

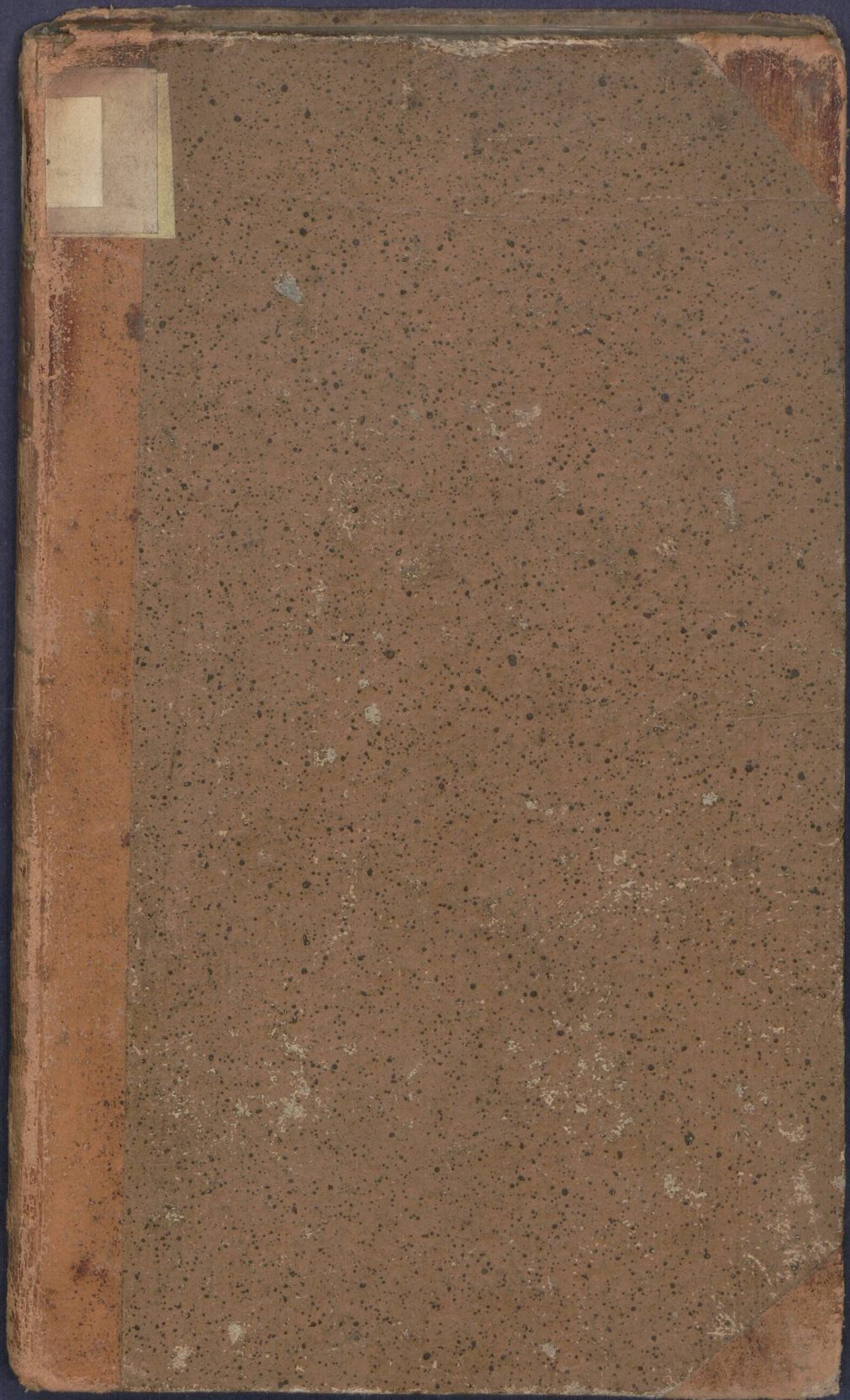
THE
CONSTITUTIONS
OF THE
Ancient and Honorable Fraternity
OF FREE AND ACCEPTED
M A S O N S,
IN THE
STATE OF NEW-YORK:

Collected and digested by Order of the
GRAND LODGE
OF THE SAID STATE.

NEW-YORK:
PRINTED BY FRANCIS CHILDS.

M,DCC,LXXXIX.

