

6. “ EVERY brother who shall be returned by his Lodge, and registered in the Grand Lodge books, shall pay *One Shilling* to the Grand Secretary for the same.

7. “ EVERY member requiring a Grand Lodge Certificate (which in this Grand Lodge is printed on parchment from an engraving, in *Latin, French and English*) must pay the expence of parchment, &c. that the Grand Lodge may be put to no cost thereby; and likewise pay such further sum to the Grand Secretary for filling up the blanks and for signing the same, and affixing the Grand Seal, as the by-laws \* of the Grand Lodge may from time to time allow. Nor is any member entitled to such Grand Certificate without a previous Certificate from the Lodge of which he is a member, setting forth his regular behaviour, and that he hath discharged all Lodge dues.

8. “ ON

\* THE old fee to the Grand Secretary, exclusive of parchment and the copper-plate, &c. was One-third of a silver Dollar. But the Secretary now provides the parchment, pays the copper-plate-printer, affixes the seal, and compleats the Certificate; and the whole expence is about One silver Dollar, or a little more, according to the price of parchment, and the printer's bill.

8. “ ON either St. John’s Day, every regular Mason may attend the Grand Lodge in person to pay his dues as aforesaid, with his proportion of the expences of the day; otherwise they must be sent (as directed above, in the fifth paragraph) by the member or members, who are appointed to attend on behalf of his Lodge, at the Communication preceding.”

SECT. XI. REGULATIONS *for the Government of the GRAND LODGE, during the Time of public Business.*

1. NO BROTHERS shall be admitted into the Grand Lodge, but the immediate members thereof, viz. The four present and all former Grand Officers, the Treasurer and Secretary, the Masters, Wardens and past Masters of all regular Lodges; except a brother who is a petitioner or witness in some case, or one called in by motion.

2. AT the third stroke of the Grand Master’s gavel, there shall be a general silence; and he who breaks silence, without leave from the Chair, shall be publicly reprimanded.

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3. UNDER the same penalty every brother shall keep his seat, and keep strict silence whenever the Grand Master or Deputy shall think fit to rise from the Chair and call *to order*.

4. IN the Grand Lodge, every member shall keep in 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.

5. THAT no brother is to speak but once to the same affair, unless to explain himself, or when called upon by the Chair to speak.

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

7. IF,

7. IF, in the Grand Lodge, any member is *twice* called to order at any one assembly for transgressing 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 night.

8. WHOEVER shall be so rude as to hiss at any brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a member of any Grand Lodge for the future, till another time he publicly owns his fault, and his grace be granted.

9. NO MOTION for a *new* regulation, or for the continuance or alteration of an *old* one, shall be made till it be first handed up in writing to the Chair; and after it has been perused by the Grand Master, at least about ten minutes, the thing may be moved publicly, and then it shall be audibly read by the Secretary; and if it be *seconded* and *thirded*, it must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard about it; after which the question shall be put, *pro* and *con*.

10. THE opinion or votes of the members are to be signified by holding up of hands, that is, one hand, each member; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting them useless. Nor should any other kind of division ever be admitted among Free Mafons.

IN order to preserve harmony, it was thought necessary to use counters and a balloting-box, when occasion requires.

*My son, forget not my law, but let thine heart keep my commandments; and remove not the ancient land-marks which thy fathers have set.*

SOLOMON.

SECT. XII. THE REGULATIONS FOR CHARITY, *observed in the Grand Lodge of England; and to be followed here, so far as the difference of Circumstances and general Convenience will allow.*

1. THE COMMITTEE OF CHARITY consists of all present and former Grand Officers, Secretary and Treasurer, with the Masters of *ten* regular Lodges, who are summoned and obliged to attend in their turns; that is  
to



to say, *five* from the oldest and *five* from the youngest Lodges are summoned to meet on the third Wednesday in every month, to hear all petitions, &c. and to order such relief to distressed petitioners, as their case may require, and prudence may direct.

2. ALL collections, contributions, and sums of money for charitable purposes, given or belonging to the Grand Lodge Fund, are to be deposited in the hands of the Grand Treasurer (or such other persons as the Grand Lodge may specially appoint;) no part of which must be disbursed or expended on any account, without an order from the Committee of Charity, signed by the presiding officer and countersigned by the Secretary, after being approved by the majority of the Committee (or Stewards) then present, and entered in their transaction book, with the name or names of the person or persons to whom the same is given.

3. No ANONYMOUS letter, petition, or recommendation, by or from any person or persons, must be introduced or read in the Committee; and only registered Masons, who have themselves contributed twelve months to the Grand Lodge Charity Fund,

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and were members of a warranted Lodge during that time, are to be considered and relieved. Sojourners and travelling Masons, if duly certified and recommended, are to be relieved by private contributions made for them on the occasion, or out of the general fund, as the majority shall think proper.

4. ALL petitions or recommendations are to be signed by the Master and Wardens of the petitioner's Lodge; some of whom, if in town, must attend the Committee or Stewards Lodge, to vouch the truth of the petition, or answer any necessary questions. The petitioner or petitioners (if within any convenient distance, or unless detained by sickness, lameness or imprisonment) must also attend; and prove to the satisfaction of the Committee or Stewards, that he or they have been formerly in reputable, or at least in tolerable circumstances. And although any Brother may send in a petition or recommendation, yet none can be admitted to sit and hear the debates, except the Stewards, or members of the Committee, as above described.

5. IT is the inherent right of this Committee (commonly called the STEWARDS LODGE)

LODGE) to dispose of the Grand Charity Fund, under the restrictions aforesaid, to such as appear really necessitous and deserving, either by weekly support or otherwise, as to them shall seem meet; provided always that no person made in a clandestine manner, with a view only to partake of this charity, nor any Brother who has ever assisted at any such clandestine making, can ever be qualified to receive any assistance out of the said fund.

6. THIS Committee has likewise power to hear and adjust all matters concerning Free Masons and Masonry, that may be laid before them (except making *new* regulations, which power is vested only in the Grand Lodge;) and the determinations of the Committee are final, unless an appeal be made to the Quarterly Grand Lodge.

7. FOR the speedy relief of distressed petitioners, *three* of the five Masters who are summoned are a quorum to proceed to business, as prudence and brotherly love shall direct, with or without the Grand Officers; provided the Grand Secretary and the books are present. And all transactions of this Committee of Charity, or Stewards Lodge,

are to be read audibly, by the said Grand Secretary, before all the members of the Grand Lodge, upon the first Wednesdays in March, June, September and \* December, yearly.

8. So FAR as this Committee shall exercise the power vested in them (as above, in the sixth paragraph) to hear complaints and punish 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 deter-  
 “ mination of this Committee, or the Grand  
 “ Lodge. But if the accuser or complainant  
 “ cannot support his charge, he shall incur  
 “ such penalty as the accused would have  
 “ done, had he been really convicted.”

SECT.

\* AGREEABLE to the Constitution of the Grand Lodge of Pennsylvania, these transactions are more properly read at the four Quarterly Communications in the said months.

SECT. XIII. *Extract of some late RESOLUTIONS of the Grand Lodges of England, Ireland and Scotland, for maintaining Brotherly Correspondence; which should be adopted among the different Grand Lodges of America; and, as far as possible, over all the World, for the same good Purpose.*

GRAND LODGE of the Most Ancient and Honorable Fraternity of FREE AND ACCEPTED MASONS, held at the Half-Moon Tavern, Cheapside, London, September 2, 1772.

*The Most Noble Prince JOHN, DUKE OF ATHOLL, Grand Master.*

LAURENCE DERMOTT, ESQUIRE,  
*Deputy Grand Master, in the Chair.*

HEARD a letter from Brother THOMAS CORKER, Deputy Grand Secretary of Ireland, to LAURENCE DERMOTT, Esq; Deputy Grand Master of this Grand Lodge, setting forth the state of the Craft, &c. in that kingdom, and having taken the same into consideration,

“ *Resolved*, IT is the opinion of this Grand  
 “ Lodge, that a brotherly connection and  
 “ correspondence with the Right Worship-  
 “ ful

“ ful Grand Lodge of Ireland has been,  
“ and will always be, found productive of  
“ honor and advantage to the Craft, in both  
“ kingdoms.”

“ *Ordered,* THAT the Grand Secretary  
“ shall transmit the names of the officers of  
“ this Grand Lodge to the Secretary of the  
“ Grand Lodge of Ireland yearly, or as of-  
“ ten as any new choice is made; together  
“ with such informations as may tend to the  
“ honor and interest of the ancient Craft:  
“ And that all such informations or corre-  
“ spondence shall be conveyed in the most  
“ respectful terms, such as may suit the ho-  
“ nor and dignity of both Grand Lodges.”

“ *Ordered,* THAT no Mason (who has  
“ been made under the sanction of the  
“ Grand Lodge of Ireland) shall be admit-  
“ ted a member, nor partake of the general  
“ charity, without having first produced a  
“ certificate (of his good behaviour) from  
“ the Secretary of the Grand Lodge of Ire-  
“ land; but upon producing such certifi-  
“ cate, he shall receive all the honors due  
“ to a faithful Brother of the same household  
“ with us.”

THE Deputy Grand Master proposed that a correspondence should be opened by this Grand Lodge with the Grand Lodge of Scotland, when they unanimously came to the same resolutions as set forth for the Grand Lodge of Ireland.

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GRAND LODGE of the Most Ancient and Honorable Fraternity of FREE AND ACCEPTED MASONS, Dublin, November 5, 1772.

*The Right Honorable WILLIAM, LORD VISCOUNT DUNLUCE, Grand Master.*

ARCHIBALD RICHARDSON, Esq.  
*Deputy Grand Master, in the Chair.*

RECEIVED and read the resolutions of the Grand Lodge of England, transmitted by their Grand Secretary, Brother WILLIAM DICKEY, and having taken the same into consideration, came to the following resolution:

“ *Resolved*, THAT this Lodge do entirely  
 “ agree with the Grand Lodge of England,  
 “ that a brotherly connection and correspon-  
 “ dence between the Grand Lodge of Eng-  
 “ land

“ land and the Grand Lodge of Ireland  
 “ have been, and will always be, found  
 “ productive of honor and advantage to the  
 “ Craft in both kingdoms.”

“ *Ordered*, THAT the Grand Secretary  
 “ shall continue to transmit, from time to  
 “ time, the particular occurrences of this  
 “ Grand Lodge to the Grand Secretary of  
 “ England; and that hereafter no English  
 “ Mason shall be considered worthy of their  
 “ charity, without producing a certificate  
 “ from the Grand Lodge of England; and  
 “ that we shall always consider such Bre-  
 “ thren as may be recommended to us from  
 “ the Grand Lodge of England, equally  
 “ objects of our attention with those of the  
 “ fraternity in Ireland:—Nor can the Grand  
 “ Lodge of Ireland omit this opportunity of  
 “ testifying their high sense of the honor  
 “ they have received, in this invitation of  
 “ a mutual and friendly intercourse, which  
 “ they shall study to preserve and strengthen  
 “ by every act of good offices and brotherly  
 “ love.”

*By Order,*

FIELDING OULD, jun. Grand Sec.

*To the Most Noble Prince JOHN, DUKE OF  
 ATHOLL, Grand Master of England.*

GRAND



GRAND LODGE of the Most Ancient and Honorable Fraternity of FREE AND ACCEPTED MASONS in Scotland, held in the City of Edinburgh, Nov. 30, 1772.

*The Right Hon. and Most Worshipful*  
 PATRICK, EARL OF DUMFRIES,  
*Grand Master.*

*The Right Hon. and Most Worshipful*  
 GEORGE, EARL OF DALHOUSIE,  
*late Grand Master, in the Chair.*

IT was reported to the Brethren, that the Grand Lodge of England, according to the old institutions, on the second of September last, passed a resolution and order, relative to a constant correspondence betwixt them and the Grand Lodge of Scotland; a copy of which had been lately transmitted by their Secretary, along with a letter containing the names of their officers, to the Secretary of this Grand Lodge.—The resolution and letter being read, the Grand Lodge were of opinion, that the brotherly intercourse and correspondence, which the Right Worshipful the Grand Lodge of England were desirous to establish, would be serviceable to both Grand Lodges, and productive of honor and

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advantage to the fraternity in general; and to promote this beneficial purpose,

“ *Ordered*, THAT the Grand Secretary do  
 “ transmit to the Secretary of the Grand  
 “ Lodge of England, the names of the offi-  
 “ cers of the Grand Lodge of Scotland,  
 “ elected this day; and shall henceforth  
 “ transmit the names of the Grand Officers  
 “ yearly, or as often as any new change is  
 “ made, and shall lay such letters, orders  
 “ or informations, as he may, from time to  
 “ time, receive from the Grand Lodge of  
 “ England, before this Grand Lodge, their  
 “ Quarterly Communication, or standing  
 “ Committee; and also shall transmit such  
 “ informations as may tend to the honor  
 “ and advantage of the Craft, according as  
 “ he shall be by them directed; and that he  
 “ assures the Right Worshipful Grand Lodge  
 “ of England, in the most respectful man-  
 “ ner, of the desire the Grand Lodge of  
 “ Scotland have to cultivate a connexion  
 “ with them, by a regular correspondence  
 “ for the interest of the ancient Craft, suit-  
 “ able to the honor and dignity of both  
 “ Grand Lodges.”

“ *Ordered*,

“ *Ordered*, THAT no Mafon (made under  
 “ the sanction of the Grand Lodge of Eng-  
 “ land, according to the old institution)  
 “ shall be admitted a member of the Grand  
 “ Lodge of Scotland, nor partake of the  
 “ general charity, without having first pro-  
 “ duced a Certificate (of his good behaviour)  
 “ from the Secretary of the Grand Lodge of  
 “ England. But upon producing such Cer-  
 “ tificate, he shall receive all the honors  
 “ and bounty due to a faithful brother of  
 “ the same household with us.”

*By Order of the Grand Lodge of Scotland,*

ALEX. M'DOUGALL, G. Secretary.

