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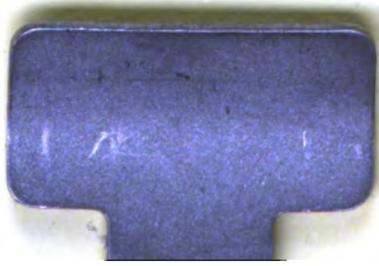
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INSTITUTES
OF
MASONIC JURISPRUDENCE.

ON THE VALUE OF MASONIC PUBLICATIONS.

BY THE REV. JOHN OSMOND DAKEYNE, M.A.

The following Extract is copied from the Freemasons' Quarterly Review, for June, 1844, from the Speech of the Rev. J. Osmond Dakeyne, delivered on the occasion of his presiding at the Masonic Festival of the Oliver Testimonial at Lincoln, on the 9th of May, 1844.

"I need not tell you, Brethren, what Freemasonry is: before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison, of Edinburgh, towards the close of the last century, entitled, 'Proofs of a Conspiracy,' &c., in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the illuminati, &c., of the Continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which lie before me!—[Great cheering as the Rev. Brother then held up splendidly bound copies of Dr. Oliver's Masonic Works.] These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our Order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George the Fourth our Grand Master? Was not William the Fourth our Brother and Patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood. The King of Hanover is a Freemason! Would all these princes have belonged to a disloyal society? Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington! Ay, the Duke of Wellington is a Freemason! Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge! But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our order in its true light. And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour? They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone, thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry: and contributions to this offering from the distant climes prove in some measure that his labours are not unrecognized."

. See the end of this Volume for a list of Dr. Oliver's Works on Freemasonry.

INSTITUTES
OF
MASONIC JURISPRUDENCE;

BEING
AN EXEMPLIFICATION

OF
The English Book of Constitutions,
METHODICALLY DIGESTED UNDER APPROPRIATE HEADS;

TOGETHER WITH A SUMMARY VIEW OF

The Laws and Principles of the Royal Arch.

BY THE

REV. G. OLIVER, D.D.

A PAST DEPUTY GRAND MASTER, AND HONORARY MEMBER OF
NUMEROUS LODGES AND LITERARY SOCIETIES IN
EVERY QUARTER OF THE GLOBE.

Indocti discant, et ament meminisse periti.

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PREFACE.

THE Jurisprudence of Freemasonry, like its legends, ceremonies, and doctrines, is not of modern growth, but has been handed down to us from time immemorial in a series of Charges and Constitutions, which so early as the 10th century were denominated "ancient." At that period Prince Edwin, Grand Master, under the authority of a charter from his brother Athelstan, collected all the ancient records of Masonry then existing in several languages; and from them a committee of his Grand Lodge were authorized to frame a code of laws and regulations, which are usually acknowledged as the Constitutions of Athelstan, or the old York Constitutions, and form the chief foundation of our present Masonic "Institutes." Dr. Anderson affirms, and the fact has been promulgated under the express sanction of the Grand Lodge, that "the Freemasons *had always* a book in manuscript called the Book of Constitutions, of which several very ancient copies still remain, and they contain not only the charges and regulations of Masonry, but also the History of Architecture from the beginning of time."

This primitive fabric of Masonic law, however, has been modulated at different periods, and sus-

tained various alterations, to meet the exigencies of an advancing intelligence, and to embody progressive discoveries in science and art by which mankind have been periodically enlightened. These improvements were considered absolutely necessary to preserve the buoyant position of the society, amidst a host of rivals, whose claims, founded on the broad basis of experimental usefulness, and ostensibly promulgated to supply the wants and necessities of an ever-craving and never-satisfied thirst for knowledge, would else have pushed it off the scene, and changed its reality into a bygone tradition.

To facilitate the study of Masonic Jurisprudence, no specific digest, illustrative of the Constitutions of English Freemasonry, has hitherto been submitted to the Craft. The ground is unbroken—the mine unworked—the *tabula rasa* without a speck upon its surface. This preliminary attempt, therefore, must be received with great indulgence, because it is scarcely possible for any one person, without some previous record for his guidance, to imagine all the variety of cases which are perpetually springing up to cause a diversity of opinion amongst the fraternity. *Non omnia possumus omnes*. Fortunately, however, for an inquiry like the present I adopted many years ago, the practice of Cæsar Augustus, who, according to Suetonius, “when he read Greek and Latin authors, transcribed such passages as he thought might be serviceable for future application,” or, in plain language, he kept a commonplace book, “to be

used *pro re nata*, as occasion might require." On this principle I accustomed myself early in life to keep a diary, in which, amongst other things, I preserved notes of every occurrence in Masonry that I considered worth remembering—nothing was suffered to fall to the ground—and hence an abundance of materials for an undertaking like the present have been accumulating ever since the year 1810, when I first occupied the chair of a lodge, which is the earliest date of my *collectanea*.

And it may be further remarked, that in the course of my Masonic career I have been placed in situations extremely favourable for such a purpose. Eleven times elected to the chair of a lodge, and never negligent of its duties, added to ten years incumbency of the office of Deputy Provincial Grand Master in an extensive Province, all actively employed, have afforded me not only considerable experience, but also innumerable opportunities of collecting facts and opinions, cases and evidences, of which I did not neglect to avail myself. Besides this, it will be borne in mind that I corresponded with the *Freemasons' Quarterly Review*, and its successors from 1834 to 1852, inclusive; and although I had no control over the editorial department, yet I was frequently consulted by the editor on questions of discipline and practice, and have generally had the satisfaction to find that my decisions were approved. And for the last thirty years I have been in the constant habit of receiving written communications, not only from brethren in different parts

of the United Kingdom, but also from India, America, and other distant countries, requesting my opinion on doubtful and contested points of law and ceremonial observances, all of which have received uniform attention and prompt reply.

Notwithstanding these advantages, when I was requested some time ago to arrange my *memorabilia*, and record the results of my Masonic experience for the benefit of the fraternity, in a formal explanation of the laws and discipline of the Craft, I felt disinclined, at my time of life, to respond to the application, although the subject of Masonic Jurisprudence had been so long fermenting in my mind that it had become perfectly familiar to my thoughts and reflections. But still I was not insensible to the difficulties of the undertaking, much less to the criticisms which would inevitably arise from any determination of cases that were of a doubtful character, and on which two hostile opinions actually exist amongst the fraternity.

At length, however, on a full consideration of the subject, and recollecting the regret which I myself often felt in the early part of my Masonic career at the want of some authentic book of reference—*misera est servitus ubi jus est aut vagum aut incognitum*—I at length gave a reluctant consent to the undertaking. I use the word “reluctant” advisedly, for whatever, by the blessing of God, may be the mental acumen of an octogenarian, his physical powers will scarcely bear the strain which at an earlier period of life they would sustain with ease and pleasure.

But to close these brief personal sketches, which have been introduced simply as an explanatory statement, it must be evident to every considerate brother who has bestowed any attention on the working of the Craft, that, after all, it is absolutely impracticable to meet every case that can possibly arise, because new instances of a divided opinion on controverted subjects are of daily occurrence in the extensive dominion of Masonry; but it is anticipated that most of them will be found, on mature investigation, to be applicable to some or other of the classes into which the subject has been arranged. And it is confidently hoped that a lucid and satisfactory view of the bearings of every law contained in the English Book of Constitutions will be found embodied in the work; for it has been constructed on the simple principle of combining perspicuity with such a facility of reference as may be easily comprehended by every inquirer who is earnestly desirous of discovering the truth.