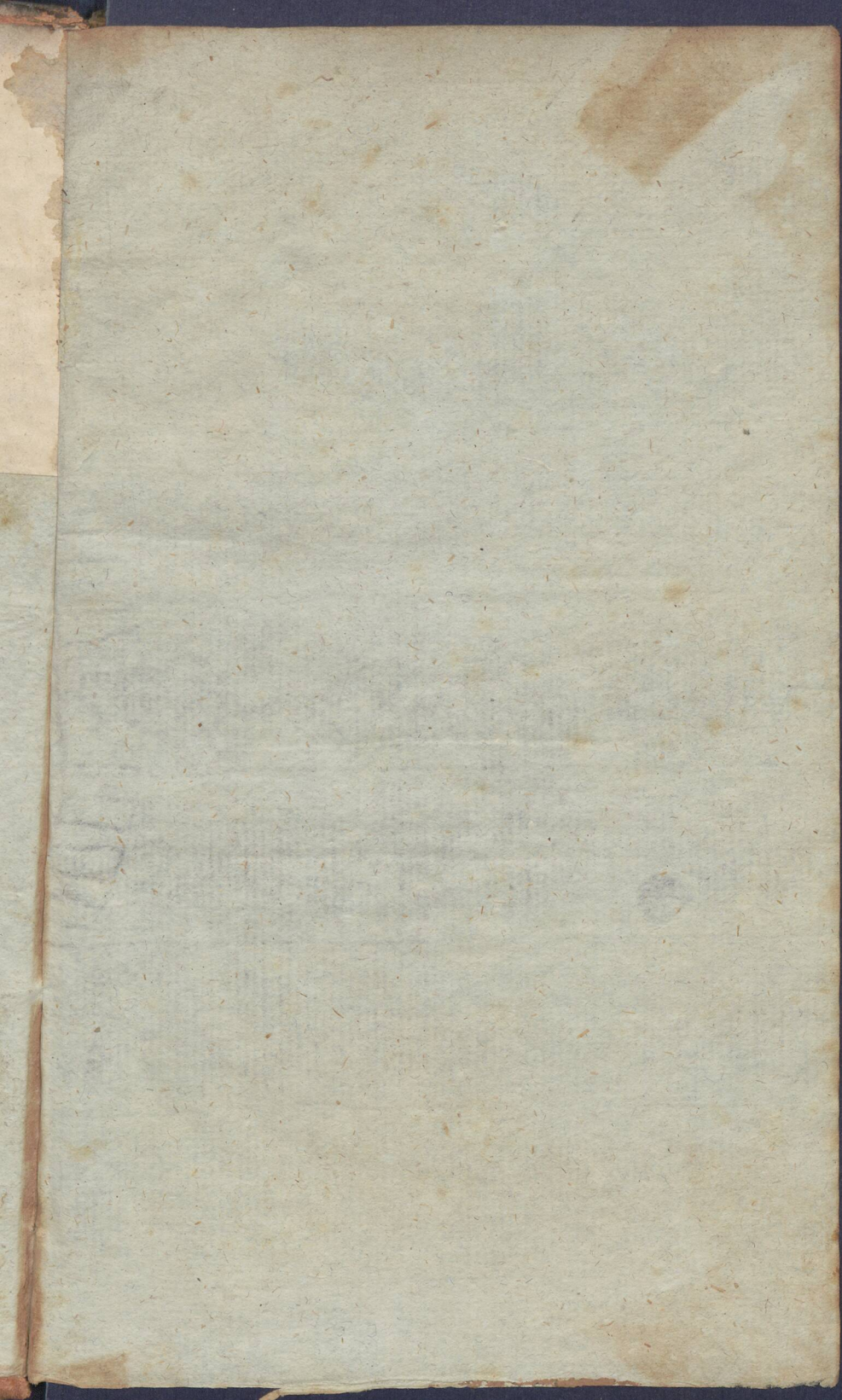
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I. 20

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T H E
C O N S T I T U T I O N S
O F T H E
Ancient and Honorable Fraternity
O F F R E E A N D A C C E P T E D
M A S O N S,
I N T H E
S T A T E O F N E W - Y O R K :

Collected and digested by Order of the
G R A N D L O D G E
O F T H E S A I D S T A T E .

N E W - Y O R K :
P R I N T E D B Y F R A N C I S C H I L D S .

M, DCC, LXXXIX.