*To the Right Worshipful the GRAND  
 LODGE of England.*

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SECT. XIV. *Extracts from ANSWERS  
 given (May 15, 1772) by LAURENCE  
 DERMOTT, Esq; Deputy Grand Master  
 of Masons in London, to certain QUESTIONS  
 proposed to him by a learned Master of a  
 Lodge in Philadelphia; intended (so far as  
 is proper in print) for the further explana-  
 tion of sundry of the foregoing Regulations  
 and Constitutions.*

FROM the doctrine before laid down, a  
 Provincial Grand Master, within his Jurif-  
 N 2 diction,

diction, has power, according to the old  
 institution, to grant a \* DISPENSATION,  
 “ authorizing and empowering any regular  
 “ and trusty *Master Mason* to congregate  
 “ (by proper invitation) a sufficient number  
 “ of worthy brethren at some certain place,  
 “ to form and open a *Lodge* after the manner  
 “ of ancient *Masons*; and in the said *Lodge*,  
 “ while thus open, to admit, enter and  
 “ make *Free Masons*, according to the true  
 “ ancient custom, and not otherwise; with  
 “ the sole intent and view that the brethren  
 “ so congregated, admitted, entered and  
 “ made, when they become a sufficient  
 “ number, may in good order and time be  
 “ duly *warranted* and *constituted* for being  
 “ and holding a regular *Lodge*, for the fur-  
 “ ther promoting the *Craft* and encreasing  
 “ the number of worthy brethren.” Now  
 in granting such dispensations, as well as in  
 all proceedings thereupon, the following  
 particulars and restrictions are to be carefully  
 attended to, in order that the rights and  
 privileges of the *Grand Master* and his *De-*  
*puty*, as well as of individual *Lodges* and  
 members, be duly understood and prefer-  
 ved, viz.

## I. THE

\* THE form of such dispensation is preserved among the  
 other *ARCANA* of the *Grand Lodge*, for the use of the proper  
 officers.

1. THE Provincial Grand Master may grant such dispensation without consent of the Deputy Grand Master.

2. THE Deputy Grand Master can likewise grant such dispensation in the absence of the Grand Master, and without acquainting him; but he is answerable for the consequences.

3. SUCH dispensation must be under the hand of the Grand Master or his Deputy, and the seal of the Grand Lodge, countersigned by the Grand Secretary. It can be granted only to continue in force for one month, and may be renewed for another month, if necessity require, but cannot be renewed again for any longer time. Care is also to be taken, that such dispensation be not sent to any place too remote for the Grand Officers, or Grand Secretary, personally to inspect the execution thereof.

4. DISPENSATIONS being partly granted for making Masons, cannot operate to hinder or forbid the making of any; nor must such dispensation be granted or directed to more than *one* Master Mason in one place; because all other Master Masons (whom it  
may

may be convenient for him to invite) are not only authorized, but also required, to aid and assist, as far as circumstances will permit.

5. MASONS made under a dispensation have a right to visit warranted Lodges, while such dispensation is in force; but no longer, until they belong to some warranted Lodge themselves.

6. THE officers chosen or appointed to act in any Lodge under a dispensation, cannot be admitted as members of the Grand Lodge, nor enrolled in its books, until their Lodge is warranted, nor even then, without being properly installed.

7. WHAT a Grand Lodge properly consists of has been fully explained in the proper place; to which it is to be here added, that if the Masters and Wardens of five warranted Lodges, or more, should meet, where no Grand Officer exists or can be present, such meeting will bear the title of a *Grand Committee, Convention* or *Sub-Communication* of Masons, and the next Grand Master may confirm their transactions, if laudable; or they may, by proper authority, be formed into a new Grand Lodge. All

new

new regulations made, or pretended to be made out of a Grand Lodge, are illegal; although every private Lodge may make their own bye-laws (as hath been already said) provided they do not remove the ancient land marks. A general meeting of Lodges, fummoned by the Grand Secretary, may propose and form such laws as they shall think proper; but they cannot have the force of laws, nor be put in execution, without the assent of the Grand Master, duly given by the voice and authority of the Grand Lodge. If the Grand Master be absent, the Deputy Grand Master, in his name, confirms the orders of the Grand Lodge, and commands the Grand Secretary to record them in the Grand Lodge books, and therefore no Grand Lodge is compleat without the Grand Secretary, or his Deputy.

8. ALL books, records, writings, jewels, and the seal of the Grand Lodge, should be at all times in the possession of the Grand Secretary, who is therefore obliged, as well as the Grand Treasurer (either in their persons or by their Deputies, according to the regulations in the foregoing sections) to attend the Grand Master or his Deputy, with their books, &c. in private, for examining the  
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the stock of the Grand Lodge, and other needful affairs, as often as thereto required. But the Grand Officers have no authority to examine the private stock of any particular Lodge, except they be appointed to that business as members of such private Lodge; although the Grand Secretary hath nevertheless an undoubted authority to order the registry, and all the transaction books of any private Lodge (the cash-book excepted) to be laid before the Grand Lodge once a quarter,

9. THE members of the Grand Lodge, and of all warranted Lodges, so far as they have abilities or numbers, have an undoubted right to exercise all degrees of the ancient craft, and consequently the ROYAL ARCH; but no *Masons* of any denomination can hold any Lodge without a warrant for the place where held. Nevertheless Royal *Arch-Masons* must not at a procession, nor in any other place except in the Royal Arch Lodge, be distinguished by any garment or badge different from what belongs to them as officers or members of the *Grand*, or their own private Lodge.



10. ALTHOUGH, by the general regulations in the foregoing sections, the Master or Wardens of a Lodge may (upon a special emergency, when they or either of them cannot attend in person) send a brother (qualified as the rule requires) to wear their jewel and support the honor of such Lodge in the Grand Lodge, and at General Communications; yet, upon the question put to Brother DERMOTT,—“ Whether the Masters and Wardens of particular Lodges have a right to nominate a substitute to represent them in the Grand Lodge?” He answers,—“ That *Grand Masters* only are allowed Deputies, Substitutes or Proxies.” From which it would seem to be understood (comparing the old regulations with this answer) that although Masters and Wardens may nominate Substitutes as aforesaid on special occasions of necessity, yet they cannot appoint Substitutes or Deputies to represent them generally, during the time of their continuance in office.

## C H A P. IV.

## CHARGES, PRAYERS, &amp;c.

*A short CHARGE to a new admitted MASON.*

BROTHER,

**Y**OU are now admitted, by the full and due consent of this Lodge, a Fellow of our most *ancient* and *honorable* Society—*ancient*, as having subsisted from time immemorial—and *honorable*, as tending in every particular to do honor to those who conform to its noble precepts. The greatest monarchs, and most exalted heroes and patriots, of all ages and countries throughout the known world, have been encouragers of the Royal Art; and many of them have presided as GRAND MASTERS of Masons in their respective territories; not thinking it any lessening of their highest dignities to level themselves with their brethren in Masonry, and to act upon the same square as they did.

THE world's GREAT ARCHITECT is our *supreme Master*; and the unerring rule he has given us, is that by which we work; religious disputes are never suffered within the Lodge; for, as Masons, we only pursue the  
univer-

universal religion, or the religion of nature. This is the centre which unites the most different principles in one sacred band, and brings together those who were the most distant from one another.

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

IN the state, a Mason is to behave as a peaceable and dutiful subject, conforming chearfully to the government under which he lives.

HE is to pay a due deference to his superiors; and from his inferiors he is rather to receive honor with some reluctance, than to extort it. He is to be a man of benevolence and charity, not sitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power (without prejudicing himself or his family) to relieve them.

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

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

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

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

NOTHING can prove more shocking to all faithful Masons, than to see any of their brethren profane or break through the sacred rules of their order; and such as can do it, they wish had never been admitted.

*A PRAYER said at the opening of the Lodge, or making a new Brother, &c. used by Jewish Free-Masons.*

**O** LORD, excellent art thou in thy truth, and there is nothing great in comparison to thee; for thine is the praise, from all the works of thy hands, for evermore.

ENLIGHTEN us, we beseech thee, in the true knowledge of Masonry: By the sorrows of *Adam*, thy first made man; by the blood of *Abel*, the holy one; by the righteousness of *Seth*, in whom thou art well pleased; and by thy covenant with *Noah*, in whose  
arch-

architecture thou wast pleased to save the seed of thy beloved; number us not among those that know not thy statutes, nor the divine mysteries of the secret Cabala.

BUT grant, we beseech thee, that the ruler of this Lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother *Moses*\* did (in his Lodge) to *Aaron*, to *Eleazar* and *Ithamar* (the sons of *Aaron*) and the seventy elders of *Israel*.

AND

\* IN the preface to the *Mishna*, we find this tradition of the *Jews* explained as follows:

GOD not only delivered the law to *Moses* on *Mount Sinai*, but the explanation of it likewise: When *Moses* came down from the mount, and entered into his tent, *Aaron* went to visit him, and *Moses* acquainted *Aaron* with the laws he had received from GOD, together with the explanation of them: After this *Aaron* placed himself at the right-hand of *Moses*, and *Eleazar* and *Ithamar* (the sons of *Aaron*) were admitted, to whom *Moses* repeated what he had just before told to *Aaron*: These being seated, the one on the right-hand, the other on the left hand of *Moses*, the seventy elders of *Israel*, who composed the Sanhedrim, came in, and *Moses* again declared the same laws to them, with the interpretation of them, as he had done before to *Aaron* and his sons. Lastly, all who pleased of the common people were invited to enter, and *Moses* instructed them likewise in the same manner as the rest: So that *Aaron* heard four times what *Moses* had been taught by GOD upon *Mount Sinai*, *Eleazar* and *Ithamar* three times, the seventy elders twice, and the people once. *Moses* afterwards reduced the

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AND grant that we may understand, learn, and keep all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen, Lord.

*A PRAYER used amongst the primitive Christian M A S O N S.*

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

*Another Prayer, and that which is most general at Making or Opening.*

**M**O-S-T holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two or three

the laws which he had received into writing, but not the explanations of them; these he thought it sufficient to trust to the memories of the abovementioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

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

AND we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us: Endue him with a competency of thy divine wisdom, that he may, with the secrets of Free Masonry, be able to unfold the mysteries of Godliness and Christianity. This we most humbly beg, in the name and for the sake of JESUS CHRIST, our Lord and Saviour. Amen.

\* A H A B A T H O L A M.

*A Prayer repeated in the Royal-Arch Lodge  
at Jerusalem.*

**T**HOU hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great NAME'S sake,

\* See Dr. Wootton on the *Mishna*.



fake, and for our fathers' fake, who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart: So be thou merciful unto us, O our Father! Merciful Father, that sheweth mercy, have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy NAME; we will not be ashamed, nor confounded, nor stumble, for ever and ever.


BECAUSE we have trusted in thy HOLY, GREAT, MIGHTY, and TERRIBLE NAME, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies shall not forsake us for ever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth: For thou art a God that workest salvation, and has chosen us out of every people and language; and thou, our King, has caused us to cleave to thy GREAT NAME, in love to

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praise

praise thee, and to be united to thee, and to love thy name: Blessed art thou, O Lord God, who hast chosen thy people *Israel* in love.

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C O L L E C T I O N  
O F  
M A S O N S S O N G S.

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I. *The GRAND MASTER'S Song.*

I.

WE sing of Masons ancient fame,  
When *four score thousand Craftsmen* stood,  
Under the MASTERS of great name,  
*Three thousand and six hundred* good ;  
Employ'd by SOLOMON, the Sire,  
And Gen'ral MASTER-MASON too ;  
As HIRAM was in stately Tyre,  
Like *Salem*, built by *Masons true*.

II.

The *Royal Art* was then divine,  
The *Craftsmen* counsell'd from above,  
The Temple did all works outshine,  
The wond'ring world did all approve.  
*Ingenious* men, from every place,  
Came to survey the glorious *pile* ;  
And, when return'd, began to trace,  
And imitate its lofty *style*.

## III.

At length the GRECIANS came to know  
*Geometry*, and learn'd the Art,  
 Which great PYTHAGORAS did shew,  
 And glorious EUCLID did impart;  
 Th' amazing ARCHIMEDES too,  
 And many other scholars good,  
 'Till ancient ROMANS did review  
 The *Art* and *Science* understood.

## IV.

But when *proud* ASIA they had quell'd,  
 And GREECE and EGYPT overcome,  
 In *Architecture* they excell'd,  
 And brought the learning all to ROME;  
 Where wise VITRUVIUS, *Master* prime  
 Of *Architects*, the *Art* improv'd,  
 In *Great* AUGUSTUS peaceful time,  
 When *Arts* and *Artists* were belov'd.

## V.

They brought the knowledge from the *East*,  
 And as they made the nations yield,  
 They spread it thro' the *North* and *West*,  
 And taught the world the *Art to build*.  
 Witness their *citadels* and *tow'rs*,  
 To fortify their legions fine,  
 Their *temples*, *palaces* and *bow'rs*,  
 That spoke the Masons GRAND DESIGN.

## VI.

Thus mighty *Eastern Kings*, and some  
 Of *Abram's* race and Monarchs good,

OF

Of *Egypt, Syria, Greece and Rome,*  
 True *Architeſture* underſtood:  
 No wonder then if *Masons* join  
 To celebrate thoſe *Mason Kings,*  
 With ſolemn note and flowing wine,  
 Whiſt ev'ry *Brother* jointly ſings.

C H O R U S.

Who can unfold the Royal Art,  
 Or ſing its ſecrets in a ſong?  
 They're ſafely kept in Maſon's heart,  
 And to the ancient Lodge belong.

S O N G II.

*The PROGRESS of MASONRY.*

I.

PRAY lend me your ears, my dear brethren, awhile,  
 Full ſober my ſenſe, tho' joking my ſtyle;  
 I ſing of great wonders unknown to all thoſe,  
 Who flutter in verſe or who hobble in proſe.  
 Derry down, down, down derry down.

II.

As all in confuſion the chaos yet lay,  
 E're evening and morning had made the firſt day,  
 The unform'd materials lay tumbling together,  
 Like ſo many Dutchmen in thick foggy weather.  
 Derry down, &c.

III.

When to this confuſion no end there appear'd,  
 The ſovereign Maſon's word ſudden was heard;  
 Then

Then teem'd mother Chaos with maternal throes,  
By which this great Lodge of the world then arose,  
Derry down, &c.

## IV.

Then earth and the heavens with jubilee rung,  
And all the creation of Masonry sung;  
When lo! to compleat and adorn the gay ball,  
Old *Adam* was made the Grand Master of all.  
Derry down, &c.

## V.

But *Satan* met *Eve*, when she was a gadding,  
And fet her (as since all her daughters) a madding;  
To find out the secrets of Free-Masonry,  
She eat of the fruit of the forbidden tree.  
Derry down, &c.

## VI.

Then as she was filled with high flowing fancies,  
As e'er was fond girl who deals in romances;  
She thought her with knowledge sufficiently cram'd,  
And said to her spouse, *My dear, eat and be d---d.*  
Derry down, &c.

## VII.

But *Adam* astonish'd like one struck with thunder,  
Beheld her from head to foot over with wonder;  
*Now you have done this thing, Madam, said he,*  
*For your sake no women Free-Masons shall be.*  
Derry down, &c.

## VIII.

Now as she bewail'd her in sorrowful ditty,  
The good man beheld her, and on her took pity;  
Free-

Free-Masons are tender, so for the sad dame,  
He made her an apron to cover her shame.