It will be seen that in illustrating the principles of Masonic Jurisprudence, I have adopted an ascending scale. Before a brother can understand the art and mystery of governing a lodge, he must know how to form it, and to convert the materials of which it consists to the best account. I have therefore taken the subjects as they rise, from the first moment of light to the full development of lodge diplomacy. Thence to the purple, and through the interesting routine of subordination and command which characterize the proceedings

of the highest tribunal in Masonry. By this process, every teachable brother may trace his upward course as in a map, and, by the acquirement of knowledge, and the habitual practice of duty, may quietly pass on from lesser things to greater, until he has attained the summit of his Masonic ambition.

This arrangement was the result of serious and mature deliberation; but after determining, in conformity with the genius of the institution, to treat the subject *κατὰ ρηλα*, I found the distinctive names of the three main divisions not so easily decided. I might have designated them ceremonial, legislative, and capitular; or subordinate, governing, and sublime; or symbolical, grand, and royal: but none of these appeared to be perfectly unobjectionable, and at length I determined to name them according to the actual colours of each division. I may be told that the term "Blue Lodges" is not applicable to English Freemasonry; to which I answer, that however true this may be, the phrase is a good one and ought to be adopted, for the colour, if not the word, is pure Masonic English; and as the badges and decorations of our lodges are uniformly either blue, purple, or crimson, the distinctive names, with the strictest propriety, should be correspondent with the fact.

An illustrative essay might easily have been written on every clause in the Statute Book, for, as Sterne truly observes, every individual law might be "converted into a thesis or an hypothesis: every thesis and hypothesis have an offspring of propo-

sitions, and each proposition has its own consequences and conclusions, every one of which leads the mind on again into fresh tracts of inquiries and doubtings." On this principle a discussion of the laws of Masonry extending to all the minutæ which naturally radiate from them, would require a bulky tome; but such an amplification, in point of real utility, would defeat itself, for few brethren would be inclined to undertake the herculean task of wading through it.

My present design is less pretentious; and as brevity has been pronounced to be the soul of wit—*quidquid præcipies, esto brevis*—I have studiously curtailed my observations, for the purpose of condensing an analysis of the operation of Masonic Jurisprudence into such a convenient compass as may be easily referred to with the certainty of obtaining an immediate and intelligible view of any material question that may arise; although wherever a doubtful or contested subject has presented itself, I have not shrunk from the responsibility of discussing the question freely and fully in all its points and bearings; and in some instances my opinions have been corroborated and supported by a reference to corresponding laws and customs which prevail amongst our brethren under other jurisdictions, as they are enunciated in their several Books of Constitutions. Indeed, I am not aware that any species of evidence has been overlooked which may contribute to throw a light on disputed questions of Masonic Jurisprudence.

I cannot close this brief explanation of my

motives without distinctly averring that I am far from instituting any claim to infallibility, by insisting on the perfect accuracy of every decision which the book contains. In all cases I have faithfully recorded my own opinion by a simple reference to the plain grammatical sense of the law according to the rules of literary construction ; for this is not a work of fancy, but of fact ; and while I candidly acknowledge that it may, in a few solitary instances on which adverse opinions are already entertained, be pronounced erroneous by a section of the Craft, I can confidently affirm that in approaching the consideration of any particular subject, I have neither been influenced by party feelings, nor have purposely disguised or perverted the truth with a design of flattering the prejudices or condemning the expressed opinions of any person whatever ; for at my time of life Masonic rewards or punishments are equally inoperative. I neither fear the one nor desire the other ; my aspirations being directed to another and a better state of existence, where I may hope to see face to face those sublime secrets which I now only behold as in a glass darkly. And, therefore, if any of my decisions should be questioned, which is not improbable, as I have used none of the meretricious subtleties of special pleading "to make the worse appear the better reason," I sincerely hope and trust that the reader will judge with candour, and criticise in the spirit of kindness and brotherly love, under a confident belief that the errors—if errors there be—spring from a

defective judgment, and not from premeditated inaccuracy.

Few disputants are capable of seeing more than one side of a question. Ask the Calvinist what, in his opinion, is the chief aim of the Sacred Volume, and he will undoubtedly answer that it is a revelation of unconditional election and reprobation. He is blind to everything else. In like manner the Evangelical Christian finds nothing there but Faith; and the man with little vital religion, whose morals are irreproachable, sees good works only. In politics the same idiosyncrasy prevails; and in Freemasonry one portion of the Craft will contend that it is a Christian institution, while another as confidently assert that it is cosmopolitical, and repudiates all religions alike; and much has been said on both sides of this controverted question. How then can I reasonably expect that my lucubrations, how carefully soever they may have been compiled, should be allowed to pass without an adverse remark, amidst the conflicting opinions which exist amongst the fraternity on the laws, the discipline, and doctrines of an unexplained science?

It may however be fairly anticipated that the book will be of essential utility to the Craft; for it will undoubtedly be eagerly read, attentively marked, and inwardly digested. Every living Mason will, at one time or another, feel himself under the necessity of consulting its pages; for it is a sound policy that every individual brother should be acquainted with the laws of Masonry; and no lodge or Masonic

library can be perfect without it as a perpetual book of reference. Many will read for information, some out of curiosity, and others to discover imperfections; but it will assuredly be perused by the entire Craft, under one pretext or another; and therefore cannot fail to bring forth fruit for the general benefit of the society. It will furnish the brethren with an easy method of attaining a store of genuine Masonic knowledge; and the facility of reference afforded by its Table of Contents will enable any one who is possessed of common industry, not only to become an expert Masonic legist, but to conduct the proceedings of a lodge with credit to himself and benefit to the society. And if, with this manual at his command, any brother should hereafter stray from the direct path of legal propriety, he must not complain if he be called on to suffer the consequences of his negligence.

The better a man knows his duty the more likely he will be to discharge it honestly and well. Let the most anti-progressionist amongst us refute this proposition if he can. And where the duties of a lodge are satisfactorily managed, a twofold purpose is accomplished—on the one hand the institution prospers, and on the other it becomes respected beyond the limits of its local operation. Such a publication as this has long been wanted to direct the brethren into the right path, and it will not be recklessly cast aside now it is placed within their reach. I await, therefore, the verdict of the fraternity on its merits or its faults with all

the confidence which naturally arises from the long and uninterrupted continuance of favour and commendation that have been uniformly extended by kind and sympathizing brethren to my ceaseless efforts for promoting the efficiency of the Craft and widening the dominion of "mysteries that purify and not deprave."

I cannot close my preface without acknowledging how much I am indebted to Brother Stephen Barton Wilson, Past J.G.W., for his kindness in perusing the MS.; and for the pains he has taken in rectifying mistakes and suggesting useful improvements. A few other learned brethren, personal friends of my own, have also favoured me by reading portions of the MS., and have furnished some judicious hints of which I have gladly availed myself. To each and all of these worthy brethren my thanks are due; and I entreat them to believe that I am sincerely grateful for their co-operation and assistance during the progress of this most arduous undertaking.