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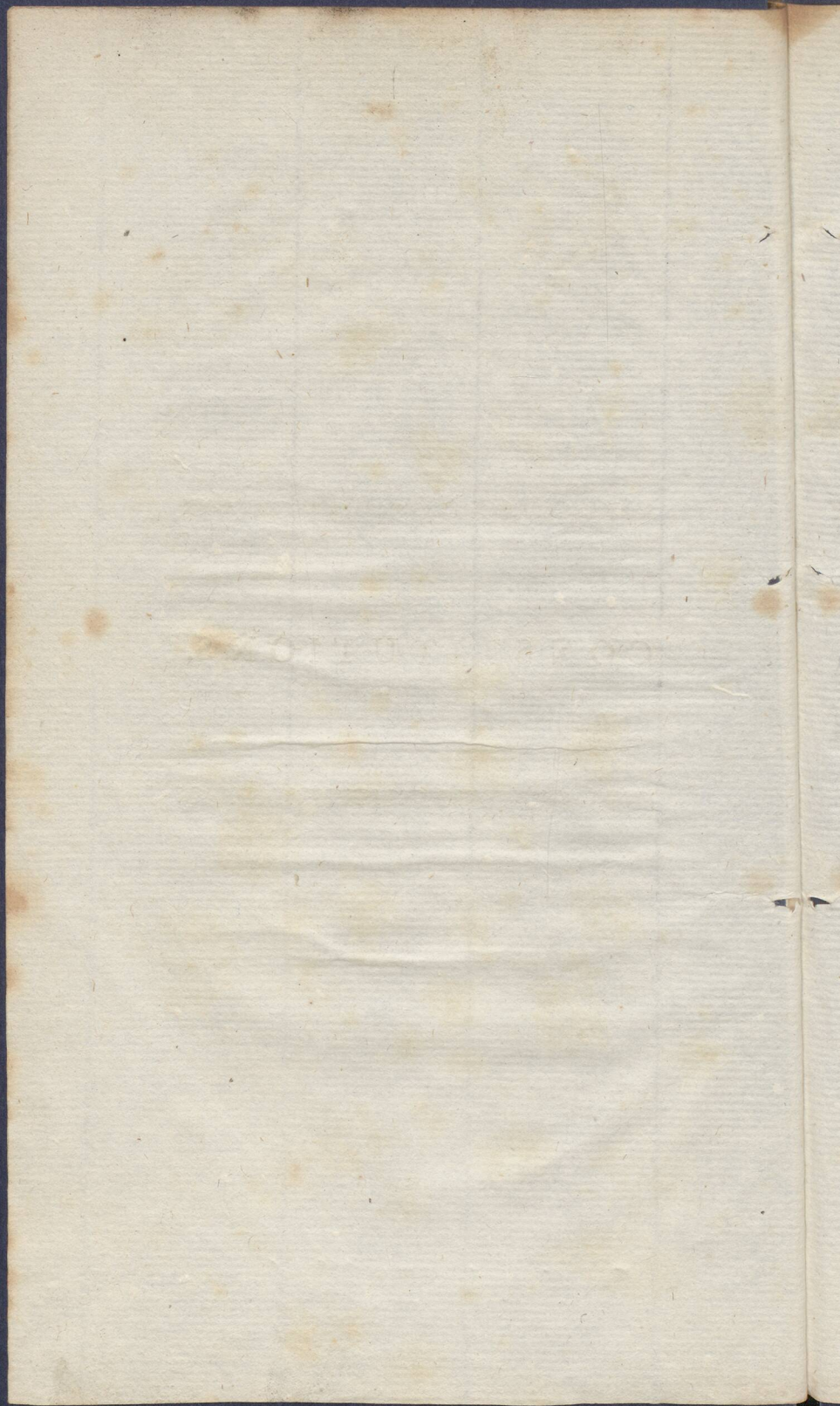
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CONSTITUTIONS.





GRAND LODGE
OF THE
STATE OF NEW-YORK.

New-York, September 3, 1788.

RESOLVED, That the GRAND SECRETARY be directed to have a new Edition of the BOOK of CONSTITUTIONS of this Grand Lodge printed.

JACOB MORTON, *G. Sec'ry.*

O F F I C E R S
 O F T H E
 G R A N D L O D G E
 O F T H E S T A T E O F
 N E W - Y O R K,

FOR THE PRESENT YEAR, M,DCC,LXXXIX.