Derry down, &c.

IX.

Then did they solace in mutual joys,  
Till in process of time they had two chopping boys ;  
The priests of the parish, as gossips devis'd,  
By names *Cain* and *Abel* the youths circumcis'd.

Derry down, &c.

X.

Old father *Seth* next mounts on the stage,  
In manners severe, but in Masonry sage ;  
He built up two pillars that were tall and thick,  
One was made of stone, the other of brick.

Derry down, &c.

XI.

On them he engrav'd with wonderful skill,  
Each lib'ral science with adamant quill ;  
Proportion and rule he form'd by the square,  
And directed the use of all Masonry there.

Derry down, &c.

XII.

But soon did mankind behave past enduring,  
In drinking, in swearing, in fighting and whoring ;  
Then *Jove* arose, and fierce in his anger,  
Said, *That he wou'd suffer such miscreants no longer.*

Derry down, &c.

XIII.

Then from their high windows the heavens did pour,  
Forty days and nights one continual shower ;

Till

Till nought could be seen but the waters around,  
 And in this great deluge most mortals were drown'd.  
 Derry down, &c.

## XIV.

Sure ne'er was beheld so dreadful a sight,  
 As the old world in such a very odd plight;  
 For there were to be seen all animals swimming,  
 Men, monkeys, priests, lawyers, cats, lapdogs, and  
 women.

Derry down, &c.

## XV.

There floated a debtor away from his duns,  
 And next father grey-beard stark naked 'midst nuns;  
 Likewise a poor husband not minding his life,  
 Contented in drowning to shake off his wife.

Derry down, &c.

## XVI.

A king and a cobbler next mingled to view,  
 And spendthrift young heirs there were not a few:  
 A whale and a Dutchman came down with the tide,  
 And a reverend old bishop by a young wench's side,  
 Derry down, &c.

## XVII.

But *Noah* being wisest, faithful and upright,  
 He built him an ark so stout and so tight;  
 Tho' heaven and earth seem'd to come together,  
 He was safe in his Lodge and fear'd not the weather.

Derry down, &c.

Then



XVIII.

Then after the flood, like a brother so true,  
 Who still had the good of the Craft in his view,  
 He delved the ground and he planted the vine,  
 He form'd a Lodge; aye, and gave his Lodge wine,  
 Derry down, &c.

XIX.

Let statesmen tofs, tumble, and jumble the ball;  
 We sit safe in our Lodge, and we laugh at them all;  
 Let Bishops wear lawn sleeves, and Kings have their  
 ointment,  
 Free Masonry sure is by heaven's appointment,  
 Derry down, &c.

XX.

Now charge, my dear brethren, and chorus with me,  
 A health to all Masons both honest and free;  
 Nor less be our duty unto the *Thirteen*,  
*American Freedom* let each brother sing,  
 Derry down, &c.

S O N G III.

Tune—Rule Britannia.

I.

W H E N earth's foundation first was laid,  
 By the Almighty artist's hand;  
 It was then our perfect, our perfect laws were made,  
 Establish'd by his strict command.  
 Hail! mysterious hail! glorious Masonry,  
 That makes us ever great and free.

Q

As

## II.

As man throughout for shelter fought,  
 In vain from place to place did roam ;  
 Until from heaven, from heaven he was taught,  
 To plan, to build, and fix his home.  
 Hail! mysterious, &c.

## III.

Hence illustrious rose our art,  
 And now in beauteous piles appear ;  
 Which shall to endless, to endless time impart ;  
 How worthy and how great we are.  
 Hail! Mysterious, &c.

## IV.

Nor we less fam'd for ev'ry tie,  
 By which the human thought is bound ;  
 Love, truth, and friendship, and friendship socially,  
 Doth join our hearts and hands around.  
 Hail! mysterious, &c.

## V.

Our actions still by virtue blest,  
 And to our precepts ever true ;  
 The world admiring, admiring shall request  
 To learn, and our bright paths pursue.  
 Hail! mysterious, &c.

*To all true Masons and upright,  
 Who saw the east where rose the light.*

SONG.

S O N G IV.

I.

KING *Solomon*, that wise projector,  
 In Masonry took great delight ;  
 And *Hiram*, that great architector,  
 Whose actions shall shine ever bright :  
 From the heart of a true honest Mason,  
 There's none can the secret remove ;  
 Our maxims are justice, morality,  
 Friendship, and brotherly love.

Then who would not be a Free-mason,  
 So happy and jovial are we ;  
 To Kings, Dukes, and Lords, we are brothers,  
 And in every Lodge we are free.

II.

We meet like true friends on the square,  
 And part on a level that's fair ;  
 Alike we respect King and beggar,  
 Provided they're just and sincere :  
 We scorn an ungenerous action,  
 None can with Free-masons compare ;  
 We love for to live within compass,  
 By rules that are honest and fair.

Then, &c.

III.

Success to all accepted Masons,  
 There's none can their honour pull down ;  
 For e'er since the glorious creation,  
 These brave men were held in renown :

Q 2

When

When *Adam* was King of all nations,  
 He formed a plan with all speed,  
 And soon made a sweet habitation,  
 For him and his companion *Eve*.  
 Then, &c.

## IV.

We exclude all talkative fellows,  
 That babble and prate past their wit ;  
 They ne'er shall come into our secret,  
 For they're neither worthy nor fit :  
 But the persons that's well recommended,  
 And we find them honest and true ;  
 When our Lodge is well tyl'd we'll prepare 'em,  
 Like Masons our work we'll pursue.  
 Then, &c.

## V.

There's some foolish people reject us,  
 For which they're highly to blame ;  
 They cannot shew any objection,  
 Or reason for doing the same :  
 The art's a divine inspiration,  
 As all honest men will declare ;  
 So here's to all true-hearted brothers,  
 That live within compass and square.  
 Then, &c.

## VI.

Like an arch well cemented together,  
 So firmly cemented we stand ;  
 And lovingly drink to each other,  
 With plumb, line and level in hand :

Till

Till the world is consumed by fire,  
 And judgment is pass'd on us all,  
 There's none shall come into our secrets,  
 Nor we from Free-masonry fall.

Then, &c.

*To all those who live within compass and square.*

S O N G V.

I.

SOME folks have with curious impertinence strove,  
 From Free-masons bosoms their secrets to move,  
 I'll tell them in vain their endeavours must prove,  
 Which nobody can deny, &c.

II.

Of that happy secret, when we are possess'd,  
 Our tongues can't explain what is lodg'd in our  
 breasts,  
 For the blessing's so great, it can ne'er be express'd.  
 Which nobody can deny, &c.

III.

By friendship's strict ties we brothers are join'd,  
 With mirth in each heart and content in each mind,  
 And this is a difficult secret to find.  
 Which nobody can deny, &c.

IV.

But you, who would fain our grand secret expose,  
 One thing best conceal'd to the world you disclose,  
 Much folly in blaming what none of you knows.  
 Which nobody can deny, &c.

Truth,

## V.

Truth, charity, justice, our principles are,  
 What one doth possess the other may share,  
 All these in the world are secrets most rare,  
 Which nobody can deny, &c.

## VI.

While then we are met. the world's wonder and boast,  
 And all do enjoy what pleases each most,  
 I'll give you the best and most glorious toast,  
 Which nobody can deny, &c.

## VII.

Here's a health to the gen'rous, brave and the good,  
 To all those who think, and who act as they should,  
 In all this the Free-mason's health's understood,  
 Which nobody can deny, &c.

*To all true and faithful Brethren, &c.*

## S O N G VI.

## I.

WE have no idle prating,  
 Of either Whig or Tory;  
 But each agrees,  
 To live at ease,  
 And sing or tell a story.

CHO-

CHORUS.

Fill to him,  
 To the brim,  
 Let it round the table rowl;  
 The divine,  
 Tells you wine,  
 Cheers the body and the soul.

II.

We're always men of pleasure,  
 Despising pride and party;  
 While knaves and fools,  
 Prescribe us rules,  
 We are sincere and hearty.  
*Chor.* Fill to him, &c.

III.

If an accepted Mason,  
 Should talk of high or low church;  
 We'll fet him down,  
 A shallow clown,  
 And understand him no church.  
*Chor.* Fill to him, &c.

IV.

The world is all in darknes,  
 About us they conjecture;  
 But little think,  
 A song and drink,  
 Succeeds the Mason's lecture.  
*Chor.* Fill to him, &c.

Then

## V.

Then landlord bring a hoghead,  
 And in a corner place it ;  
 Till it rebound,  
 With hollow found,  
 Each Mason here will face it.

*Chor.* Fill to him, &c.

*To the memory of him who first planted a vine.*

## S O N G VII.

*Tune.* What tho' they call me country lads.

## I.

WHAT tho' they call us Mason-fools,  
 We prove, by g'ometry, our rules  
 Surpass the arts they teach in schools,  
 They charge us falsely then :  
 We make it plainly to appear,  
 By our behaviour every where,  
 That, when you meet with Masons, there  
 You meet with gentlemen.

## II.

'Tis true we once have charged been,  
 With disobedience to our Queen \*,  
 But after Monarchs plain have seen,  
 The secrets she had sought.  
 We hatch no plots against the state,  
 Nor 'gainst great men in power prate,  
 But all that's noble, good and great,  
 Is daily by us taught.

These

\* See in the preface the account of Queen Elizabeth's jealousy of the Masons.



III.

These noble structures which we see,  
 Rais'd by our fam'd society,  
 Surprise the world ; then shall not we,  
 Give praise to Masonry :  
 Let those who do despise the art,  
 Live in a cave or some desert,  
 To herd with beasts from men apart,  
 For their stupidity.

IV.

But view those savage nations, where  
 Free-masonry did ne'er appear,  
 What strange unpolish'd brutes they are ;  
 Then think on Masonry :  
 It makes us courteous men alway,  
 Gen'rous, hospitable, and gay,  
 What other art the like can say ;  
 Then a health to Masons free.

*Prosperity to the most ancient and most honorable*  
 C R A F T.

VIII. *The Enter'd 'Prentices Song.*

I.

COME let us prepare,  
 We brothers that are,  
 Assembled on merry occasion ;  
 Let's drink, laugh and sing,  
 Our wine has a spring,  
 Here's a health to an accepted Mason.

R

The

## II.

The world is in pain,  
 Our secrets to gain,  
 And still let them wonder and gaze on;  
 Till they're brought to the light,  
 They'll ne'er know the right  
 Word or sign of an accepted Mason.

## III.

'Tis this and 'tis that,  
 They cannot tell what,  
 Why so many great men of the nation,  
 Should aprons put on,  
 To make themselves one,  
 With a free and an accepted Mason.

## IV.

Great Kings, Dukes and Lords,  
 Have laid by their fwords,  
 Our myst'ry to put a good grace on;  
 And thought themselves fam'd,  
 To hear themselves nam'd,  
 With a free and an accepted Mason.

## V.

Antiquity's pride,  
 We have on our side,  
 Which maketh men just in their station;  
 There's nought but what's good,  
 To be understood,  
 By a free and an accepted Mason.

We're

VI.

We're true and sincere,  
 And just to the fair,  
 They'll trust us on any occasion ;  
 No mortal can more,  
 The ladies adore  
 Than a free and an accepted Mason.

VII.

Then join hand in hand,  
 By each brother firm stand,  
 Let's be merry and put a bright face on ;  
 What mortal can boast,  
 So noble a toast,  
 As a free and an accepted Mason.

[ Thrice repeated in due form. ]

*To all the Fraternity round the Globe.*

S O N G IX.

To the tune of—the Enter'd Apprentice.

I.

COME are you prepar'd,  
 Your scaffolds well rear'd,  
 Bring mortar and temper it purely ;  
 'Tis all safe I hope,  
 Well brac'd with each rope,  
 Your ledgers and putlocks securely ;

R 2

Then

## II.

Then next your bricks bring,  
 It is time to begin,  
 For the sun with its rays is adorning ;  
 The day's fair and clear,  
 No rain you need fear,  
 'Tis a charming, lovely, fine morning.

## III.

Pray where are your tools,  
 Your line and plumb-rules,  
 Each man to his work, let him stand boys,  
 Work solid and sure,  
 Upright and secure,  
 And your building be sure will be strong boys.

## IV.

Pray make no mistake,  
 But true your joints break,  
 And take care that you follow your leaders ;  
 Work, rake, back, and tueth,  
 And make your work smooth,  
 And be sure that you fill up your headers.

X. *The Fellow-Craft's Song.*

## I.

H A I L Masonry ! thou craft divine !  
 Glory of earth, from Heav'n reveal'd !  
 Which dost with jewels precious shine,  
 From all but Masons eyes conceal'd.

Chor. *Thy praises due who can rehearse,  
 In nervous prose, or flowing verse.*

As

II.

As men from brutes distinguish'd are,  
 A Mason other men excels ;  
 For what's in knowledge choice and rare,  
 But in his breast securely dwells.

Chor. *His silent breast and faithful heart,  
 Preserve the secrets of the art.*

III.

From scorching heat and piercing cold ;  
 From beasts whose roar the forest rends ;  
 From the assaults of warriors bold,  
 The Masons art mankind defends.

Chor. *Be to this art due honour paid,  
 From which mankind receives such aid.*

IV.

Ensigns of state that feed our pride,  
 Distinctions troublesome and vain ;  
 By Masons true are laid aside,  
 Art's free-born sons such toys disdain.

Chor. *Innobl'd by the name they bear,  
 Distinguish'd by the badge they wear.*

V.

Sweet fellowship, from envy free,  
 Friendly converse of brotherhood ;  
 The Lodge's lasting cement be,  
 Which has for ages firmly stood.

Chor. *A Lodge, thus built, for ages past,  
 Has lasted, and shall ever last.*

Then

## VI.

Then in our songs be justice done,  
 To those who have enrich'd the art,  
 From *Jabal* down to *Burlington*,  
 And let each brother bear a part.

Chor. *Let noble Masons bealths go round,  
 Their praise in lofty Lodge resound.*

XI. *The Treasurer's Song.*

Tune.—Near some cool Shade.

## I.

GRANT me kind Heav'n what I request,  
 In Masonry let me be blest ;  
 Direct me to that happy place,  
 Where friendship smiles in every face ;  
 Where freedom and sweet innocence,  
 Enlarge the mind and cheer the sense.

## II.

Where scepter'd reason from her throne,  
 Surveys the Lodge and makes us one ;  
 And harmony's delightful sway,  
 Forever sheds ambrosial day ;  
 Where we blest *Eden's* pleasures taste,  
 While balmy joys are our repast.