GEO. OLIVER.

VILLA ROAD, NOTTINGHAM.

Jan. 1, 1859.

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MASONIC JURISPRUDENCE.

PART I.

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CHAPTER I.



RULES FOR THE ORGANIZATION OF A NEW LODGE.

SEC. I.—PRELIMINARY MEASURES.

1. *Obedience to the Laws.*—It must be observed *in limine*, that the Grand Lodge is the fountain of jurisprudence in all its phases and operations, and nothing can be legally transacted in the details of the Craft but by its authority. It matters little whether a deviation from the strict line of duty be trifling or important, for nothing whatever can be tolerated in Freemasonry which is not agreeable to the constitutions; and in the absence of their sanction a misdemeanour may be committed which the Grand Lodge possesses power to punish. The ordinances of the law absorb every other consideration, and exact implicit obedience. It will be in vain to plead that a transgression is insignificant and unworthy of judicial notice, for it is impossible to foresee the consequences which may result from the most minute infringement of an established canon.

Disobedience to positive injunctions may be compared to a declivity of ice; whoever has the indiscretion to commit himself to its surface will incur the risk of being urged down the sliding scale of transgression and lost in the quagmires of evil which lie at its base. The old Rabbins expressed the same idea under the image of an evil propensity, beginning with a string as fine as a hair, and ending in the thickness of a cable tow. One undetected act of disobedience will inevitably lead to another of increasing magnitude; and when all restraint is cast aside a return to the sober practice of duty becomes exceedingly difficult, if not impossible. The safest course therefore for every brother who may be unacquainted with the requirements of Masonic law—and we are afraid a great proportion of the Craft may be included in the category—is to keep within the common sense boundary of duty. Or as it was tersely expressed by our brethren of the last century,

Keep within compass and you will be sure
To avoid many evils which others endure.

These few remarks constitute our preliminary recommendation to every brother who is desirous of preserving his self-respect, and becoming a bright and worthy member of the society.

2. *Petition for a Lodge.*—In the formation of a new Lodge, the first step will be to apply to the Grand Master for a warrant empowering certain brethren to assemble as Masons at a place therein specified. This application must be made by petition in the following form:—

“ To the M.W. Grand Master of the United Fraternity of Ancient Free and Accepted Masons of England.

“ We the undersigned, being regular registered Masons of the lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the art; and, for the conveniency of our respective dwellings and other good reasons, we are desirous of forming a new lodge, to be named In consequence of this desire, we pray for a Warrant of Constitution, empowering us to meet as a regular Lodge at on the of every month, and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order and the laws of the Grand Lodge; and we have nominated and do recommend Brother A.B. to be the first Master, Brother C.D. to be the first Senior Warden, and Brother E.F. to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master and the laws and regulations of the Grand Lodge.”

This petition must be signed by seven regular Masons at the least, whose names have been registered in the Grand Lodge books, and the customary fees paid; in proof of which each of the petitioners is required to verify his signature

by subjoining the name of the lodge to which he formerly belonged, that the facts may be affirmed by a reference to the registers. The petition is usually recommended by the officers of some lodge in the vicinity of the place where it is proposed to be held. This however is not absolutely imperative, for the recommendation may legally proceed from the officers of any other regular lodge; but the former course is considered the most becoming and acceptable, because the brethren of a contiguous lodge would be better qualified to determine whether a new lodge is required in that locality.

3. *The Dispensation.*—When the petition is duly executed, it should be forwarded to the Provincial Grand Master, or his Deputy, for transmission to the Grand Secretary with his opinion thereon, that it may be placed before the Grand Master for his decision; should that be favourable (and it is seldom otherwise if the recommendations be satisfactory), he is empowered, if so disposed, to comply with the prayer of the petition, by granting a Warrant of Constitution at once; but the usual practice is for the Grand Master to issue a Dispensation, authorizing the brethren who signed the petition to arrange the necessary preliminaries,—to furnish their lodge, to nominate, but not instal, their officers, for they possess no legitimate authority until their appointment is confirmed by the Grand Master; to open and close, make Masons, and transact certain other business. There have

been instances in the United States and elsewhere, of officers being installed under a Dispensation; but we hope no such incident has occurred in this country, because it is perfectly illegal and unmasonic. For what is the real character of a Dispensation? It is a fleeting shadow of authority, brought into existence by the breath of the Grand Master for some transient purpose, and dissolved by the same power like a bubble of froth, whenever it pleases him to issue the warrant which deprives it of life. And when the warrant shall have passed the seals, and be forwarded to the Provincial Grand Master, he, having previously examined the minute-book of the new lodge, and found it regular, places the document officially in the hands of the Worshipful Master, when the Dispensation is superseded, and becomes of no authority whatever.

4. *The Name and Number.* — Every lodge has a name and number, which are inserted in the body of the warrant. The former is chosen by the Brethren themselves, subject, however, to the veto of the Grand Master, who is empowered to prevent the adoption of any improper or inapplicable designation.* The name of a lodge being once registered in the Grand Lodge books, cannot be changed at pleasure; and any desired alteration must be submitted to the Grand Master, who alone possesses the power of autho-

* See the "Book of the Lodge," chap. vi., part I.

rizing it. The number usually depends on the routine of seniority, and it is that alone which determines the precedency of lodges.

SEC. II.—THE WARRANT.

1. *Its Origin.*—The Warrant is an instrument written on vellum, signed by the Grand Master, and his Deputy; countersigned by the Grand Secretary, and verified by the Grand Lodge seal. In the absence of this authority, no company of Masons can be legally authorized to assemble together for the specific purposes of Freemasonry. The existence of Warrants originated at the revival in 1717, when it was determined, by a resolution of the Grand Lodge, that the privileges of Masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order. Before this period, any seven brethren were competent to form a lodge under the direction of some able architect, to initiate candidates, and practise all the rites of Masonry, with no other authority than the consent of the sheriff or other chief magistrate of the city or district where such lodge was opened, who, in the most ancient times, as is plainly notified in the Constitutions of Athelstan, was considered an *ex officio* member of Grand Lodge; and its proceedings being afterwards confirmed by a subsequent lodge, *although not holden in the same*

place, or composed of the same individuals, were received by the Craft as of indisputable authority.

But a regulation was now unanimously agreed to, that the privilege of assembling as Masons, which had hitherto been unlimited, should, for the future, be vested in lodges specifically convened at certain prescribed places; and that every lodge, except the four old lodges which had been in existence from time immemorial, should be authorized to act by a Warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such Warrant, no lodge should hereafter be deemed regular or constitutional.

2. *Fees for the Warrant.*—At the latter end of the last century there appears to have been some difficulty in obtaining a new Warrant; and brethren wishing to form themselves into a lodge, were obliged to search for a dormant Warrant, and get it legalized by the authorities. But, fortunately for the interests of the Craft, no such difficulty exists at the present time. If the conditions be fully carried out, the petition regular, and the recommendation approved, it will surely follow that the request of the petitioners will be granted and a Warrant issued under the seal of the Grand Lodge, for which a fee of five guineas will be charged, except it be a Warrant of confirmation, in which case the fee is only two guineas.