TH E Honorable Robert R. Livingston,
 Esquire, Chancellor of the State, *G. Master.*

Brig. Gen. William Malcom, *D. G. Master.*

Peter M'Dougall, Esq, *S. G. Warden.*

John Meyer, Esq. *J. G. Warden.*

Jacob Morton, Esq. *G. Secretary.*

White Matlack, Esq. *G. Treasurer.*

Doctor John Kemp,	}	<i>G. Stewards.</i>
Francis Childs, Esq.	}	
Mr. George Remsen,	}	
Major Charles F. Weissenfels,	}	

Mr. Isaac Moore,	}	<i>G. Deacons.</i>
Mr. Barnet Matthias,	}	
Mr. Michael Roach,	}	
Mr. William Matthews,	}	

Mr. George Hopkins, *G. Pursuivant.*

Mr. Duncan M'Dougall, *G. Tyler.*

GRAND LODGE
OF
NEW-YORK,
ASSEMBLED IN AMPLE FORM.

March 3, 1785.

THE Committee to whom was referred
the collecting and digesting an Abridg-
ment of the Book of CONSTITUTIONS, report
the following, for the *Government of the Soci-
ety of Free and Accepted Masons in this State*;
which being read and approved of, is order-
ed to be printed.

Extract from the Minutes,

JAMES GILES, *G. Secretary.*

TO HIS EXCELLENCY
GEORGE WASHINGTON, Esq.

IN Testimony, as well of his exalted Services to his Country, as of his distinguished Character as a MASON, the following CONSTITUTIONS of the most ancient and honourable Fraternity of **Free and Accepted Masons**, by Order and in behalf of the GRAND LODGE of the State of New-York, is dedicated,

By his most

Humble Servant,

JAMES GILES, *G. Secretary.*

CONSTITUTIONS, &c.

C H A P. I.

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

BEFORE we enter upon the duties of the *operative Mason*, in the various offices and stations to which he may be called in the *LODGE*, it is proper to give some account of the *temper and qualities* which are absolutely requisite in all who aspire to partake of the sublime honors and advantages belonging to those who are duly initiated into the *mysteries*, and instructed in the *art of ANCIENT MASONRY*.

S E C T I O N 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 *Ar-
chitect*

6 C O N S T I T U T I O N S.

chitect 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 charged to adhere to the *essentials* of religion in which all men agree; leaving each brother to his own private judgment, as to particular modes and forms. Whence it follows, that all Masons are to be *good men and true*—men of honor and honesty, by whatever religious names or persuasions distinguished; always following that golden precept of “Doing unto all men as (upon a change of 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, Mason-

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

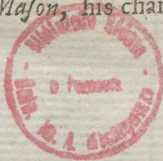
ry becomes the center of union among the brethren, and the happy means of conciliating, and cementing into one body, those who might otherwise have remained at a perpetual distance ; thereby strengthening and not weakening the divine obligations of *religion and love!*

S E C T I O N 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 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 inde-
feasible;



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feasible; 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 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.

S E C T I O N III.

Concerning private qualities and duties.

IN regard to *himself*, whoever would be a Mason should know how to practise all the private virtues. He should avoid all manner of *intemperance* or excess, which might obstruct his performance of the laudable duties of his craft, or lead him into crimes which would reflect dishonor upon the ancient fraternity. He is to be industrious in his profession, and true to
the

CONSTITUTIONS. 9

the Lord and Master he serves. He is to labor justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties, as aforesaid, to his Creator, his country, his neighbour and himself. For, in a few words,—“ To walk humbly in the sight of GOD, to do justice, and to 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 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

IT is further necessary that all who would be true *Masons* should learn to abstain from all malice and slander, evil-speaking, backbiting, 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 we 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 of 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

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 every man to keep secret whatever was committed to him, unless it were to the injury of the state. And *Cato*, the Roman Cenfor, told his friends, that of *three* things (if ever he happened to be guilty) he always repented, viz.—1st. *If he divulged a secret*; 2d. *If he went on water, when he might stay on dry land*; and 3d. *If he suffered a day to pass without doing (or endeavoring to do) some good*. We also read that the Persian law punished the betraying of a *secret* more grievously than any other common crime.