## III.

Our Lodge the social virtues grace,  
 And wisdom's rules we fondly trace ;  
 Whole nature open to our view,  
 Points out the paths we should pursue ;  
 Let us subsist in lasting peace,  
 And may our happiness increase,

IV.

No prying eye can view us here,  
 No fool or knave disturb our cheer ;  
 Our well-form'd laws fet mankind free,  
 And give relief to misery ;  
 The poor, oppress'd with woe and grief,  
 Gain, from our bounteous hands, relief.

*To all well disposed charitable Masons.*

S O N G XII.

Tune.—Young Damon once the happy swain.

I.

A MASON's daughter fair and young,  
 The pride of all the virgin throng,  
     Thus to her lover said ;  
 Tho' Damon I your flame approve,  
 Your actions praise, your person love,  
     Yet still I'll live a maid.

II.

None shall untie my virgin zone,  
 But one to whom the secret's known,  
     Of fam'd Free-masonry ;  
 In which the great and good combine,  
 To raise with generous design,  
     Man to felicity.

The

## III.

The Lodge excludes the fop and fool ;  
 The plodding knave and party-tool,  
 That liberty would sell ;  
 The noble, faithful, and the brave,  
 No golden charms can e'er deceive,  
 In slavery to dwell.

## IV.

This said, he bow'd and went away,  
 Apply'd, was made without delay,  
 Return'd to her again ;  
 The fair-one granted his request,  
 Connubial joys their days have blest,  
 And may they e'er remain.

*To Masons and to Masons bairns,  
 And women with both wit and charms,  
 That love to lie in Masons arms.*

## S O N G XIII.

Tune.—The Fairy Elves.

## I.

COME follow, follow me,  
 Ye jovial Masons free ;  
 Come follow all the rules,  
 That e'er was taught in schools,  
 By *Solomon*, that Mason King,  
 Who honours to the craft did bring.

He's



II.

He's justly call'd the wise,  
 His fame doth reach the skies ;  
 He stood upon the square,  
 And did the temple rear ;  
 With true level, plumb and gage,  
 He prov'd the wonder of the age.

III.

The mighty Mason Lords,  
 Stood firmly to their words ;  
 They had it in esteem,  
 For which they're justly deem'd ;  
 Why should not their example prove,  
 Our present craft to live in love:

IV.

The royal art and word,  
 Is kept upon record ;  
 In upright hearts and pure,  
 While sun and moon endure ;  
 Not written, but indented on  
 The heart of every Arch-mason,

V.

And as for *Hiram's* art,  
 We need not to impart :  
 The scripture plainly shews,  
 From whence his knowledge flows ;  
 His genius was so much refin'd,  
 His peer he has not left behind.

S

Then

## VI.

Then let not any one,  
 Forget the widow's son ;  
 But toast his memory,  
 In glaffes charg'd full high ;  
 And when our proper time is come,  
 Like brethren part, and fo go home.  
*To him that did the temple rear, &c.*

## S O N G XIV.

## I.

Y E Mafons look round, and hark to the found,  
 To none but the worthy 'tis known ;  
 'Tis not ev'ry he, who fays I am free,  
 Deserves to be reckon'd as one.

## II.

When I enter'd the road, drefs'd a-la-mode,  
 My gold it moft brilliantly fhone,  
 More clothes I put on, by the help of friend John,  
 Who freely dispos'd of his own.

## III.

When deeper I fought, arofe a fresh thought,  
 Of the glorious thing I did fee ;  
 A jewel moft bright appear'd to my fight,  
 A rock and foundation to me.

## IV.

I'm fure it is true, call me Christian or Jew,  
 Its rays I beheld in the east ;  
 From whence the wife came to honour and fame,  
 Declaring the Author of Peace.

Be

V.

Be ev'ry Lodge night conducted upright,  
 Abide by the things that are pure ;  
 No evil take in, choose virtue, quit sin,  
 Then shall the Lodge ever endure.

VI.

What a glorious sound encircles us round,  
 When once form'd the method to peace ;  
 No afflictions near, no griefs interfere,  
 To lessen those measures of blifs.

VII.

O! ye angels above, unite us in love,  
 Proclaim through the world Masonry ;  
 Our actions shine bright, as we come to the light,  
 When enter'd, and once are made *Free*.

*An O D E on MASONRY.*

By Brother Lieutenant Colonel JOHN PARK, A. M. P. M.

Addressed to Brother Colonel PROCTER, K. T.

————— *Ab ipso*  
*Ducit opes, animumque ferro.* HOR.

FULL CHORUS.

**H**AIL! celestial Masonry,  
 Craft that maks us wise and free !  
 Heav'n-born cherub ! bring along  
 The tuneful band, the patriot song ;  
 See WASHINGTON, he leads the train,  
 'Tis he commands the grateful strain ;  
 See ev'ry crafted son obeys,  
 And to the god-like brother homage pays.

S 2

Then

## SONG.

Then give to merit what is due,  
 And twine the *mystic bays* ;  
 In joyful strains his deeds renew,  
 And sing the hero's praise.

## RECITATIVE.

While time brings mortal honours to decay,  
 'Tis freedom gives, what time can't steal away:

## SONG.

Unbend his brow from martial care,  
 And give the patriot rest ;  
 Who nobly brav'd the storms of war,  
 To make his country blest.

## RECITATIVE.

Wake from the tomb the souls of martyrs free,  
 To view this hemisphere of liberty,  
 Let them with ravish'd eyes look down upon  
 The glorious work perform'd by WASHINGTON.

## SONG.

Then brethren to my lays attend,  
 And hail our father and our friend ;  
 Let fame resound him thro' the land,  
 And echo " 'Tis our Master Grand."

## RECITATIVE.

Begin, ye sons of Solomon,  
 Prepare the wreath for WASHINGTON :  
 'Tis he our ancient craft shall sway,  
 Whilst we with *three times three* obey.

SONG.

SONG.

When evening's solemn hours pervade,  
 We choose the still masonic shade ;  
 With hearts sincere, our *hands upon*,  
 We bless the *widow's mystic son*.

RECITATIVE.

For you, my friend, the inspired muses sing,  
 Thou firm opposer of a tyrant king ;  
 Go imitate in fact our glorious head,  
 And in the Lodge, O PROCTER, take the lead,

AIR.

I.

Support the Craft with honest pride ;  
 When in the field, our foes confound,  
 Display your iron thunders wide,  
 And strew the bleeding courses round.

II.

Let patriot fire strain ev'ry nerve,  
 For WASHINGTON upon you smiles ;  
 With him 'tis more than fame to serve,  
 'Tis fame with him to share his toils.

GRAND CHORUS.

Hail cœlestial Masonry !  
 Craft that makes us wise and free ;  
 Heav'n-born cherub ! bring along,  
 The tuneful band, the patriot song ;  
 See WASHINGTON, he leads the train,  
 'Tis he commands the grateful strain ;  
 See ev'ry crafted son obeys,  
 And to the god-like brother homage pays.

February 7, 1779.

J. P.

O D E *for the Festival of St. JOHN EVAN-*  
GELIST, *in SOUTH-CAROLINA, 5772.*

By the Most Worshipful the Honorable SIR EGERTON  
LEIGH, BARONET, GRAND MASTER, &c. &c.  
&c.

Set to Music by BROTHER PETER VALTON.

RECITATIVE.

**B**EHOLD the SOCIAL BAND appears!  
Imparting joy, dispelling fears!  
And wak'd by duty and by choice,  
Command the SONS of FREEDOM to rejoice.

SONG.

BOAST not, mortals, human skill,  
If the sculptur'd dome you raise,  
Works of art, by fancy's will,  
Lead us oft through folly's maze.  
What if PHIDIA's chissel guide?  
What if TITIAN's pencil grace?  
Marble flatters but our pride,  
Bane of all the human race!

RECITATIVE.

'Tis from the watchful culture of the mind,  
A well directed soul, a sense refin'd,  
That heav'nly virtues spring to grace the man;  
This be our noble conflict and our plan!

AIR.

Let the diamond's lustre blaze,  
Call its water bright and clear,

But

But confess the greater praise,  
 Rests on pity's tender tear.  
 May the social virtues bind,  
 Tune each sympathetic heart,  
 Raise the feeble, lead the blind,  
 Wipe the tear that swells to part.

RECITATIVE.

YE blessed ministers above,  
 Who guard the good with purest love,  
 Propitious hear the notes of praise,  
 Whilst BRITAIN'S SONS their voices raise.

AIR.

BLESSINGS await this WESTERN LAND,  
 Blessings o'erflow with lib'ral hand,  
 COMMERCE uprears our infant State,  
 And golden currents make us great :  
 Fair SCIENCE lifts her head and cries,  
 " I come to make you good and wise :"  
 These be the glories of each day,  
 Marking our MONARCH'S gentle sway.

RECITATIVE.

Our SOCIAL BAND, by love and honour join'd,  
 Unite their Zeal, as friends to human kind :  
 The Mystic sense is out, the sign does move,  
 Behold the SIGN !----*Peace, Harmony and Love.*

DUETTO.

Let the day be ever prais'd  
 When the ROYAL CRAFT was rais'd,  
 Let the SOCIAL VIRTUES shine,  
 Doing good is sure divine.

CHORUS,

144 M A S O N S S O N G S .

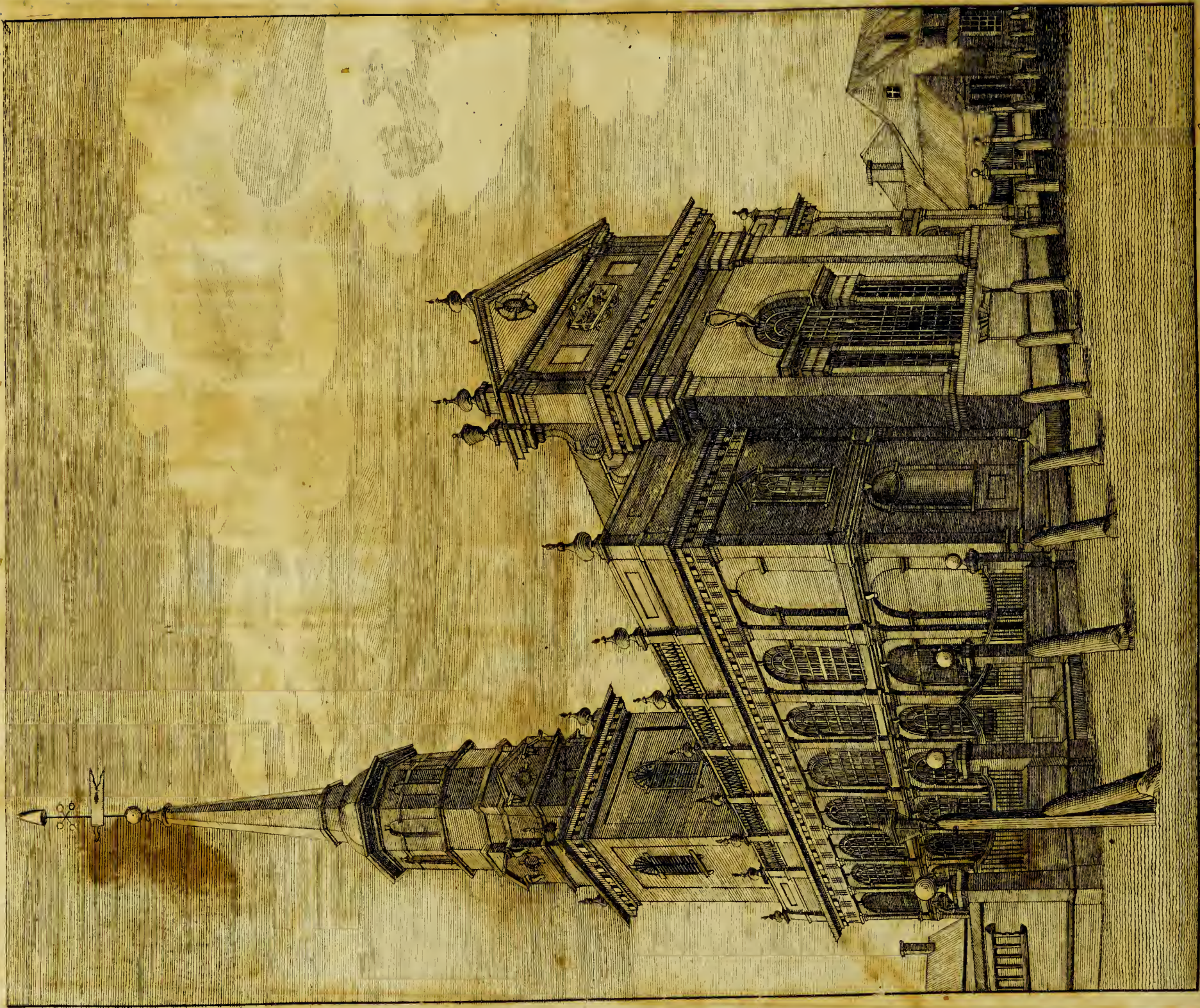
CHORUS.

Give the heroes all their due,  
Twine their brows with laurels too ;  
But shall we no laurels find,  
For our love to human kind ?  
Let the SOCIAL VIRTUES shine,  
DOING GOOD is sure DIVINE.





RPJCB



*A South East View of Christ's Church.*

A  
S E R M O N

PREACHED IN

CHRIST-CHURCH, PHILADELPHIA,

[ FOR THE BENEFIT OF THE POOR ]

BY APPOINTMENT OF AND BEFORE

THE GENERAL COMMUNICATION

O F

Free and Accepted M A S O N S

O F T H E

STATE OF PENNSYLVANIA,

ON MONDAY, DECEMBER 28, 1778.

CELEBRATED, AGREEABLE TO THEIR CONSTITUTION,  
AS THE ANNIVERSARY OF

ST. JOHN THE EVANGELIST,

BY WILLIAM SMITH, D. D.

PROVOST of the College and Academy of PHILADELPHIA,

PHILADELPHIA: RE-PRINTED BY HALL AND SELLERS.

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M D C C L X X I I I.

*T*HE Right Worshipful GRAND MASTER and GRAND OFFICERS of the Ancient and Honorable Society of FREE AND ACCEPTED MASONS, of the State of Pennsylvania, &c. with the Officers of the different LODGES under their Jurisdiction, beg Leave to return their most sincere Thanks to their Reverend Brother Dr. SMITH, for the SERMON delivered by Him at their Request in Christ-Church Yesterday. And as they conceive, from its Excellency, that the Publication thereof would contribute to the further Promotion of the Charity for which it was originally intended, they request that he will favor them with a Copy for that Purpose, as soon as possible.

By Order of the R. W. G. M. &c. &c.

JOHN COATS, G. Sec. pro Tem.