3. *Immutability of the Warrant.*—A Warrant once granted to a lodge is immutable so long as the Grand Lodge of which it forms a constituent part exists, and the members adhere to their allegiance and pay the usual contributions to the Fund of Benevolence. In this respect it differs materially from the Dispensation; for, being a permanent document, it can be revoked by no less power than a vote of the Grand Lodge, and that only for a lawful and sufficient cause, which, after due trial and just examination first had and obtained, is fully and unequivocally substantiated. But in case the members of a lodge should render themselves amenable to the authorities by any gross violation of the law, the Warrant will of course be superseded, and either transferred to other brethren, or pronounced extinct; and then its authority ceases and reverts to the Grand Master.

4. *Transfer of the Warrant.*—If any brother into whose possession an extinct Warrant may have fallen on the dissolution of a lodge, should neglect to forward it to the Grand Master, or Provincial Grand Master, and dispose of it to other brethren for a pecuniary consideration, he would, however unconsciously, have committed a misdemeanour against the laws of Masonry, for which a severe penalty might be exacted. And further, the Warrant, if thus inconsiderately purchased, would be without authority, and consequently useless; for if any brethren should meet under colour of its sanction, they also would

commit a grave offence, and subject themselves to fine and punishment at the discretion of the Grand Lodge.

5. *Forfeiture of the Warrant.*—If the brethren of a lodge conduct themselves improperly, either by a disregard to the requirements of Masonic law, or a contumacious opposition to the expressed will of the Grand Master, that dignitary possesses the power, after having given them timely notice of the consequences, without effect, of declaring the Warrant forfeited, and demanding its immediate surrender. And being in his possession, he may either order it to be destroyed, or handed over to other brethren on their solemn promise to act more worthily. Such transfer, however, will not retain the *prestige* of the original Warrant, but being reissued with a new number, and placed at the bottom of the lodges then on record, it will forfeit the precedence attached to its former number. On the other hand, if a Warrant should happen to be lost or misplaced by accident or negligence, the authority of the lodge will suffer no diminution thereby, although, if lost, immediate application should be made for a new one; for so long as its acts are constitutional, and in form, they will be perfectly valid, and indorsed by the concurrence of the Grand Lodge. The name and number remain untouched on the register, its initiations, passings, and raisings will be recognized, and its Master and Wardens retain unquestioned their accustomed places as members of the governing body.

SEC. III.—ESSENTIAL CEREMONIES.

1. *Ceremony of constituting a Lodge.*—The new lodge having been empowered by its warrant to act, and having received its number and name, the next stage of its progress demands that in order to avoid irregularities it should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or, in the absence of the Grand Master, by his Deputy, who shall choose some Master of a Lodge to assist him; if the Deputy be absent, the Grand Master may appoint some other Grand Officer or Master of a lodge to act as Deputy *pro tempore*. The lodge being duly opened with solemn prayer and other ceremonies, the Grand Secretary reads the petition and the warrant or charter granted thereon, together with the minutes of the several meetings held under the dispensation; and then the Grand Master, if present, proceeds, with the assistance of his Chaplain, to consecrate the lodge in due form; but it may be accomplished in form during his absence, because he is competent to appoint any Master of a lodge as his substitute on the occasion. But consecration is absolutely enjoined as forming an essential part of its constitution; and a Provincial Grand Master is not in order who suffers a lodge to work for any length of time till this ceremony has been complied with; and if it be delayed until the period when the year

of the first Master and Wardens shall expire, the lodge will incur a lamentable sacrifice of dignity, and a loss of *prestige* in the opinion of the world.

2. *Dedication of the Lodge.*—The ceremony of consecration being completed, the installation of the officers takes place according to a prescribed form, which, as it is detailed in the Book of Constitutions, need not be particularized here; and afterwards the building is dedicated. In ancient times the dedication of a temple was a very impressive ceremony, and generally accompanied by a solemn festival. In Constantine's time dedications were everywhere celebrated by public festivals. And in our own times, at the anniversary feasts in remembrance of the dedication of our churches (after the performance of sacred exercises), festivity, mirth, and jollity were universally permitted. In the primitive usages of the Craft, the dedication of our lodges, in like manner, was accompanied by a solemn festival; and was uniformly performed "*in the name of God and Holy St. John.*" But in our modern system, as revised or reconstructed in 1814, the holy men and ancient patrons of Masonry are wholly ignored, and the dedication, after the primary procession round the lodge, is proclaimed, TO MASONRY IN THE NAME OF T.G.A.O.T.U., TO WHOM BE ALL GLORY AND HONOUR; after the second procession the room is dedicated to VIRTUE; and after the third to UNIVERSAL BENEVOLENCE; and the ceremony concludes with an oration and anthem. The

Moriah is sanctified, and the Hiram or Gavel* assumed by the Worshipful Master as the symbol of his authority.

3. *Registration at the Quarter Sessions.*—After the completion of all these ceremonies, the lodge may be pronounced in legitimate working order, and its future prosperity will depend, in a great measure on the tact and activity of its Worshipful Master. The brethren are empowered to construct their own by-laws; and it is incumbent on the Worshipful Master that he register with the clerk of the peace for the county, division, or place in which the lodge is situated, a correct list of the members, with their titles, professions, trades, businesses and residencies; as also the times and places of meeting; and forward a copy of the return to the Grand Secretary for the inspection of the Grand Master. In default of this the lodge will be liable to erasure.

* It may not be amiss to subjoin a brief observation on the origin and use of this instrument, which appears to be imperfectly understood by some of the fraternity. The word *gavel* is purely official; and although we apply it in common parlance to a mallet or setting maul, it answers in reality to neither. The *mallet* is the tool of an operative mason, and the *setting maul* was anciently termed a "heavy beetle." The *gavel*, strictly speaking, is the instrument used by the Master and Wardens to preserve order and regularity in the Lodge; and always is, or ought to be, constructed in the form of the gable end of a house—whence the name—for the old masons denominated that part of the building a "gavel."

SEC. IV.—LAWS AFFECTING LODGES.

1. *Precedency of Lodges.*—We have already noticed that the precedency of lodges depends on their number in the books of the Grand Lodge; and therefore the members of a new lodge will do well to take especial care that it be not only regularly constituted, but duly registered; otherwise it will be deprived of its legitimate rank, and its members will forfeit all claims to the charities and general privileges of the order. And we would recommend to every Worshipful Master to bear continually in mind the advantages which would accrue to the welfare and respectability of the lodge by a punctual attendance on all committees of the Grand Lodge, whether of a pecuniary nature or otherwise, being assured that his own standing in the Craft will be compromised, if this important business be conducted in a negligent, careless, and slovenly manner.

2. *Removal of Lodges.*—Every lodge must be held at the place mentioned in the by-laws, except its removal to another locality be arranged under the license of the Grand Master. It cannot travel from one house to another in the same town, much less from one town to another, at the pleasure of its members, even though accompanied by the warrant; for by such an alteration of place, the terms of that important document are compromised, the return to the clerk of the peace is falsified, the officers forfeit their seat in the

Grand Lodge, the lodge itself becomes subject to erasure—and an erased lodge cannot be restored.