NOR is the virtue of *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,

himself, and keep his own secrets. A discoverer of *secrets* he deems infamous and a traitor ; but him that conceals them he accounts a *faithful brother*.
 “ A tale-bearer, says he, revealeth secrets ; but
 “ he that is 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 beautiful passages, worthy to be
 forever recorded in the hearts of all Masons.—

“ WHOSOEVER discovereth *secrets*, loseth his
 “ credit, and shall never find a friend to his mind.
 “ Love thy friend, and be faithful unto him ; but
 “ if thou bewrayest his secrets, follow no more af-
 “ ter him : For as a man hath destroyed his enemy,
 “ so hast thou lost the love of thy neighbor : As one
 “ that letteth a bird go out of his hand, so hast
 “ thou let thy neighbor go, and shall not get him
 “ again. Follow after him no more, for he is too
 “ far off ; he is as a roe escaped out of a snare. As
 “ for a wound, it may be bound up ; and after re-
 “ viling there may be reconciliation : *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 the sub-
 lime

lime 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 endowments, and the
 “ senses of a *man* ; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as
 “ becomes the members of this most ancient and honorable fraternity, who ought not only to earn
 “ what is sufficient for themselves and families, but
 “ likewise something to spare for works of charity,
 “ and for supporting the ancient grandeur and dignity of the royal craft. Every person desiring
 “ admission must also be upright in body, not deformed or dismembered, at the time of making,
 “ but of hale and entire limbs, as a MAN ought
 “ to be.”

Thus, you see, a strict (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,

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who

who may wish to propose you, can shew you any favor 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.

S E C T I O N 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 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

CONSTITUTIONS. 15

or elected. In case he is elected, he is to pay (in addition to his deposit) such further sum as the laws of the Lodge may require, and clothe the Lodge, or make some other present, if his circumstances will admit, and the brethren agree to accept the same for the benefit of the craft, and of distressed members."

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

You may also request the perusal of the by-laws, which, being short, you may read in the presence of your friend; or he will 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 honor and honesty; be exercised in all the offices of brotherly love; and be made acquainted with *mysteries* of which it is not lawful to speak further, or to reveal, *out of the Lodge*.

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,” next will follow those *General Regulations*, old as well as new, which more immediately concern *operative Masons*; avoiding prolixity, and the insertion of such *old regulations* as are
explained

explained or supplied by subsequent ones, universally received and now in force in all the Lodges.

S E C T I O N 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 dismembered at "the time of their making."

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-

ter-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 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 honor and strength of the Lodge. From among them also the fraternity can generally have some noble, honorable 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 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 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 Lodge night* 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,

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 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 set 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.

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10. THE Precedency of Lodges is grounded on the *Seniority* of their constitution.

11. IF any Lodge shall cease to meet regularly, for *twelve months* successively, its constitution shall be forfeited, and its name erased out of the Grand Lodge book.

12. THAT no Lodge shall *make* a *Mason* (except one made for the purpose of being a *Tyler*) for a less sum than 5l. 12s.

13. THAT there shall be no funeral processions of *Masons*, in the city of New-York, without permission from the Grand Master or his Deputy, nor in any other part of the State, without such permission as used, or the permission of a regular *constituted Lodge*.

SECTION II.

The antient 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

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 among their fellows, 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

* 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.

THEN the Grand Master, placing the candidate on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say (after some other ceremonies and expressions) "I constitute and form these good brethren into a 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 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 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 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 the usual congratulations.

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THE Deputy and Grand Wardens, and any other brethren that are not members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgments, as Master Masons, 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 Mason) presents him to the Grand Master for his Worship's approbation, and to the new Lodge for their consent; upon which the senior or junior Grand Warden, or some brother for him, shall rehearse the charge of a Warden, &c. of a private Lodge, and he signifying his cordial submission thereto, the new Master shall present him singly with the several instruments of his office, and, in ancient manner and due form, install him† in his proper place.

IN like manner, the new Master shall call forth his junior Warden, who shall be a Master Mason, and presented, as above, to the junior Grand Warden, or some other brother in his stead, and shall in
the

* THEY were called fellow crafts, because the Masons of old times never gave any man the title of Master Mason 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.

C O N S T I T U T I O N S. 25

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

S E C T I O N III.

*Concerning the BEHAVIOUR of MASONS, as Members
of a Lodge.*

1. *Of Attendance.*

EVERY brother ought to belong to some regular Lodge, and should always appear therein *properly clothed*, and in clean and decent apparel; truly subjecting himself to all its 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 may 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 faithfully and honestly. 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, between the 25th of March
" and

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“ 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 their 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, nor desert the Master till their work is finished. They must avoid all unbecoming modes of expression, and call each other brother. They shall instruct the younger brothers to become bright and expert workmen. 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 a necessity happens, they shall have a separate communication, and not suffer *Cowans* to learn from them; nor any *laborer* to be employed in the proper work of *Free-Masons*.

3. *Of 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

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.

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 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 labor 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 accord-

according to ability, but avoiding all excess and compulsion, both in eating and drinking; considering each other, in the hours both of *labor* and *festivity*, as always *free*. And therefore no brother is to be hindered from going home when he pleases; for although, after Lodge hours, Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the fraternity, by the ignorant or the envious world.