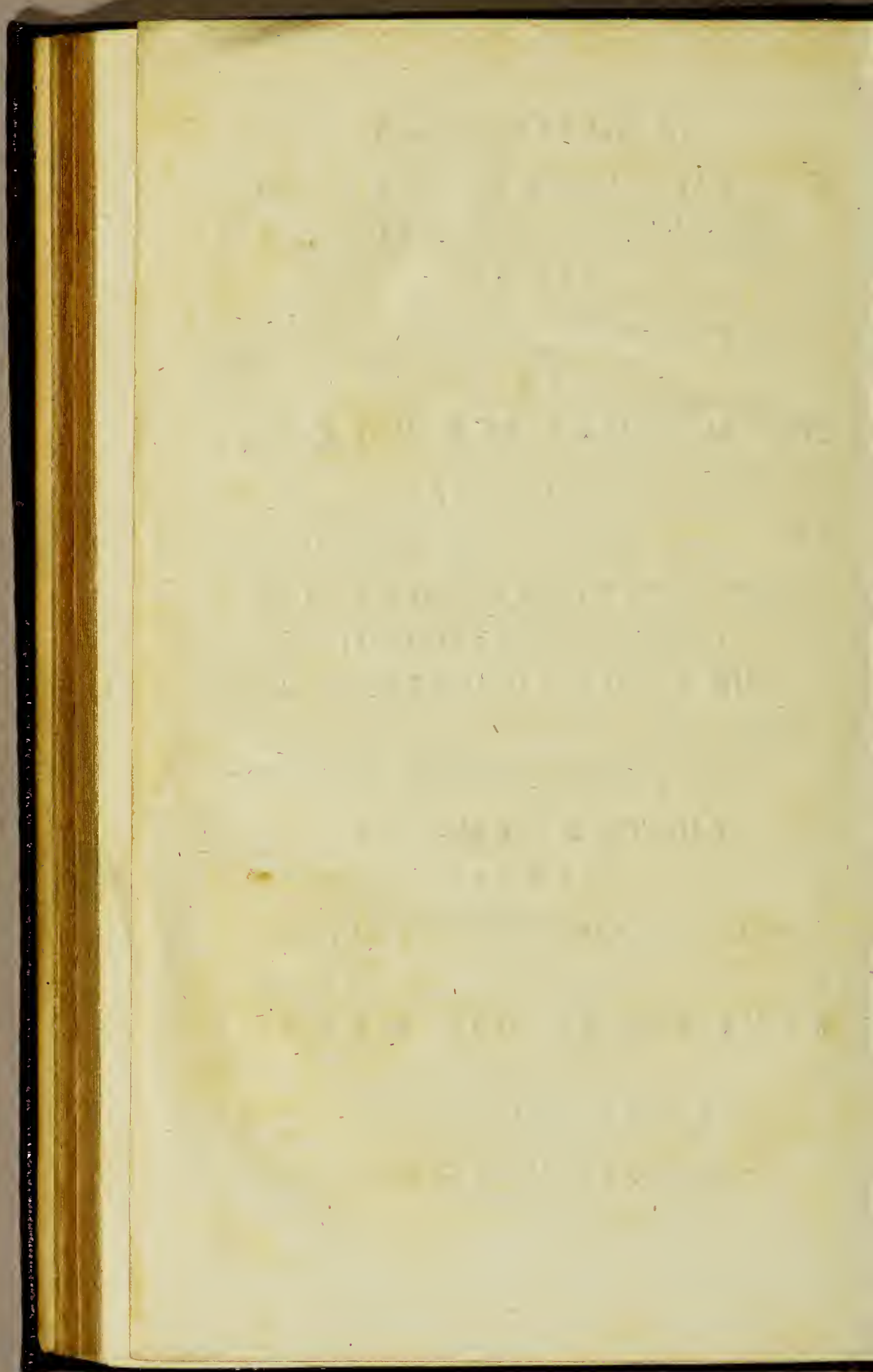
Philadelphia, Dec. 29, 1778.

To the Rev. Dr. SMITH.

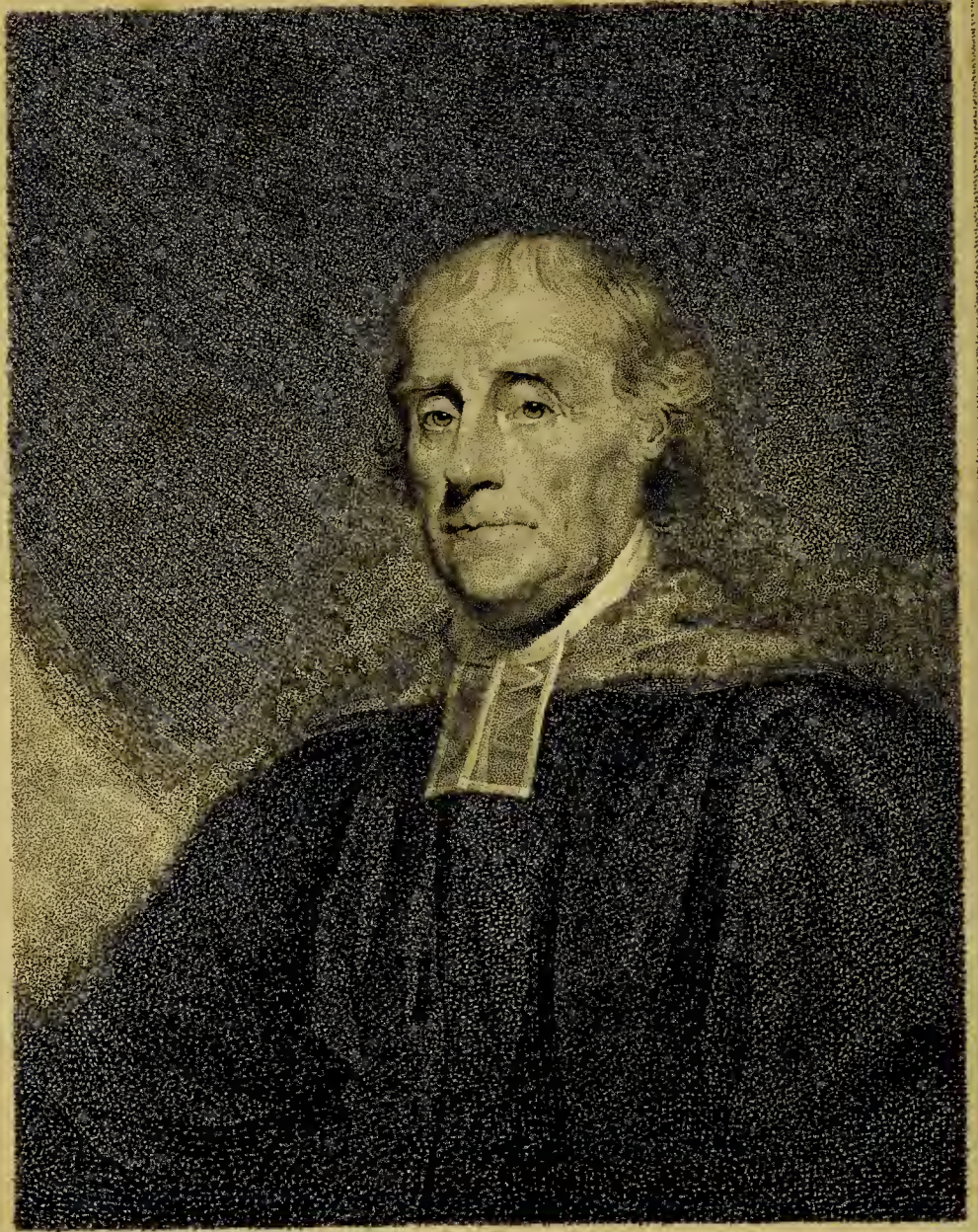
TO HIS EXCELLENCY  
GEORGE WASHINGTON, Esq.  
GENERAL AND COMMANDER IN CHIEF  
OF THE  
ARMIES OF THE UNITED STATES  
OF  
NORTH-AMERICA;  
THE FRIEND  
OF HIS COUNTRY AND MANKIND,  
AMBITIOUS OF NO HIGHER TITLE,  
IF HIGHER WAS POSSIBLE;  
THE FOLLOWING SERMON,  
HONORED WITH HIS PRESENCE WHEN DELIVERED,  
IS DEDICATED,  
IN TESTIMONY  
OF THE  
SINCEREST BROTHERLY AFFECTION  
AND  
ESTEEM OF HIS MERIT.

BY ORDER OF THE BRETHREN,

JOHN COATS, G. S. *pro. Tem.*



RPJCH



*G. Stuart Pinx.*

*D. Edwin sc.*

*William Smith D. D. Æt: 75.*



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A  
S E R M O N, &c.

I P E T E R, ii. 16.

*As FREE, and not using your LIBERTY as a Cloak of Maliciousness; but as the Servants of GOD.*

**L**IBERTY, evangelical and social! Jewel of inestimable Price! Thou Blessing, of all Blessings the first! Woo'd and courted by many; won and wedded by few! Ever near us; yet often at a Distance fancied! Thro' all the *Modes of Faith*, by the SAINT pursued; and, in every *Frame of Government*, by the PATRIOT sought! O thou celestial GOOD—or rather THOU who art the AUTHOR of all GOOD, terrestrial and celestial—SUPREME ARCHITECT of the UNIVERSE; who, by our great and SPIRITUAL MASTER thy Son, hast taught us the true *Way of Liberty*—the Way of being *free* and *accepted thro' Him*! May I now be enlightened and enlivened by a Ray from THEE, while I endeavour to shew, that the Doctrine delivered in my Text for the Enjoyment and Exercise of *Liberty*, among CHRISTIANS in general, is what the Members of this ANCIENT SOCIETY (by whose Appointment I appear in this Place) have bound themselves by the strongest Obligations to follow, in the several Relations they sustain; viz.

*First*, In all their *Meetings and Communications* with each other.

*Secondly*, In *Society* at large. And

*Thirdly*, In *private Life*, as Individuals glowing with the Love of their Species; and seeking to promote their Happiness, as far as Opportunities can reach, or the wide Wish of Benevolence extend.

Upon

Upon these THREE GRAND PILLARS, founded on the adamantine Rock of ETERNAL TRUTH, we profess to support the *Fabric of our Labors*; convinced that other Foundation than what the great MASTER-BUILDER hath laid, can no Man lay. Did we presume to depart from this, or propose to cultivate a Science, which hath any thing less for its Object than the Contemplation and Imitation of that everlasting *Order, Harmony and Proportion*, which (“in Measure, Number and Weight”) HE hath established through all his Works; I should consider our Foundations as laid in the *Sand*, and our Superstructures raised of *Stubble*. Whatever Curiosity might have at first prompted me to pry into the Secrets of this Science, the most solemn Obligations could not have engaged my Adherence to it, when found repugnant to antecedent Obligations, which are indispensable, and therefore more solemn.

These were my early \* Declarations. Many Years have since roll'd over my Head. That *Seriousness*, which I ever wish'd to maintain on grave and serious Occasions, is now (thro' various Trials and Vicissitudes, public and private) become habitual to me. I would not, therefore, upon this Occasion, or in this sacred Place, rise up to indulge the wanton Sport of Imagination: But my Hope is that, in Discharge of the present Duty assigned me by the *Brotherhood*, I may be in some Degree instrumental, among all who honor us with their Attendance, in that best Office of a Christian Minister—the rendering GOD more feared and more adored, and *Mankind* more happy and more in Love with each other.

I proceed, then, to apply the Apostle's Doctrine to my *first Head* of Discourse; and, for that End, it is necessary to recite some preceding Parts of his sublime CHARGE.

“Wherefore, says he, laying aside all Malice, and all  
 “Guile, and Hypocrisies, and Envy, and all Evil-Speak-  
 “ing”—be ye as “*living Stones*, built up a *spiritual House*—  
 “as FREE, and not using your LIBERTY as a Cloak of Ma-  
 “liciousness, but as the Servants of GOD.”

For

\* Sermon preach'd on St. John Baptist's Day.

For the better understanding these Words it must be observed, that, as in our modern Times, so likewise from the first Stages of the *Gospel*, its true Purpose respecting Liberty, both spiritual and temporal, hath been misunderstood or misinterpreted by many.

From the Power of Bigotry, the Strength of Prejudice, a strange Meanness and unhallowed Frame of Mind, some, who were first called into evangelic Freedom, had still rooted in their Temper a beggarly Hankering after the old abrogated Rites and Customs, both *Jewish* and *Pagan*.

Astonished at this, St. Paul, with his usual Fervor of Eloquence, cries out—"O foolish Galatians! who hath bewitched you?—After having known God, or rather are known of Him, how turn ye back to the weak and beggarly Elements, wherewith ye desire again to be united?"—Quit this Folly—be persuaded to "stand fast in the Liberty, wherewith CHRIST has made us FREE; and be not entangled again with the Yoke of Bondage."

Others there were, and still are, in the contrary Extreme; so hardly do Men ever *square* their Conduct by the *golden Rule* recommended in the Text.

Such were many of the early Jewish Converts. The *new Law* of CHRIST, which promised them Liberty from the ancient spiritual Bondage, they interpreted into a Scheme of such unbounded Licentiousness, as dissolved all Obligations even of their own *moral Law*; which, he expressly told them, he "came not to destroy, but to fulfil." Affecting to consider themselves as the peculiar Favorites of God, and under his sole Government, they sought an Exemption from the Authorities of this World, and were for trampling under Foot the Powers ordained, or permitted, by him.

Thus, forgetting the *Spirit of the Gospel*, and blown up with the Pride of their *own Spirit*, they treated with Contempt all whom they considered as Unbelievers, or less righteous than themselves. In *private Life*, they thought that  
their

their superior Professions of Sanctity and furious Zeal would atone for all Sorts of "Malice, Guile, Hypocrisy, Envy and Evil Speaking;" and, in *public Life*, would justify Seditions, Murders, and the Destruction of their Brethren—

Miserable Infatuation! as if the GOD of all *Love* and *Goodness* could be served, by extirpating from our Hearts not only those native Dictates of *Humanity*, which were implanted to give us some Degree of Happiness in this World, but those nobler Lessons of CHRISTIAN CHARITY, which are our best Preparation for the unbounded Happiness of the World to come!

The Apostle, in my Text, contends earnestly against this sad Mistake; teaching that it leads not to the *Use*, but deplorable *Abuse* of *true Liberty*; making it a Covering for every wicked Purpose, and enslaving us more and more to those infernal Passions, from which our DIVINE MASTER came to set us FREE.

To the like Purpose are we taught by another great and *wise Master*.—"Six Things," says Solomon, "doth the Lord hate; yea, SEVEN are an Abomination to him, viz.