But if the place of meeting should at any time be found inconvenient, a removal may be effected by the following process. A notice of motion made in the presence of the actual Worshipful Master at a previous lodge, should be inserted in the summons, and issued one week at the least before the day appointed for discussing and deciding the question. If the Worshipful Master be in favour of the motion, a majority of voices will only be necessary, but if he be adverse to it, it will require the votes of two thirds of the members present. Should the motion be confirmed, a copy of the minutes must be forwarded to the Provincial Grand Master or his Deputy, who, after ascertaining whether the above requisitions have been strictly complied with, will forward them to the Grand Secretary, and the removal will be duly recorded. Its officers will then be competent to attend in their places in Grand Lodge as before the removal took place.

3. *Property of the Lodge.*—The ornaments, furniture, jewels, and other property of the lodge, having been purchased by a general subscription of the brethren, belong of course exclusively to them, with one single exception. If the place of meeting be a tavern, the landlord, although he may be a member, is strictly prohibited from having any interest in them, much less can he be allowed to be the proprietor; and he will act prudently if he abstain from all interference with

the general business of the lodge. He may be a subscriber, but cannot hold office without a special dispensation. This law was originally established to prevent any extravagance or unnecessary expenditure "for the good of the house," which might very frequently occur if the landlord had any command over the funds; and this would originate a great amount of evil by occasioning a derangement of its pecuniary affairs, and a risk of temporary embarrassment, if not of final extinction.

4. *Superintendence of Lodges.*—A lodge thus constituted, if in the country, or in other words, at more than ten miles distance from Freemasons' Hall, Great Queen Street, is under the immediate superintendence of the Provincial Grand Master; to whom, or to his Deputy the brethren are directed to apply in all cases of doubt or difficulty; and all complaints and irregularities must be referred to one or other of these officers. And in case they, or either of them, should neglect to proceed in the business after all legal preliminaries are laid before them, the application or complaint may be transmitted to the Board of General Purposes, by which justice is pretty sure to be impartially administered; and in all cases an appeal will lie to the Grand Lodge. This subject will be resumed in a future chapter.

5. *Privileges of Metropolitan Lodges.*—The metropolitan lodges, which, as we have just observed, radiate for ten miles in all directions from Freemasons' Hall as a centre, although con-

stituted in every respect on the same principle as those in the provinces, enjoy a greater amount of privileges than their *confrères* in the country. They are exempt from the jurisdiction of any Provincial Grand Master, and can be represented in Grand Lodge without either inconvenience, loss of time or expense, because the Masters and Wardens reside on the spot; while the country lodges are not so easily provided for, because a journey from Plymouth, Liverpool, or Newcastle, every quarter of a year, would subject the Masters and Wardens to all three, and if compulsory, would tend in a great measure to extinguish Freemasonry altogether, by rendering it extremely difficult to find brethren who would consent to accept the ruling offices on those conditions.

This constitutes a decided advantage in favour of the London portion of the Craft, and is estimated by them accordingly. And they also possess facilities of intercourse with the authorities which are denied to their remote fellows; for although a letter to the Grand Secretary is soon written and conveyed to its destination, yet there is frequently some delay in the reply; and at any rate, an epistolary correspondence seldom produces so speedy or satisfactory an issue as personal communication.

6. *Metropolitan Lodges pay Double Fees.*—In return for these high privileges the town lodges are required to contribute to the funds of the Grand Lodge a double proportion of fees, dues, and contributions; viz., for registering a newly

initiated brother, one guinea ; the joining fee, five shillings ; and the contribution to the Fund of Benevolence, four shillings per annum, to be paid on or before the quarterly communications in June and December, but we believe in practice the payments are made annually. In all other respects these lodges are governed by the same laws as those in the provinces.

7. *Military Lodges.* — The warrants for Military Lodges are necessarily erratic, travelling from place to place with every removal of the regiment to which they are attached ; and instances have occurred where they have been abstracted by the Tyler or other serving brother, to whose custody they have been entrusted *en route* ; and under their presumed sanction, lodges have been surreptitiously opened in unauthorized places, as was the case in 1783, when an irregular meeting was convened under the warrant of the Royal Military Lodge (stationed at Woolwich) in the King's Bench prison, where the Worshipful Master, being incarcerated for debt, raised some brethren to the third degree ; and, being called on by the Grand Lodge to answer for his conduct, he replied that, as the Lodge was held under the authority of one of those itinerant warrants which move with the regiment, he judged that wherever he might be, as the Worshipful Master, he had a right to hold lodges and make Masons ; but he further pleaded, that he had been recently convinced of his error by a hint that the Grand Lodge might take umbrage at such a proceeding,

and therefore he had not called another lodge, nor was it his intention so to do. The Grand Lodge, however, in order to show that such irregular lodges were illegal, and totally discountenanced by the rulers of the Craft, refused to accept the apology, and not only erased the offending lodge from the list, but resolved, "that it is inconsistent with the principles of the order for any Freemason's Lodge to be held for the purposes of making, passing, or raising brothers in any prison or place of confinement."

By such desultory and unauthorized practices, for which those itinerant warrants appear to offer great facilities, unqualified persons would be enabled to procure initiation for unworthy considerations, and a door be thus opened to every species of irregularity. The Grand Lodge, therefore, impressed with a correct idea of the great abuses to which the indiscriminate concession of such itinerant warrants may lead, has wisely ordained that, in future, the Military Lodges shall be strictly limited to the purposes for which the warrants were professedly granted, and no new lodge shall, under any circumstances, be established in a regiment without the concurrence, in writing, of the commanding officer. And further, the Worshipful Master of any such lodge is prohibited from initiating any person whatever into Masonry except he be a military man, and have attained some rank in the army above that of a private soldier; for the latter can

only be admitted (as serving Brethren) by an especial licence from the Grand Master.

8. *Regimental Lodges.*—As a regiment with a warrant attached is frequently located on a foreign station, amongst other Masonic societies acting under a different jurisdiction, the English authorities have thought it necessary to rule, that such Regimental Lodges shall not interfere in any manner with the working of the native societies, or commit any act that may be offensive to the brethren, taking care at the same time that they do not lose sight of the allegiance which the members owe to their own Grand Lodge. If the regiment be disbanded, either abroad or at home, the authority of the warrant ceases, and it should be immediately forwarded to the Grand Secretary, who is empowered to exchange it for a civil warrant, in case a sufficient number of the members dwell in the neighbourhood of each other, and are desirous of continuing to work as Masons. Such exchange will be effected without expense, and the lodge will retain the precedence attached to its original number.

9. *Decadence of Lodges.*—It sometimes happens, when a lodge has been established by an active and enthusiastic brother in a small country town, that if the master mind, under whose auspices it has for some time flourished, be removed by death or a prolonged absence from the place where it is held, the business of the Lodge is

inefficiently managed by his successor, and the members gradually relax their energies, become irregular in their attendance, and drop off one by one, until a sufficient number of brethren does not remain to carry on the work. And if no other master spirit should rise to stimulate the lassitude of the members into action, and to renew their decayed vigour, the lodge will soon become virtually extinct. In such a case, the most honourable course would be for the few remaining brethren, when they find themselves embarrassed, and unable to maintain the lodge in its integrity, to state the case fairly to the Grand Secretary, and forward the warrant to him through the provincial authorities; for a private transfer, by sale or gift, to other brethren without licence, as we have already had occasion to observe, is decidedly illegal, and would most probably cancel the warrant and erase the lodge, as well as involve the purchasers in difficulties, by enticing them to commit a breach of Masonic law.