S E C T I O N 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 honor; 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

D section)

fection) divests no man of the honors due to him before, or that may become due after, he was made a Mason. On the contrary, it increases his respect, teaching us to add to all his other honors, those which as Masons we cheerfully pay to an eminent brother ; distinguishing him above all of his rank and station, and serving him readily according to our ability.

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

BEFORE those who are not Masons, you must be cautious in your words and carriage ; 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 of the craft, 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 neighbors; 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*

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, taking care to give him no hints. But such as are found to be true and faithful, you are to respect as brothers, according to what is directed above; relieving them, if in want, to your utmost power; or directing them how to find relief, and employing them if you can, or else recommending them to employment.

5. *Of 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 injure him in his fortune, occupation or character; but they shall defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the state, but no further.

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

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

BUT where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of *Masonry* already laid down, avoiding all wrath, malice, rancour, and personal ill-will, in carrying on the suit with a brother; neither saying or doing any thing to prevent 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

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 !

S E C T I O N 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 a *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 amongst 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 annually chosen, by ballot on the stated Lodge night, next before the Festival of *Saint John the Evangelist*. Each free member hath one vote, and the Master two votes, where the number of votes happens to be equal ; otherwise he has but one vote.

WHEN the ballot is closed, the former Master shall then carefully examine the ballots, 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; and in case of such nomination, both of them shall withdraw till the ballot is closed as aforesaid; after which they shall be called before the Master, and the ballots 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 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

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, according to the vote and direction of the majority.

THE Master shall further take care that no Apprentice or fellow craft be taken into his house or Lodge, unless he has sufficient employment for him, and finds him to be duly qualified, according to the rules before laid down, for learning and understanding the sublime mysteries of the art. Thus 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*; 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 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.

THAT no Lodge be removed without the Master's knowledge, nor any motion made for that purpose in the Lodge when he is absent. But if the Master be present, and a motion be made for moving the Lodge to some other more convenient place (within the district assigned in the warrant of such Lodge) and if the said motion be *seconded*, the Master shall order summonses to the members of the
Lodge,

Lodge, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority. But if the Master is not of the majority, the Lodge shall not be removed, unless, full two-thirds of the members present have voted for such removal.

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

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

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

S E C T I O N VI.

Of the WARDENS of a Lodge.

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

2. THE *Senior Warden* succeeds to all the duties of the Master, and fills the Chair when he is absent. Or if the Master goes abroad on business, resigns, demits, or is deposed, the Senior Warden shall forthwith fill his place till the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last past Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, and in his absence, upon the Junior Warden, even although a former Master be present. But the Wardens will generally waive this privilege in honor of any past Master that may be present, and will call on him to take the Chair, upon the presumption of his experience and skill in conducting the business of the Lodge. Nevertheless, such past Master still derives his authority under the Senior Warden, and cannot act until 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

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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*.

SECTION 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 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 annually, on or before the first Wednesday in *June*, shall prepare, and send to the Secretary of the *Grand Lodge*, the list of members

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 hand-writing of the different officers; and to pay all due respect to the brethren recommended or certified by them from time to time.

S E C T I O N 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

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mediately upon themselves. The *warrant* in particular is in the charge and custody of the *Master*.

S E C T I O N 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.

S E C T I O N 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,

tary, Grand Treasurer, Grand Tyler, Grand Pursuivant, 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 by 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
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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, 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.

A BROTHER of eminence, and of the rank of Master, having business, or whose attendance is 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 thus admitted shall have no vote, nor be allowed to speak to any question, without leave, or unless desired to give his opinion.

THE Grand Lodge must meet four times a year stately, for quarterly communications, and shall also have occasional meetings and adjournments
monthly

monthly or therwise, as business may require ; and such meetings shall beheld in the Grand Lodge room only, unless for some particular reason 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.

THE main *business* of the Grand Lodge, whether of 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

terrupt the harmony of the assembly, but all shall be referred to the next Grand Lodge, or Steward's Lodge. And in general, whatever business can not be transacted or finished at any one meeting of the Grand Lodge, may be either adjourned to the next meeting of the same, 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.

IT is 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 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, (except the country Lodges, which shall annually on or before the festival of *Saint John the Baptist*) 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 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, whose duty and privileges, as a member of the Grand Lodge, will be laid down under the head of Grand Treasurer.

S E C T I O N II.