First—*A proud Look.*

Second—*A lying Tongue.*

Third—*Hands that shed innocent Blood.*

Fourth—*A Heart that deviseth wicked Imaginations.*

Fifth—*Feet that be swift in running to Mischief.*

Sixth—*A false Witness that speaketh Lies.*

Seventh—*Him that soweth Discord among BROTHERN.*

These *seven Abominations* of Solomon, comprehended also by St. Peter under the general Term *Maliciousness*, must ever be peculiarly hateful to Us, as a SOCIETY OF FRIENDS; linked together by a strong Tie of BROTHERLY LOVE, as well as by every other Tie of RELIGION and Law, for the Advancement of true Humanity, genuine good Humour, un-disssembled Virtue, rational Liberty and useful Science.

Indeed

Indeed the whole Doctrine of the Text (calling us to consider ourselves “as the Servants of God,” in the Use of every Thing which he offers for our Enjoyment here) must still be necessary among all Societies of Men, in a World wrapt up in false Peace; trusting too much to external Professions, and where Multitudes have yet to learn,—That TRUE RELIGION is something *spiritual*, and design’d to perfect the Soul in Holiness, thro’ the Fear and Love of God—That she must lie deeper than in Ordinances and Professions—“Must reach the “inner Parts, or rather take her Rise there, even in the hidden Man of the Heart, where Christ bruises the Serpent, “subdues our natural Corruptions,” erects his Throne within us, and consecrates us Temples of the Holy Ghost.

It is in this Sense only, that Men can be considered as *living Stones, built up a spiritual House!* It is in this Sense only, that they can enjoy *Liberty as the Servants of God;* without “Maliciousness,” and without Licentiousness!

As to you, Brethren! I hope I need not remind you that if none be *accepted* among us, but such as strive daily, thro’ the Grace of Heaven, to lay aside those evil Passions, condemned by the Apostle; then shall the LODGE be truly denominated a “Spiritual House,” and all its Members “Living Stones,” hewn out of the *Rock of Ages*, and adorned with Jewels of unspeakable Value. Then shall they be *free* indeed! for the great SPIRITUAL MASTER shall have set them *free* from the Turbulence of Passion, the Stings of Guilt, and the Thralldom of Slavery, both of Body and Mind. In WISDOM, STRENGTH and BEAUTY shall they ever appear—

That WISDOM which descends from on high—“a pure Influence flowing from the Glory of the Almighty—which “is the Brightness of the everlasting Light, the unspotted “Mirror of the Power of God, and THE IMAGE OF HIS “GOODNESS—more beautiful than the Sun and above all “the Order of Stars—pure, peaceable, gentle and easy to “be entreated—which whosoever findeth, findeth Life”—

The STRENGTH, which depends not on the Arm of Flesh, nor delights in Oppression and Confusion; but is a Refuge to

the Distress'd, a Band of Union among Brethren, and a Source of Comfort in our own Hearts—

That BEAUTY, which shines forth in the *Ornaments* of Holiness, the *Jewels* of Mercy, the *Cloathing* of Humility, and the Practice of all Religious, Moral and Social Duties.

In Conclusion, therefore, to this *first Head* of Discourse; let me, in the Fullness of my pledged Affection, exhort you to remember, in all your *Meetings* and *Communications*, that you are Brethren; although *free*, yet on the *Level*; bound to keep within the *Compass* of mutual Good-Will; and to frame your Conduct by the *Square* of Doing as you would be done by. Keep an open Heart to every suffering Brother, ready to receive him as a Tempest-driven Voyager into a Port of Safety; seeking among you that Relief and Shelter, which he sought in vain, while toss'd upon the restless Ocean of common Life.

Be of one Mind. Avoid all Levity of Conversation. Be sober and temperate; abstaining from every Excess that would enervate the Body, debase the Understanding, cherish Strife and dishonor your Calling. Study to be quiet, and to do your own Business with your own Hands; as knowing that “a *wise Brother's* Delight is in the WORK OF HIS CRAFT.” Learn when to be silent, and when to speak; for “a Babbling is an Abomination, because of the *unspeakable Words*, which a *Man* may not utter,” but in a proper Place.

These are fundamental Principles, and Practices of immutable Obligation in our Society. Flowing from the Fountain-head of Antiquity, they have roll'd down to us, in pure and uncorrupted Streams, through the Channels of Time; and, we trust, will still roll, broader and deeper, until the *dread Order* of this TERRESTRIAL FABRICK shall be consummated in the *endless Order* of ETERNITY. While we draw from such sacred Sources, our true Members, as in Times past, so likewise now and in Times to come, in different Climes

Climes and Ages, shall be able to silence “ the Tribe of “ Scorners;” and to convince them that the only Qualities we wish to honor are those which form good Men and good Citizens; and the only Buildings we seek to raise, are *Temples for Virtue and Dungeons for Vice.*

The other Societies of this World—Empires, Kingdoms and Commonwealths—being of less perfect Constitutions, have been of less permanent Duration. Although Men have busied themselves, thro’ all Ages, in *forming* and *reforming* them, in casting down and building up; yet still their Labours have been vain! The Reason was—hear it and be wise, ye BUILDERS of the present Day—the Reason was, that THEY *daub’d with untemper’d Mortar*, and admitted into their STRUCTURES the base, discordant, heterogeneous Materials of Pride, Ambition, Selfishness, “ Malice, Guile, “ Hypocrisies, Envy and Evil Speaking”—which WE reject. Hence their Fabrics, unable to support themselves, tumbled to the Foundation, through internal Weakness, or were shaken to Pieces, by external Violence.

The EGYPTIAN, the BABYLONIAN, the ASSYRIAN, the PERSIAN Empires; the *Commonwealths* of ATHENS, of SPARTA, and of ROME, with many more of later Date—Where are they now? “ FALL’N—FALL’N—FALL’N”—the weeping Voice of History replieth! The Meteors of an Age, the Gaze of one Part of the World; they rose—they blaz’d awhile on high—they burst and sunk again, beneath the Horizon, to that Place of Oblivion, where the pale Ghosts of departed Grandeur fleet about in sad Lamentation of their former Glory!

Such have been the Changes and Revolutions which, as a Fraternity, we have seen. From the Bosom of the LODGE, (seated on an Eminence) its Foundations reaching the Center and its Summit the Sky; we have beheld, as upon a turbulent Ocean at an immense Distance beneath us, the States of this World alternately mounted up and cast down, as they have regarded or neglected the Principles described above;

while, supported by them, the sublime Fabric of our constitution has remained unshaken through Ages—and, thus supported, it shall still remain, while the Sun opens the Day to gild its Cloud-cap'd Towers, or the Moon leads on the Night to chequer its stary Canopy. The Current of Things may roll along its Basis; \* the Tide of Chance and Time may beat against its Walls; the stormy Gusts of Malice may assault its lofty Battlements, and the heavy Rains of Calumny may descend upon its spacious Roof—but all in vain. A Building, thus constructed and supported, is impregnable, *from without*; and can then only be dissolved when the *Pillars* of the Universe shall be shaken, and “the great Globe  
“itself, yea all which it inherit, shall, like the baseless  
“Fabric of a Vision,” pass away before the ALMIGHTY ARCHITECT!

But altho' we have seen those Changes, Convulsions and Dissolutions; we have not seen them with Insensibility, nor without Heart-felt Grief and a sympathetic Tear. And this brings me to my—

SECOND HEAD, which was to shew—That our Love to God and Man leads us to cultivate the same rational and evangelic Use of Liberty in *Society at large*, as in our own subordinate Societies.

This, we know, is a more arduous Labour; because the same watchful Care cannot be so easily applied to the Admission, Rejection or Government of Members, in large Societies as in small. Nevertheless, if every Man, first in his own House, and then in all those lesser Societies of Brethren with whom he may be connected, would learn, in the Apostle's Use of Liberty, to subdue every evil and discordant Passion; the blessed Habit would easily be carried forth into Society at large. Individual States would not only be happy,  
durable,

\* A few Sentences which were left out of the London Editions of the Sermon on St. John Baptist's Day, 1755, as relating only to the Society before whom it was preached, are interwoven in this and the 153d Page.



durable, and *free* from intestine Broils and Convulsions; but “ Nation would no more rise against Nation” in dreadful Havoc and Oppression. The whole World would be as ONE HARMONIOUS LODGE, knit together in *Brotherly Love*, and obedient to the Will of the great HEAVENLY MASTER!

Such a glorious *Æra* many believe to be *promised*, and hope it may yet come. Our Principles lead us to cherish this Hope; and, as the best Means, under Providence, for its Accomplishment, to resist Violence and to support Justice, Truth, Freedom and Happiness, in the Governments to which we belong.

The Doctrine that *One Man's Grandeur*, or the Grandeur of a *Few*, is to be the Misery of *All*, can have no reception among us. We can acknowledge no absolute uncontrollable Power upon Earth; and can form no Conjecture whence such Power could come, or be pretended. From GOD, the supreme Fountain of all Power, it could not come; without supposing he granted it to dishonour his own Perfections, deface his Image in his Works, and debase his whole Creation. From MAN it could not come; unless we suppose him, voluntarily and in his sober Senses, consenting to his own immediate Misery and Destruction.

In our Estimation, therefore, “ no Government can be of *divine* Original, but as it resembles God's own Government; round whose eternal Throne, Justice and Mercy wait. And all Governments must be so far *divine*, as the LAWS rule; and every Thing is ordered, under God, by *free and common consent*.”

To contend for such Governments, with a holy, enlightened, and unquenchable Zeal, is the highest temporal Glory. Wherefore, we dwell with Rapture upon the Records of former Renown, and contemplate with Veneration those transcendent Scenes of Heroism; in which we behold the BRAVE and the FREE wearing upon their Swords the Fate of Millions—while the divine GENIUS OF VICTORY, espousing their  
their

their Cause, hovers o'er their Heads with expanded Wing; reaching forth the immortal Wreath that is to surround their triumphant Brow; and smiling upon the *decisive Moment* that is to fix the Happiness of future Generations!

They who (from a Sense of Duty to God and their Country, seeking that LIBERTY and PEACE which Heaven approves) have thus acted their Part, whether in more elevated or inferior Stations, form the first Class in the Roll of Worthies. And when they descend again into private Life, casting behind them vain Pomp and fastidious Pride, to mingle with their Fellow-Citizens in all the tender Charities and endearing Offices of Society and Humanity; their Characters, if possible, become still more illustrious. Their very Maims and Scars are nobly honorable. The Respect which they command, grows with their growing Years; and they approach the Horizon of Life, as the Sun in serene and setting Glory, with Orb more enlarged and mitigated, though less dazzling and splendid. Even their garrulous old Age, while it can only recount the Feats of former Days, will be listened to with Attention: Or should they survive all the active Powers both of Body and Mind, yet still, like some grand Structure, tottering and crumbling beneath the Hand of Time, they will be considered as majestic in Ruins, and venerable even in Decay!

And when at last the Messenger, DEATH, who comes to all, shall come to them, undaunted they will obey the Summons; in conscious Hope of being speedily united and beatified with their Com-patriots and Fore-runners, in the Mansions of endless Bliss!

Such, to name no more, was the Character of a CINCINNATUS in ancient Times; rising "awful from the Plough" to *save his Country*; and, his *Country saved*, returning to the Plough again, with increased Dignity and Lustre. Such too, if we divine aright, will future Ages pronounce to have been the Character of a \*\*\*\*\*; but you all anticipate me in a Name, which Delicacy forbids me, on this Occasion, to mention. Honoured with his Presence as a Brother, you will  
seek

seek to derive Virtue from his Example; and never let it be said, that any Principles you profess can render you deaf to the Calls of your Country; but, on the contrary, have animated you with intrepidity in the Hour of Danger, and Humanity in the Moments of Triumph.

True *Courage* consists not in any Thing *external to a Man*—in the Trappings of Dress, the Parade of Office, the Pride of Looks, a quarrelsome Temper, or loud-sounding Boasts; but in a Soul serenely fixed on Duty, and unconscious of Guilt, as knowing that Death has no Terrors but what he derives from Sin. For it hath been well said on this Subject, that “ Fire may as easily be struck out of Ice, as Valour out of Crimes; and he has the Chance of most Valour who lives “ best.”

True Religion, therefore, is a Man’s Glory and Strong Hold in every Situation of Life, whether Public or Private; and this brings me to my—

THIRD HEAD, Under which it was proposed briefly to remind you, as a *Fraternity*, of the Principles by which you profess to regulate your Conduct towards Individuals in private Life; which still having that *great* Commandment of our HEAVENLY MASTER, *Brotherly Love*, as the chief Corner-Stone, every Thing raised upon it should be superlatively *Grand* and *Fair*.

Hence, therefore, we must seek to expand our Souls to the whole human Species; ever striving to promote their Happiness to the utmost of our Power. Whatever is illiberal, partial and contracted—a selfish and unfeeling Heart, coiled up within its own scanty Orb—we must reject from among us. Looking far beyond the little Distinctions of Sect or Party (by which too many seek to know, and be known by, each other) we should labour to imitate the great Creator, in regarding those of every Nation, Religion and Tongue, who “ fear Him, and work Righteousness.”

Such Conduct becomes those who profess to believe that when our MASTER CHRIST shall come again to reward his  
faith-

faithful Workmen and Servants ; He will not ask whether we were of LUTHER or of CALVIN ? Whether we *prayed* to him in White, Black, or Grey ; in Purple, or in Rags ; in fine Linen, or in Sackcloth ; in a Woollen Frock, or, peradventure in a *Leather Apron* ? Whatever is considered as most convenient, most in Character, most for Edification, and infringes least on Spiritual Liberty, will be admitted as good in this Case.

But although we may believe that none of these Things will be asked in that Great Day ; let us remember that it will be assuredly asked—Were we of CHRIST JESUS ? “ Did we “ pray to him with the Spirit and with the Understanding ? ” Had we the true Marks of his Gospel in our Lives ? Were we “ meek and lowly of Heart ? ” Did we nail our rebellious Affections to his Cross, and strive to subdue our Spirits to the Rule of his Spirit ? But above all, it will be asked us—Were we cloathed with the *Wedding-garment* of LOVE ? Did we recognize our HEAVENLY MASTER in the Sufferings of those whom he died to save ? Did we, for his sake, open our Souls wide to the Cries of HIS DISTRESSED POOR ? “ When they were Hungry, did we give them Meat ? When “ Thirsty, did we give them Drink ? When Strangers, did “ we take them in ? When Naked, did we clothe them ? “ When Sick, did we visit them ? When in Prison, did we “ come unto them ” with Comfort and Relief ?

This Day, my Brethren—nay, a few Moments hence—will furnish you with an Opportunity of laying up in your own Consciences, and sending before you to Heaven, an *Answer* to those important Questions, against the awful Day of final Retribution.