10. *Extinction of Lodges.*—And for this valid reason, the power and vitality of a warrant are indestructible by any authority except that of the Grand Master, and therefore, although every member of a lodge except three should resign, the warrant remains intact so long as the fees are paid to the Fund of Benevolence, although the remaining members would be incapable of initiating a candidate into Masonry. They would still retain the power of attending Grand Lodge

as its representatives, so long as they continued to pay the usual contributions ; but if these were withheld for twelve months, the fair presumption would be, that they also had withdrawn from the lodge, and the warrant would then become extinct, and its powers revert to the Grand Master. The members, however, would still be eligible for affiliation to any other lodge, on producing their Grand Lodge certificates as a proof that they have been duly registered and the fees paid.

CHAPTER II.

LAWS RELATING TO CANDIDATES.

SEC. I.—QUALIFICATIONS.

1. *Enumerated.*—Every candidate for the honours of Masonry, as our ancient Grand Master David predicates in the 15th Psalm, ought to lead an uncorrupt life, and do the thing which is right, always speaking the truth from his heart; to use no deceit in his tongue, nor to do evil, or slander his neighbour. He must be lowly in his own eyes, and give due honours to good and pious men. If he swears unto his neighbour he must not disappoint him, even though it should subject himself to temporary inconvenience, neither must he lend money to his brother on exorbitant usury, or take reward against the innocent. In conformity with this primitive recommendation, our constitutions pronounce that “every candidate must be a free man, and his own master, and at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them.”

In 1763, the worthy candidate was described

to be one "who to a well-informed and accomplished mind added elegance of manners and a conduct guided by principle; one who would not have injured the rights of the meanest individual; who contracted no debts that he could not pay, and thought every breach of morality unbecoming the character of a gentleman, and who studied to be useful to others so far as his opportunity or abilities enabled him." This standard of qualification may be considered rather high, and, indeed, it is and ought to be so in an institution which plumes itself on its moral tendencies, and maintains a leading position amongst the existing societies which are professedly devoted to works of benevolence and charity. It would be well if the Masters of Lodges were to give themselves the trouble of examining, more particularly than they generally do, whether their candidates are able to substantiate a valid claim to these preliminary qualifications.

2. *A Freeman.*—According to the customs and regulations of our ancient brethren, every candidate was formerly required to be "a free man, born of a free woman." This formula was originally considered to be an unchangeable landmark; but on the extinction of negro slavery by the British parliament, the following arguments were used at a Grand Lodge, holden September 1, 1847, in favour of its alteration. The Grand Master requested the brethren to consider the propriety of remodelling the form

by which a candidate for initiation declares himself to be *free born*. "There are," he said, "at the present moment, many men in Jamaica and other places who are free by the law of emancipation, and yet, their mothers having been slaves, they cannot conscientiously sign such a declaration, knowing it to be untrue; and in the absence of that preliminary act, we cannot initiate them. I should be glad to see it altered, and therefore move that in future we substitute the words *free agent* for *free born*, and that the declaration be thus revised." After a friendly conversation which lasted some time, it was unanimously resolved that the phrase in future should be "free man," and that the words "free by birth" should be cancelled.

3. *Privileges of a Lewis*.—The age of a candidate is of no importance, provided he has passed the period which the law assigns as the stated time of maturity and discretion, viz., twenty-one years; although in some old regulations twenty-five years was stated as the minimum age. The most ancient Constitutions, however, specified no particular age, but simply said "of mature and discreet age." In certain cases even that provision may be dispensed with. It has been a traditional custom amongst Masons from time immemorial, to allow the privilege of initiation at eighteen years of age to a Lewis, or the son of a Master Mason, provided his father be made a party to the O. B.; and our present Constitutions empower the Grand Master to issue a dispensation for that purpose. And

more than this, it is further asserted that the Lewis can demand precedence of initiation before any other person, whether prince or peer, unless he also possess the same qualification.

Such early admissions are, however, by no means to be recommended, without a clear knowledge of the habits and disposition of the candidate, and a certain assurance that the study of Masonry will be pursued for its own sake, at least until the legitimate age is attained.

SEC. II.—DISQUALIFICATIONS.

1. *Positive Disabilities.*—Neither women, prisoners, slaves, idiots, dotards, insane persons, atheists, or infidels, are capable of becoming candidates for the honours of Masonry by the constitutions of the English Grand Lodge. In the United States, however, there are some lodges of coloured people, or slaves, called African lodges, which claim their original from the Duke of Cumberland, Grand Master in 1784, how truly is not on the record—although we believe they are not acknowledged by the authorities in that country; nor can private soldiers be initiated, except as serving brethren, and by dispensation from the Grand Master. Ladies, however, may be admitted into a lodge on certain occasions, such as consecrations, &c., and during the hours when it is called off, to witness the social transactions; but they always retire when the hiram announces that the actual work of Masonry is

about to be resumed. And there are lodges of adoption on the continent in which ladies are admitted to the full privileges of the Order.

2. *Disqualifying Immoralities.*—The by-laws of a lodge at Franklin, acting under a warrant from the Grand Lodge of Louisiana, contain the following extraordinary passage. “Before a candidate can be balloted for, he is required to answer the following questions. ‘Are you addicted to the use of ardent spirits to excess? Are you addicted to gaming? Are you addicted to profane swearing?’” And the following directions are appended. “If the candidate shall answer either question in the affirmative, it shall be the duty of those whose office it may be, to require of the candidate his solemn promise that he will thenceforth desist from such habit; and to inform him that unless he strictly observe such promise, he cannot remain a member of the lodge; and, although his petition may have been received and acted upon, yet if he refuse to make the above promise, it shall be the duty of the officers to inform him that he cannot be admitted into the lodge.” A good resolution, if it be rigidly adhered to.

3. *Illiterate persons ineligible.* So stringent are the provisions of our English constitutions for preserving the respectability and status of the Order, that all illiterate persons are pronounced ineligible for initiation; and no one who is incapable of signing his name at full length to the declaration, can be legally admitted as a candidate. Any lodge guilty of violating this

regulation is subject to erasure. A case was brought before the Grand Lodge some few years ago in which this law was fully recognized. It having been represented that certain brethren of a lodge were unable to write, inasmuch as their marks only were affixed against their names, amongst whom was the Junior Warden; and as the Constitutions declare such persons ineligible for initiation, it was resolved that after this notice all such offences shall be brought under the cognizance of the Grand Lodge, and shall subject the offending lodge to erasure. A corresponding case was reported by the Board of General Purposes to the Grand Lodge in 1844, where a party joining a lodge at the recommendation of the Worshipful Master was unable to write, and it was further given in evidence that the Worshipful Master had literally guided his hand to enable him to sign his name to the usual document. That officer, however, having declared his ignorance of the law until it was too late to repair the evil, he was admonished to be more careful in future.

SEC. III.—THE APPLICATION.