Of the Election of the GRAND MASTER.

THE GRAND LODGE must meet in some convenient place, in order to elect new or re-appoint the old officers, and such election or re-appointment shall be held or made on the first Wednesday in June, 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

BUT although it is the inherent right of the Grand Lodge to choofe 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 Saint JOHN the Baptist'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 the 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, 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 antient and laudable custom of Masons.

BUT

BUT if on such application (to be made as aforesaid, one month at least before St. *John the Baptist's* day) the present *Grand Master*, should 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

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.

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.

S E C T I O N 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, and cannot be supposed to be able to give his attendance on every emergency, it hath been always judged necessary not only to allow him a Deputy, but that such Deputy should be a person in whom he can
per-

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 may exercise the right of rejecting the Grand Master's nomination, and of choosing for themselves; of which cases (although 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.

S E C T I O N I V .

Of the Election of GRAND WARDENS.

THE Grand Lodge has the right of electing the *Grand Wardens*, and any member has a right to propose one or both the candidates, either 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.

S E C T I O N 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 mul-

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 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

hath but very feldom happened, and which all true Mafons hope there never will be any occasion to make a provifion againft.

THE Grand Secretary, by virtue of his office, is a member of the Grand Lodge, and hath the right of appointing his own Affiftant or Clerk. But fuch Affiftant or Clerk muft be a Mafter Mafon, and fhall not be a member of the Grand Lodge by virtue of his appointment, nor fpeak without being permitted, unlefs he hath otherwife a right, by having paffed the Chair in the Grand or fome regular private Lodge.

S E C T I O N VI.

Of the Election and Office of GRAND TREASURER.

THE *GrandTreasurer* is elected by the body of the Grand Lodge, in the fame manner as the Grand Wardens; he being confidered as an officer peculiarly refponfible to all the members in due form affembled, as having the charge of their common ftock and property. For to him is committed the care of all money raifed for the general charity and other ufes of the Grand Lodge; an account of which he is regularly to enter in a book, with the refpective ufes for which the feveral fums are intended. He is likewise to pay out, expend or difburfe the fame upon fuch orders, figned, as the rules of the Grand Lodge in this refpect fhall allow to be valid.

THE

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THE Grand Treasurer, by virtue of his office, is a member of the Grand Lodge. 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 permitted, unless otherwise entitled to a seat or vote.

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.

SECTION VII.

Of the Grand Tyler, and Grand Pursuivant.

THESE officers 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 Assistant or Clerk.

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 re-

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port

ported to him by the Tyler. He is also to go upon messages, and perform sundry 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, or appointed annually by the Grand Master or presiding officer.

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.

S E C T I O N V I I I .

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 or occasional, 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. 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

of them may 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 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 wave their privilege.

WHEN

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 precedency 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.

S E C T I O N IX.

Of Grand Visitations, Communications, Annual Feasts, &c.

THE Grand Master with his Deputy, the Grand Wardens and Grand Secretary, shall, during his
Master.

Masterhip, 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.

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 countersigned 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 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. But only those who are members of the Grand Lodge must be within doors, during the election of Grand Officers.

S E C T I O N X.

Particular Rules in the Grand Lodge of New-York.

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 *antient 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

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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 New-York, 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 the city of New-York, on the four
"following days annually forever ; that is to say,
"on the first Wednesdays in March, June, Sep-
"tember, and December ; 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 resi-
"dent or honorary member of the Lodge he is
"chosen to represent, can be admitted as the proxy
"of such Lodge, or have a voice in the proceed-
"ings of this Grand Lodge. And his commission,
"as proxy, must be under the seal of the Lodge
"that appoints him, signed by the Master, and
"countersigned by the Secretary."

3. "EVERY member of this Grand Lodge shall
"pay quarterly into the Treasury of the same,
"Half 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

60 C O N S T I T U T I O N S .

4. " EVERY member of a constituted Lodge,
" under this Grand Lodge, shall pay *one shilling*
" quarterly to the Charity Fund of the same; ex-
" cept the members of the Lodges in the city of
" New-York, who shall pay quarterly *Two Shil-*
" *lings.*

5. " EVERY person who obtains the benefit of
" Masonry in any regular Lodge, under the jurif-
" diction of this Grand Lodge, shall pay *Ten Shil-*
" *lings* to the Charity Fund of the same; except
" those who are initiated in any of the Lodges in
" the city of New-York, who shall pay *Twenty*
" *Shillings*; all which dues shall be made good
" by every particular Lodge to the Grand Lodge,
" at least once a year, at the Communications before
" St. John the Baptist's day, except in the city of
" New-York, in which such dues shall be paid quar-
" terly.