Hark ! do you not this instant hear—amidst the unavoidable Calamities of your Country, the deep Distresses of War, the extreme Rigour of the Season, the unusual Price and Scarcity of the chief *Necessaries* of Life—BREAD, CLOATHING, and FUEL,—Hark ! I say, Do you not, amidst these complicated Distresses, this instant, hear the loud Cries of many *Hungry, Naked, Cold, Sick, and almost ready to Perish* ?—

I know

I know you *bear* them, and have come, with open Heart and open Hand, to *relieve* them. This was the chief Purpose of the present Solemnity; and I have your Instructions to press it Home, as the best Exercise of those Principles, in which you profess most eminently to shine. Nor will your *Practice*, I trust, ever fall short of your *Profession*; or give Room to apply the Prophet's *sarcastic* Rebuke, either to yourselves, or your Preacher—"Lo! thou art unto them as a very lovely  
 " Song, of one that hath a pleasant Voice, and can play well  
 " upon an Instrument—for they *bear* thy Words, but they *do*  
 " them not." No, Brethren! you will never suffer this to be justly said of you; but, on the contrary, that you are always as ready to *do* as to *hear*.

Many of you will remember, that near the *fourth* Part of a *Century*—a Period that hath been big with important Events and Revolutions—hath passed away since our last Meeting in this Place, on a similar Occasion. Let the POOR, then, have Reason to consider our present Meeting, as a JUBILEE to them rather than to us.

And while I address *You* on this Subject, I would, at the same Time, beg Leave to address the Whole of this numerous and respectable Auditory—for CHARITY is the Concern of all; and we are peculiarly called to its highest Exercise at this particular Time.

But a few Days have past, since we were joining together in the SONG OF ANGELS; giving *Thanks* and "Glory to God  
 " in the Highest" for the BIRTH OF A SAVIOUR, and the *Spiritual Deliverance* accomplished by him. In a few Days \* more, we are again, by special Appointment, to offer up *Thanksgivings* to God for whatever *temporal* Blessings and *Deliverances* we have received through his Goodness. On both Accounts, one of the best Sacrifices of *Thanksgiving* which we can offer, is—to raise the drooping Mourner; cheer the lonely Heart of Woe; and be the Instruments of Heaven for encreasing the Number of the *Thankful*.

X

This

\* The Thanksgiving Day appointed for December 30th.

This is the Return of Gratitude which CHRIST peculiarly requires; namely, that, from the Consideration of his unbounded *Love* to us, our Heart should overflow with *Love* to each other. Such *Love* is justly filed—"the fulfilling of the whole Law,"—the Sum and Substance of all Obedience. For true Religion being an Emanation from on high, cannot but shed *Light* upon the Understanding, and *Love* upon the Heart—even that *Love*, which, when genuine, will gradually consume every Thing that is gross and earthly within us; and mount up our Affections, at last, in a pure Flame, to the omnipotent Source of all Love.

Deeds of Love are the chief Employment of the Angels of God; and into a Soul, which overflows with *Love* and *Charity*, Heaven may be said to have descended, while on Earth. The other Virtues and Graces bring us nearer to God, as it werē, by slow Approaches; but, by the Divine Virtue of *Charity*, we are borne into his direct Presence, as in a fiery Chariot! This is the only Virtue which we can carry with us into the other World: Our *Faith*, after Death, shall be swallowed up in *Sight*, our *Hope* in *Enjoyment*; but our CHARITY, when we shake off this Mortality, shall then only begin to have its full Scope, enlarging itself into unbounded Dimensions, as the main Ingredient of our Happiness, in the Regions of ETERNAL LOVE!

But I will detain you no longer, Brethren!—You all pant to have a Foretaste of the Joy of Angels, by calling forth into immediate Exercise this heavenly Virtue of CHARITY; whereby you will give \* GLORY to the THRICE BLESSED THREE, Father, Son, and Holy Ghost, one God over all!

\* At the Word "GLORY," the BRETHREN rose together; and, in reverential Posture, on pronouncing the Names of the TRI-UNE GOD, accompanied the same by a correspondent Repetition of the Ancient Sign or Symbol of Divine Homage and Obedience; concluding with the following RESPONSE---

“ AMEN! So let it ever be!”

The

The following SHORT ACCOUNT of the PROCESSION of the BRETHREN to and from CHURCH, &c. is recorded here by Desire.

AT Nine o'Clock, A. M. near Three Hundred of the Body assembled at the College; where being properly cloathed—the Officers in the *Jewels* of their Lodges, and other Badges of their Dignity—the Proceſſion began at Eleven o'Clock, viz.

1. The Sword-Bearer.
  2. Two Deacons, bearing Wands, tipt with Gold.
  3. The THREE ORDERS, *Doric, Ionic, and Corinthian*; borne by Three Brethren.
  4. The HOLY BIBLE and *Book of Constitutions*, on Crimſon Velvet Cushions; borne by the Grand Treasurer and Grand Secretary.
  5. A reverend Brother.
  6. Four Deacons, bearing Wands.
  7. His Excellency, our illuſtrious Brother GEORGE WASHINGTON, Eſq; ſupported by the GRAND MASTER and his Deputy.
  8. The Two Grand Wardens, bearing the proper Pillars.
  9. The paſt *Masters* of different LODGES.
  10. The preſent *Masters* of Ditto.
  11. The Senior Wardens,
  12. The Junior Wardens,
  13. The Secretaries,
  14. The Treafurers,
- } Of different private Lodges.
15. Brother *Proctor's* Band of Muſic.
  16. Viſiting Brethren: And
  17. Members of different Lodges; Two and Two, according to Seniority.

The Proceſſion entered the Church in the Order of March; and being ſeated in the Middle Iſle, Prayers were read by the Reverend Mr. WHITE; and the following ANTHEM ſung in its proper Place by ſundry of the Brethren, accompanied with the Organ and other Inſtrumental Muſic, viz.

## A GRAND SYMPHONY.

CHORUS. Behold, how good and joyful a Thing it is; *Brethren*, to dwell together in UNITY.

SOLO. I will give Thanks unto Thee, O LORD! with my whole Heart. Secretly among the *Brethren*, and in the Congregation will I praise Thee! I will speak the marvellous Works of thy Hands; the SUN, the MOON and the STARS, which thou hast ordained.

SOLO. The People that walked in Darknes have seen a great LIGHT; and on them that dwelt in the Land of the Shadow of Death, doth the glorious Light of JEHOVAH shine.

SOLO. Thou hast gathered Us from the EAST, and from the WEST, and from the NORTH, and from the SOUTH—Thou hast made us *Companions* for the *Mighty* upon Earth—even for *Princes* of great Nations.

TRIO. O! I AM! Inspire us with WISDOM and STRENGTH to support us in all our Troubles, that we may Worship THEE in the BEAUTY of HOLINESS!

After SERMON, near FOUR HUNDRED POUNDS were collected for the Relief of the POOR. The BRETHREN then returned to the College in the same Order as above described; from thence they departed to their several *Lodges*, and spent the remainder of the Day with their usual good Harmony and Sociability.

A PRAYER,



## A P R A Y E R,

B Y

WILLIAM SMITH, D. D. and *Grand Secretary,*

*At the Opening the First GRAND COMMUNICATION,  
December 20th, 1779, in the GRAND LODGE of Phi-  
ladelphia, after some Years Interruption from the American  
War.*

Published by Order of the GRAND LODGE.

FATHER of *Light*, of *Life* and of *Love*! Supreme ARCHITECT and RULER of Heaven and Earth! Infinitely glorious GOD—Thou, at the Beginning, *willing* to communicate *Happiness*, and to establish *Beauty*, *Order* and *Harmony*, didst, from the Womb of thine own AWFUL ETERNITY, give Birth to TIME; and, commanding the jarring Elements of *Matter* to cease their Strife, didst marshal them into an UNIVERSE COMPLEAT! Then, while the heavenly Hierarchies, with Voice and Harp, sung the loud Anthem of Joy, thou didst crown thy glorious Work, by breathing *the Breath of Life* into THINE OWN IMAGE—MAN!

Be Thou with us at our present Beginning and to the End. In thy Name we assemble, and in thy Name we desire to proceed in all our Doings. Let the Wisdom of thy blessed SON, through the Grace and Goodness of the HOLY GHOST, so subdue every discordant Passion within us, so harmonize and enrich our Hearts with a Portion of thine own *Love* and *Goodness*, that the LODGE at this Time may be a sincere, though humble, Copy of that *Order* and *Beauty* and *Unity*, which reign for ever before thy heavenly Throne.

We thankfully acknowledge that Thou hast loved us, O Lord our God, with an exceeding great and eternal Love; and hast chosen us out of every People and Language. Our FATHERS trusted in Thee, and were not ashamed—for Thou didst teach them the *Statutes of Life*, that they might do of thy good Pleasure with a perfect and willing Heart. As Thou didst

didst unto them, so do Thou unto us ; still remembering thy gracious Promise, “ That where Two or Three are met together in thy Name, Thou wilt be in the midst of them.” [\*]

By thus seeking and loving Thee, and by loving each other for thy Sake, shall thy *Blessing* and *Peace* be upon us from the four Corners of the Earth. Thou shalt put Understanding into our Hearts, and make us diligent to *hear*, to *teach*, and to *do*, all the Words of thy LAW in LOVE—So shall we be built up a *Spiritual Lodge*, never to be shaken ; but cleaving to thy great Name, and united to Thee in Love and Praise and Freedom of Soul for ever !

AMEN! SO MAY IT BE, FOR THE SAKE OF CHRIST OUR SAVIOUR!

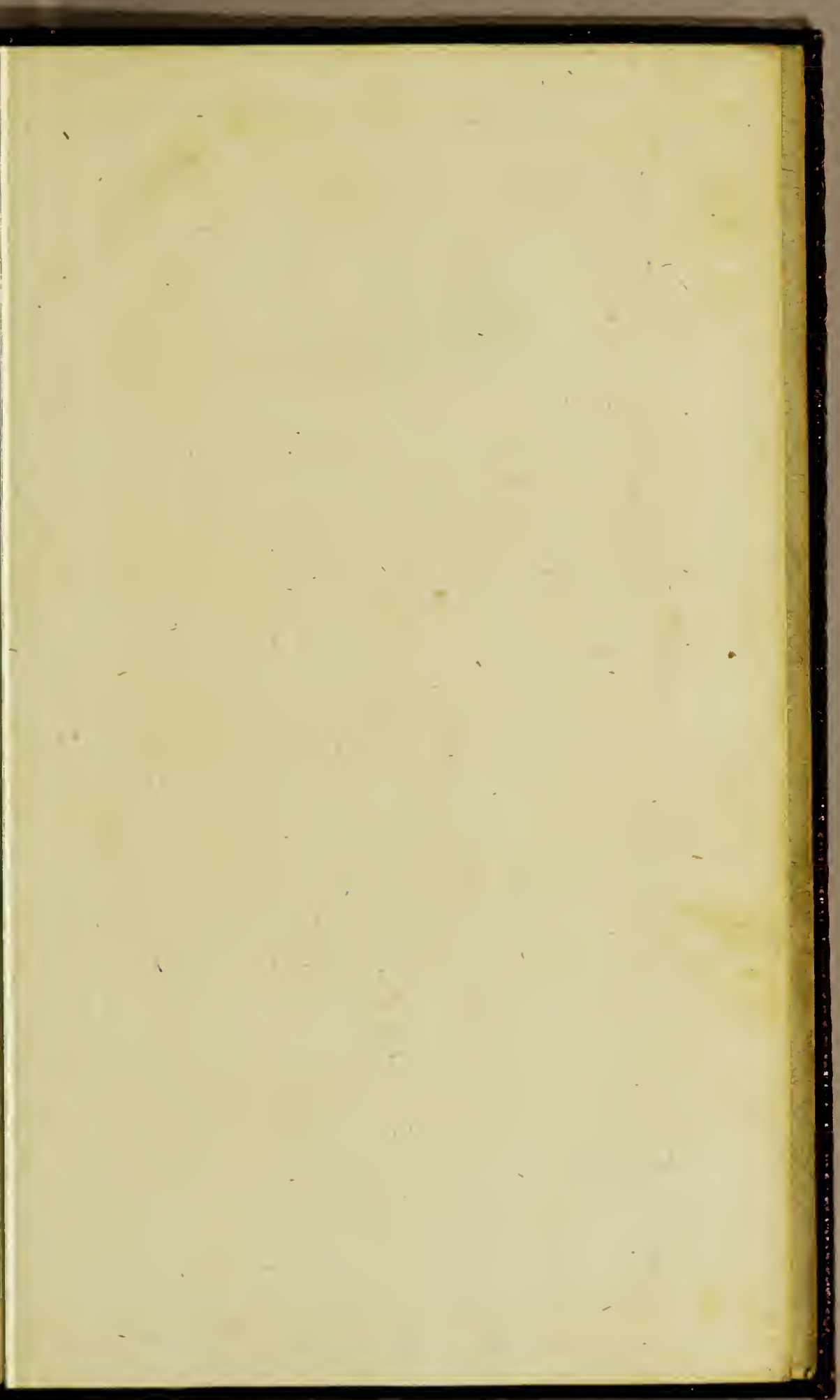
N. B. *All the Members of the Lodge should audibly repeat this last Line, viz. “ Amen! so may it be, for the Sake of Christ our Saviour !”*