1. *Proselytizing forbidden.*—The general interests of masonry are frequently deteriorated by a system of proselytizing, or, in other words, of inducing persons to join the society who would otherwise have had no such intention, by persuasion, the promise of commercial advantages, or any

other stimulating motive; for candidates of this description generally turn out indifferent Masons, and not unfrequently upbraid their sponsors with having practised a deceit upon them for the purpose of increasing the funds of the lodge. In such cases Masonry is sure to suffer in public opinion, for the disappointed candidate will not fail to proclaim his dissatisfaction, and thus deter others, who might really become excellent Masons, from trying the experiment.

This proceeding is not only unwise, but also in direct opposition to the constitutions of Masonry; and every brother knows, or ought to know, that he himself, before his admission, was obliged to sign a solemn declaration avowing that "he came forward voluntarily, without any interested views, and unbiassed by the improper solicitation of friends:" and hence, if any inducements had been used, his signature was a fraud, and his admission based on falsehood and imposture. And the wonder is not that such a candidate should become a bad Mason, for it would be a surprising thing if he should ever rise above the ranks. Preston advises the inexperienced brother who, in the circle of his acquaintance, may find a person desirous of being initiated into the Order, to be particularly careful not to recommend him unless he is convinced that he will cheerfully conform to the written Constitutions; for the value of Masonry will be enhanced by the difficulty of the purchase, the honours and reputation of the institution be established on the firmest basis, and

the world at large be convinced of its genial and beneficial influence.

2. *Candidates should apply to the nearest Lodge.*—It is not unusual, and we know of no law to prevent it, for any distant lodge to initiate a person who resides in a town that contains a lodge of its own. The Grand Lodge of New York very sensibly argues, that “before a man becomes a Mason he is subject to no law which any Grand Lodge can enact; because it has no right to make a law which is compulsory on any citizen to be initiated in a particular lodge within the town of his residence; or to forbid a person to go where he pleases for acceptance into fellowship with the Craft; and where there is no right to compel or forbid, there can be none to punish.”

The application of a candidate to a distant or strange lodge, it must be admitted, has a suspicious appearance, although he may have very good private reasons for it. He may be disqualified if it is true, and be under the apprehension of an unfavourable ballot amongst his own townsmen, who would be better acquainted with his habits and propensities than any strangers could possibly be; while on the other hand, supposing him to be a man of irreproachable morals, he may entertain personal objections to certain members of the lodge near his own residence, and decline associating with them. Such instances are, happily, not of frequent occurrence, for they are, virtually, at the least, a violation of that ancient charge which forbids any one to “supplant a

brother (or lodge) and put him out of his work." But a brother having received one degree in his own lodge, and removing to another part of the country, may lawfully demand a certificate of the degree he has taken, and may be passed and raised in any other lodge, without being subject to a ballot, on receiving a proper voucher from the lodge in which he was initiated, authorizing them to do so, and certifying the fact of his initiation. But if he is desirous of becoming a subscribing member, he must be affiliated by the usual method of proposition and ballot, and pay the customary fees.

3. *Serving Brethren.*—Every lodge is empowered to initiate without charge, under a dispensation from the Grand Master, its Tyler, "waiters or menial servants" as the old law expressed it, in the character of serving brethren; but being so admitted they are incompetent to enjoy the privilege of membership in the lodge, except by payment of the quarterly dues to the Fund of Benevolence for a period of four years; after which probation they will be entitled to all the immunities of the Craft. Any other lodge, however, may receive them as subscribing members by affiliation, under the usual conditions of a regular proposition and ballot. The following case and opinion confirms our view of the law upon this point: a certain person was made a serving brother in the year 1850, but shortly after he had obtained the Third Degree, the lodge in which he served, was removed to a place where his services

were unnecessary to the brethren, and would have been exceedingly inconvenient to himself. Fortune afterwards favoured him, and he sought, by becoming a joining member of the lodge in which he was made, to be entitled to the privileges and benefits of the Order. The question at issue had no reference to his becoming a member of any other lodge, but was simply this—is he or is he not, under the circumstances, eligible to be proposed, balloted for and elected a regular joining member of his mother lodge? The legal answer to this question is unfavourable to his claim. The framers of the law evidently never contemplated such a case as this, and another instance of a similar nature may never occur again; although we believe that the Board of General Purposes has already decided the question according to our reading of the law.*

SEC. IV.—THE PROPOSITION.

1. *Declaration to be signed.*—The first overt act of a candidate is to sign a declaration distinctly avowing that he has not been persuaded by others to offer himself for initiation, but is actuated by a desire of increasing his knowledge; and on this avowal, a solemn promise is exacted that he will conform to the ancient customs and usages of the Order. This document being verified by his signature “at full

* *Freemasons' Magazine*, 1854, p. 166.

length," is placed in the hands of some friend who is a subscribing member to the lodge, with a request that he will propose him as a candidate for initiation, at the next or any succeeding lodge. In compliance with this request the proposer makes his motion, stating the christian and surname of the candidate, with his age, occupation, residence, and moral character; at the same time depositing a certain portion of the initiation fee in the hands of the Treasurer as caution money. In fact the proposer is legally responsible for the entire fee, if the candidate should omit to pay it; and places himself in the peril of being reported to, and dealt with, by the Board of General Purposes, if he refuse to make up the deficiency.

The proposition being duly seconded, is entered on the minutes, and notice of ballot is announced for the next regular lodge; which notice, together with the candidate's name, profession, and place of abode, and also those of the proposer and seconder ought to be inserted in the body of the summons, and sent to every member of the lodge; whose individual duty it is, not only for the benefit of the community, but for the satisfaction of his own conscience, to institute the necessary inquiries into the candidate's moral and intellectual qualifications, that he may be prepared to give an honest vote, either to welcome the admission of a worthy man into the lodge, or to reject a doubtful character whose presence might be productive of dissension and dispute. Indeed the old regulations made this course imperative,

by directing that "no man can be accepted a member of any particular lodge without previous notice one month before, given to the lodge; in order to make due inquiry into the reputation and capacity of the candidate."

2. *Initiations may be accelerated.*—In cases of emergency the proposition and initiation may occur at a less interval than a month if the Worshipful Master be of opinion that the circumstances are sufficiently urgent to justify his interference. He is empowered, on receiving a notice of the emergency from two members of the lodge, to issue special summonses stating the facts, together with the name, &c., of the candidate, and convening a lodge of emergency at an interval of seven days, at which the candidate may be balloted for, and if accepted may also receive the first degree of Masonry there and then; but the case must be carefully stated in the minute book. Such instances of emergency are now of frequent occurrence, and many of our lodges work upon the exception rather than the rule. By such a practice, however, though somewhat irregular, the party initiated is not deprived of any privilege, but we are inclined to doubt whether in the event of a complaint to the Board of General Purposes, that body would not discountenance the innovation by a censure on the Master, who ought not to allow any such measure except under the pressure of actual necessity.

CHAPTER III.

RULES TO BE OBSERVED AT INITIATIONS.

SEC. I.—THE BALLOT.