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 of a Lodge, requiring a
" Grand Lodge Certificate, shall pay to the Grand
" Secretary Twelve Shillings. Nor is any mem-
" ber entitled to such Grand Certificate with-
" out 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."

S E C.

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SECTION 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 members thereof, except by permission.

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.

3. UNDER the same penalty every brother shall keep his seat, and keep strict silence whenever the Grand Master or presiding officer 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.

5. THAT no brother is to speak but once to the same affair, unless by permission.

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.

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 ridicule any brother, or 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 own 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, the thing may be moved publicly, and then it shall be audibly read by the Secretary; and if it be seconded, 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 thereupon.

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 unnecessary. Nor should any other kind of division ever be admitted among Free Masons.

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IN order to preserve harmony, it is 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.

SECTION XII.

The Regulations for the COMMITTEE of CHARITY.

1. THE Committee of Charity consists of all present and former Grand Officers, Secretary and Treasurer, with the Masters of all the regular Lodges, who are summoned and obliged to attend, 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

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 Mafons, who have themselves contributed twelve months to the Grand Lodge Charity Fund, and were members of a warranted Lodge during that time, are to be considered and relieved. Sojourners and travelling Mafons, 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 Steward's Lodge, to answer any necessary questions. The petitioner or petitioners, (if within any convenient distance, or unless detained by sickness, or other sufficient cause) 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

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5. It is the inherent right of this Committee, commonly called the STEWARDS 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 or unconstitutional manner, nor any brother who has ever assisted at any such making, shall ever be entitled 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 Masters who are summoned are a quorum to proceed to business, as prudence 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, to hear complaints and punish delinquents,

delinquents, according to the laws of the Craft, they are instructed to adhere most religiously to the following regulation, viz. “ If a complaint be made
 “ against a brother, by another brother, and he be
 “ found guilty, he shall stand to the determination of
 “ this Committee, or the Grand Lodge. But if the
 “ accuser or complainant cannot support his charge,
 “ he shall incur such penalty as the said Committee
 “ shall deem just.”

9. THE Stewards Lodge shall meet quarterly, as follows, viz. On the last Wednesdays in February, May, August, and November, annually, at which times the dues of the Lodges in the City of New-York are to be paid, and in default thereof, each negligent Lodge shall be precluded from the benefits and privileges of the Grand Lodge, during such default or negligence.

“ *Resolved*, It is the opinion of this Grand Lodge,
 “ that a brotherly connection and correspondence
 “ with the Right Worshipful Grand Lodges in
 “ North-America, France, England, Scotland,
 “ Ireland, and the West-Indies, will be productive
 “ of honor and advantage to the craft.”

“ *Ordered*, That the Grand Secretary shall trans-
 “ mit the names of the officers of this Grand Lodge
 “ to the Secretaries of the Grand Lodges aforesaid,
 “ yearly, or as often as any new choice is made ;
 “ together with such information as may tend to
 “ the honor and interest of the ancient Craft : And
 “ that

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“ that all such informations, or correspondence shall
“ be conveyed in the most respectful terms, such
“ as may suit the honor and dignity of the Craft.”

C H A P. IV.

CHARGES, PRAYERS, &c.

A short CHARGE to a new admitted MASON.

BROTHER,

YOU are now admitted by the 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 in their respective territories; not thinking it any lessening of their dignities to level themselves with their brethren in Masonry, and to act upon the same square as they did.

THE world's GREAT ARCHITECT is our *supreme Master*; and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered within the Lodge; for, as Masons, we only pursue the universal religion, or the religion of nature. This is the centre which unites the
most

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 Mafons 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 Mafon 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 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 of 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 righteoufness of *Seth*, in whom thou art well pleased ; and by thy covenant with *Noah*. in whose 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 thy 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

*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 Eleazer 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 other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrim, came in, and Moses again declared the same laws to them, with the interpretation of them, as he had done
before

Aaron, to Eleazer and Ithamar, (the sons of Aaron) and the seventy elders of Israel.

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 MASONS.

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

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

MOST holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two or three are gathered together in thy

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, Eleazer and Ithamar three times, the seventy elders twice, and the people once. Moses afterwards reduced 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 above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

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,*

THOU 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, and for our father's sake, 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

* See Dr. Wooten on the Mishna.

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 forever: 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 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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