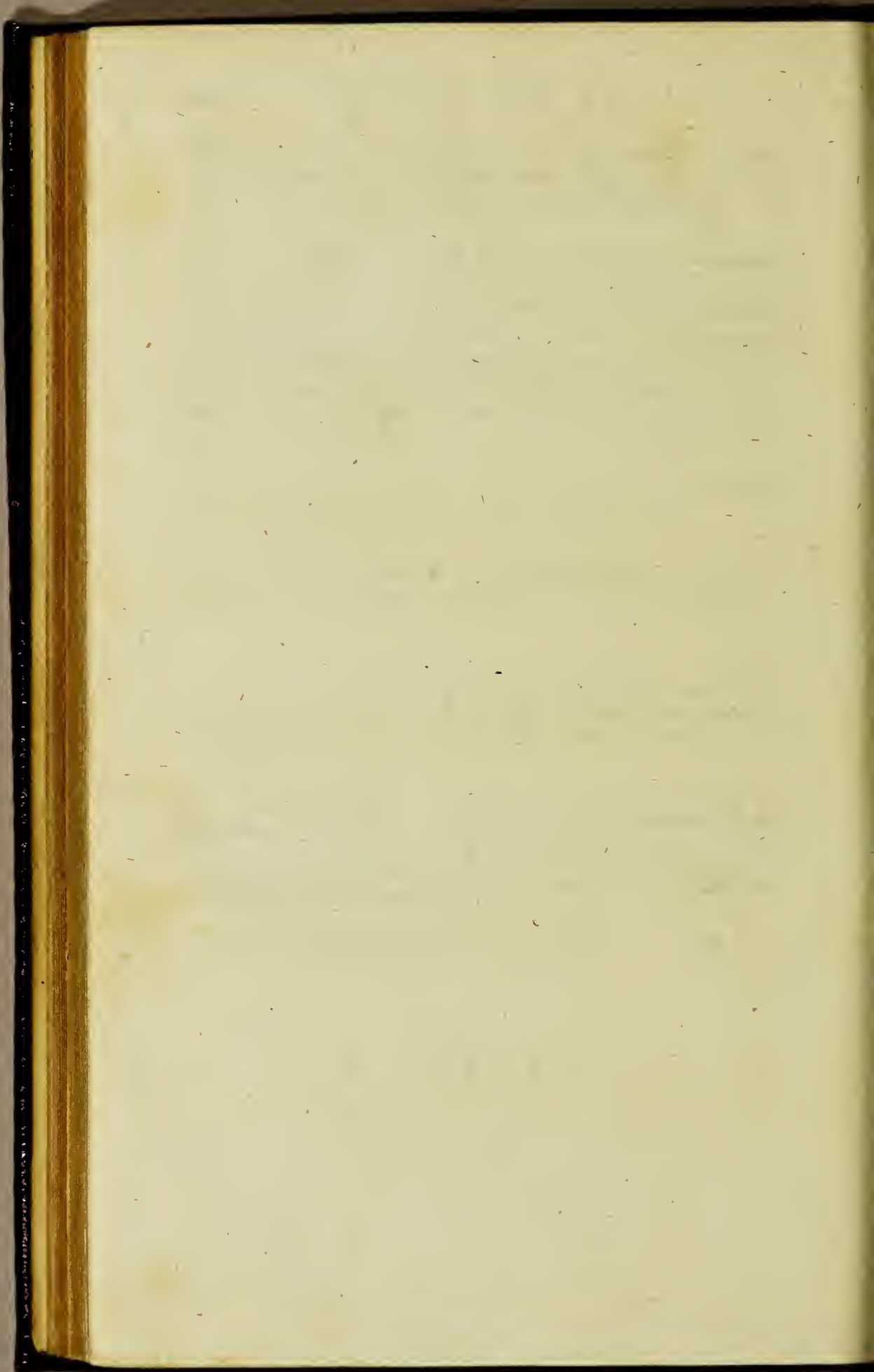
[\*] Where the Crotchets stand above, the following Paragraph hath been added by the Author, when called to assist in *Prayer* at the *Opening* or *Dedicating* a *New Lodge* ; and may be used by others on the like Occasion, viz.---

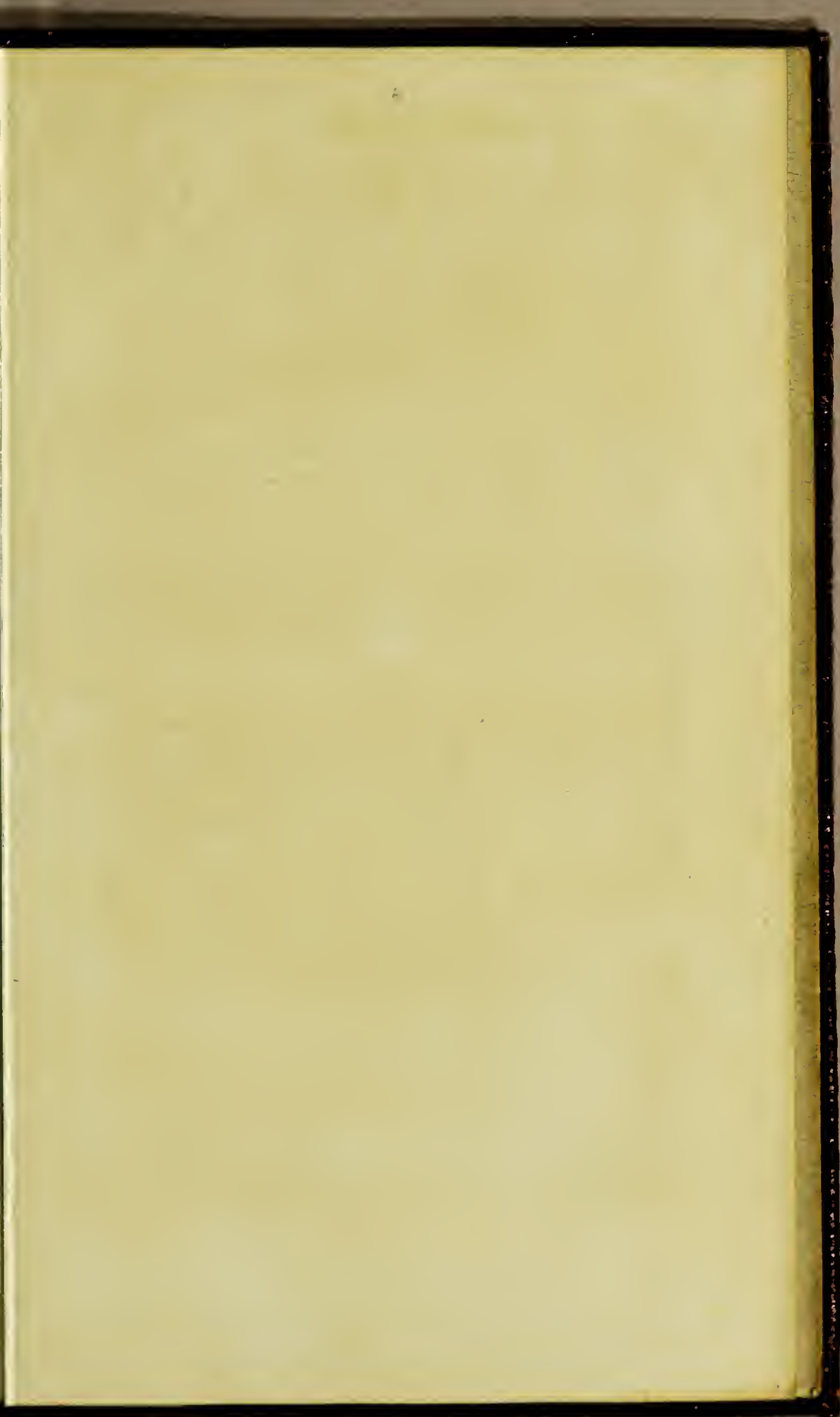
“ May the present and succeeding Rulers of this LODGE be endued with divine Knowledge to *instruct*, and with Justice and Prudence to *govern* the BRETHREN, according to the true Laws of our Royal Craft, as founded in thy holy Word ; and may all the Members of this Lodge be blest with a *teachable* Disposition, and a Spirit of Love and just Submission to those in Authority over them.”

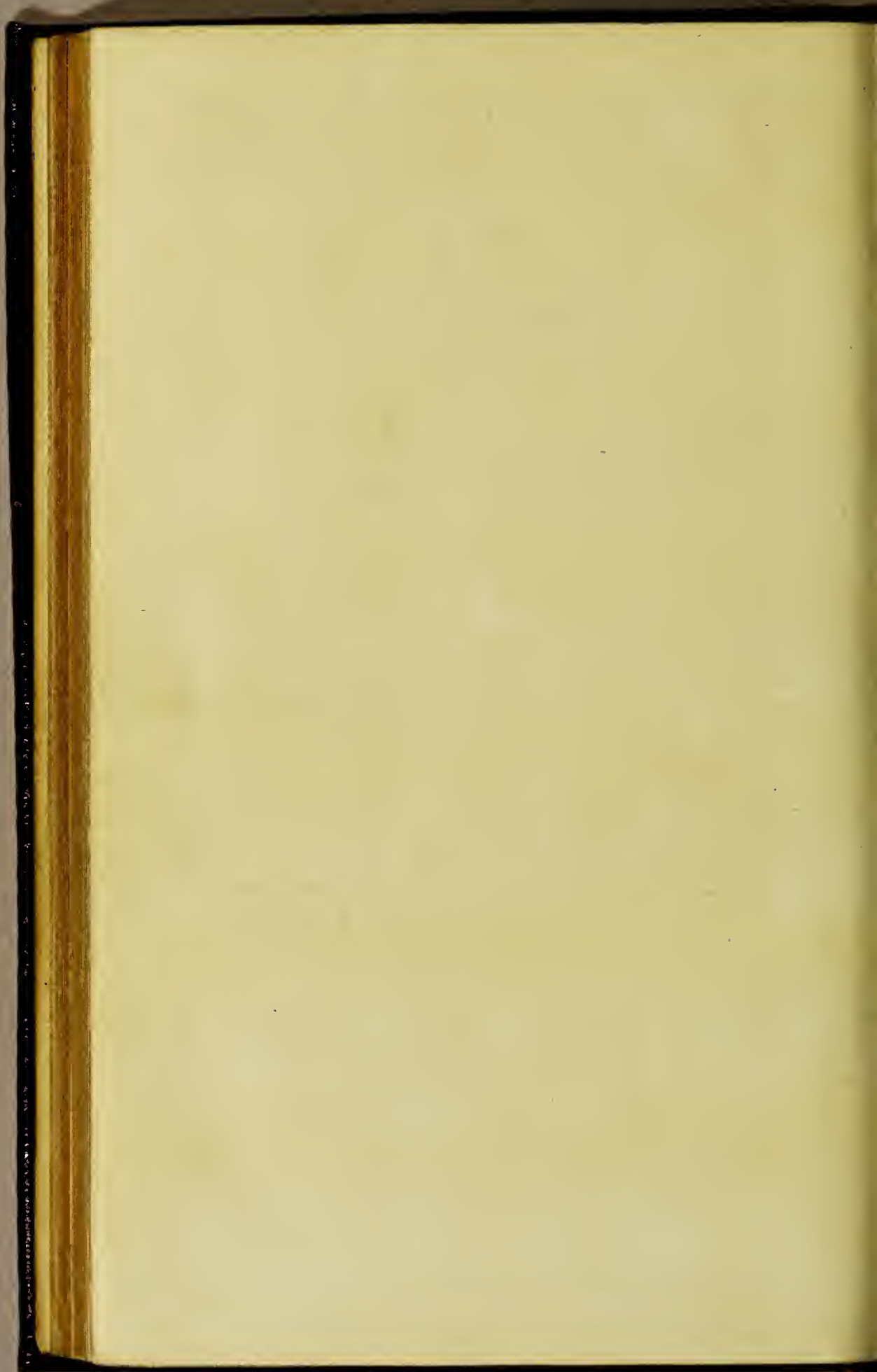
“ By thus seeking and loving Thee,” &c. as above---

F I N I S.









# WASHINGTONIANA.

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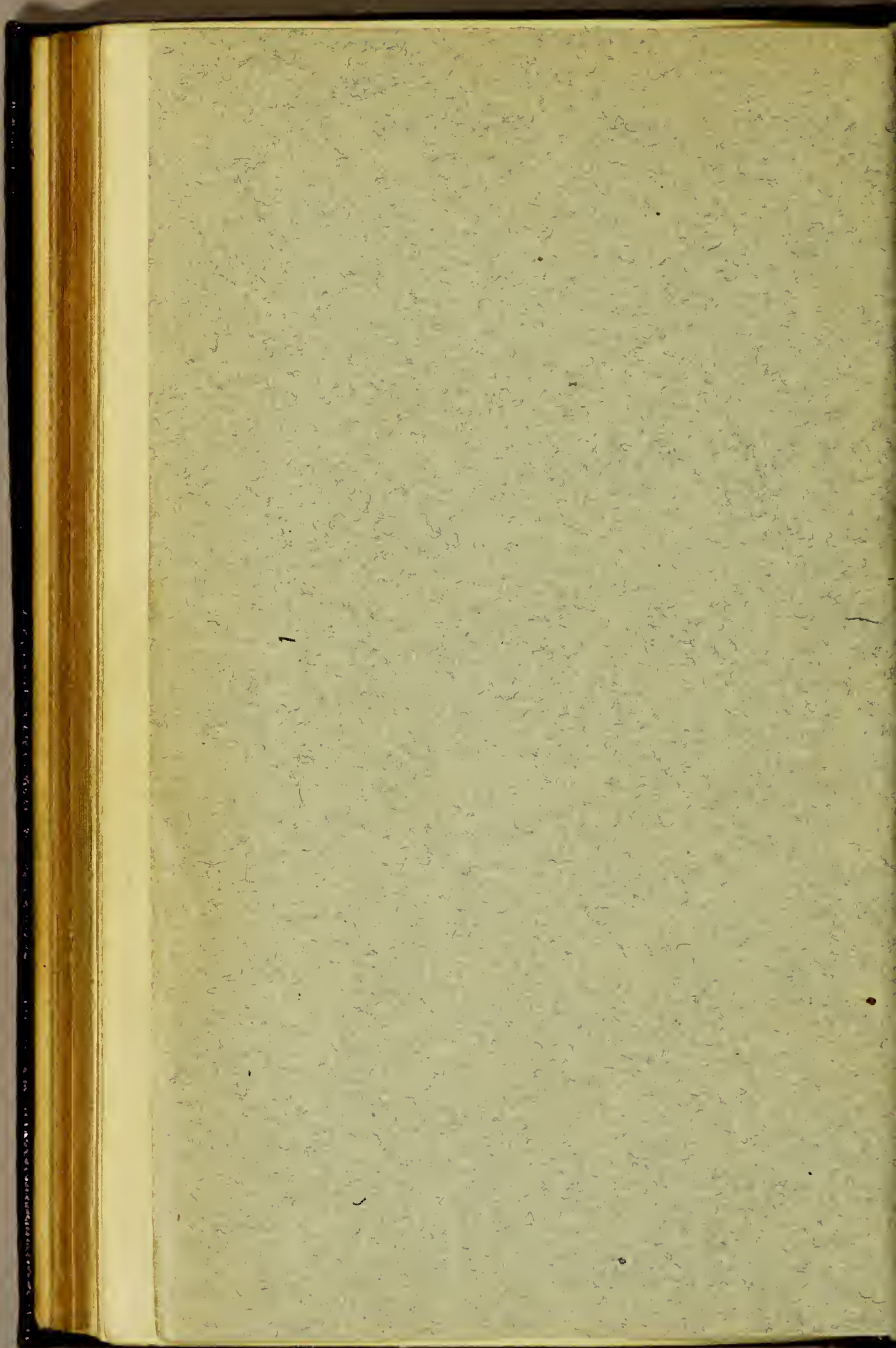
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