1. *Unanimity Desirable.* — The preliminaries stated in the preceding chapter having been complied with, the next step is balloting for the candidate, to test the opinion which the members of the lodge may entertain, “after due inquiry and just examination,” respecting his eligibility for admission amongst them in the character of a brother. And therefore, when the day of the ballot and subsequent initiation arrives, there is generally a full attendance of the brethren; and it is a stringent law, distinctly marked in the Book of Constitutions, that if three black balls be recorded against a candidate, it is impossible for him to be admitted. On such a contingency, which is not of frequent occurrence, the caution-money is of course returned.

The old regulations of Masonry, however, were still more particular on this point; for they provided that “no man can be entered a brother in any particular lodge, or admitted a member thereof, without the *unanimous consent* of all the members present when the candidate is proposed,

and when their consent is formally demanded by the Master. They are to give their consent in their own prudent way, either virtually or in form, *but with unanimity.*" Nor is this inherent privilege subject to a dispensation, because the members of a lodge are best able to determine whom they are willing to admit into their society; and if a turbulent member should be imposed upon them, it might spoil their harmony, hinder the freedom of their communication, or even break up and disperse the lodge, which ought to be avoided by all true and faithful brothers. A few years later, however, viz., in 1724, it was found that this stringent law of unanimity did not operate very satisfactorily, and therefore the Grand Lodge resolved that, as it was found inconvenient to insist upon unanimity in several cases, the Masters of lodges would be allowed in future to admit a member if there were not more than three balls against him.

Many lodges in the United States adhere to the most ancient law, and require an unanimous vote; for they think the policy doubtful which endangers the loss of a tried member, for the chance of receiving another whose character has not been established. In the Constitutions of the Grand Lodge of Texas we find it thus expressed: "All petitions for initiation shall be presented by a Master Mason, and recommended by two other Master Masons, at a regular meeting of the lodge, which petition shall lie over until the next lodge, when, if the committee appointed for that purpose

should make a favourable report thereon, the ballot shall be taken, and *if unanimous* in his favour, the petition shall be granted, and the applicant initiated as soon as may be convenient." Some of our English lodges also insist on unanimity, while others make more than *one* negative ball the standard of rejection; for they argue, as we have just premised, that if the neophyte be unacceptable to a single worthy brother, they may chance to lose a good member of the lodge, for another whose merits are untried and consequently doubtful.

2. *The Ballot cannot be Divulged.*—So carefully have the laws of Masonry guarded a perfect freedom of action in voting, that it was provided by our brethren of the last century, that every vote deposited in the ballot box be kept a profound secret, even if known to the members present, which is scarcely possible by our method of using the ballot box, unless revealed by the voter himself; for it is an acknowledged principle in Masonry that no brother can be made accountable for his vote, because, in such a case, the vote would cease to be independent. And hence, a clause was formerly introduced in the by-laws of lodges, to the effect that "when any brother is proposed to become a member, or any person to be made a Mason, if it appear, upon casting up the ballot, that he is rejected, *no member or visiting brother shall discover, by any means whatever, who those persons were that opposed his election, under the penalty of being for ever expelled the*

lodge, if a member, and if a visiting brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person's being proposed, the Master shall cause this law to be read, that no brother present may plead ignorance." And although no provision to the same effect is contained in our present Constitutions, yet the very use and purposes of the ballot box imply secret and irresponsible voting, and an entire exemption of every individual brother from the consequences, be they what they may.

3. *Reconsideration of the Ballot.*—In some lodges, when the proposer of a candidate is dissatisfied with the result of an unfavourable ballot, he will request the Worshipful Master to allow a reconsideration of the matter, under the impression that some mistake may have occurred; and in many instances his desire has been complied with, and a new ballot taken. The law is dubious on this point. It appears clear, however, that the proposer of a candidate does not possess the power of initiating a motion for such a purpose as an abstract right, because it is optional with the chair either to authorize or prevent such a step. But if the Worshipful Master himself has reason to suspect an error from the inexperience of young members in the disposal of the balls, or any other legitimate cause, he may permit such reconsideration to take place: or he is competent, on his own authority, to exercise the privilege of calling a new ballot; but not, we

believe, at any subsequent lodge; for it must be exercised at once, in the presence of the same brethren, and none other; because an adverse opinion might be produced by intrigue or personal canvas, if the matter were delayed and postponed to a future meeting.

Such reconsideration, which was formerly practised rather freely in the United States, at length led the way to other evils, to prevent which, the committee on by-laws appointed by the Grand Lodge of New York resolved "That, in balloting for candidates, either for initiation or membership, *the ballot shall be unanimous*, and any member depositing a black ball, shall not be called upon to give his reasons why he did so; or should he be discovered, any brother giving information to the candidate, or any other person, who it was that gave the negative vote, shall be deemed guilty of unmasonic conduct, and be expelled from the institution." And it has been adopted as a law by the Grand Lodge of Ohio, that "It is improper for a subordinate lodge to reconsider a balloting for any candidate when the box contains *one black ball*." To the same effect, the Constitutions of Texas rule that "no vote, upon any application for making, passing, raising, or affiliation, shall be reconsidered at any subsequent meeting of any subordinate lodge, when a less number of members are present than when the vote was first taken." And to close these authorities, the Constitutions of Louisiana provide that "No unfavourable ballot shall be reconsidered,

and the rejected applicant shall not be permitted to renew his petition to that lodge, or any other in the jurisdiction, before the expiration of six months from the date of his rejection; provided, however, that if but one negative ball appear, a second trial may be made immediately.

4. *Right of Voting*.—At the revival of Masonry, the private lodges were allowed to confer on their members the first degree only, the Grand Lodge reserving to itself the power of passing and raising. On the appointment of Wardens, they were passed in Grand Lodges, before their investiture, to the degree of a Fellow Craft; but no brother was admitted to the third degree until he had been chosen Master of his lodge. Dermott, however, affirms, in opposition to this assumption, that amongst the *ancients*, no one could be admitted to the office of a Warden except a Master Mason (although he admits that he still retained the appellation of a Fellow Craft), because “the old Masons never gave any brother the title of a Master Mason until he had actually passed the chair.” Every Apprentice, at that period, had a vote on all questions mooted in his lodge, and even when any alteration was proposed to be made in the general Constitutions of the Order, it was provided that a Fellow Craft, or even an Apprentice, might be allowed to address the chair on the subject under discussion, or to make any motion for the good of the fraternity, “which shall be either immediately considered, or else referred to the Grand Lodge at their next

communication, stated or occasional." Thus it appears that every brother, without any regard to rank or attainments in the Craft, had a seat in Grand Lodge, and was competent to take a part in the proceedings.

At the present time however the Entered Apprentice has no such privilege. The vote and subscription to a lodge are, or ought to be, coincident, and usually commence when the candidate has attained his Master's degree; for an ancient law of Masonry provided that "initiation makes a man a Mason; but he must receive the Master's degree, and sign the by-laws before he becomes a member of the lodge." The custom however varies in different lodges; but the payment of dues appears to be so essential to the right of voting that it is doubtful whether a brother who is in arrear is entitled to claim any of the privileges of membership. The old regulations provide that the "consent of all the members present" shall be taken at the ballot for a candidate; but a brother who is in arrear is pronounced by the Constitutions to be disqualified for membership; and therefore as he is no longer a member, he possesses no right to deposit a ball in the ballot box at the election of a candidate for Masonry.

In the Constitutions of the Grand Lodge of Louisiana it is distinctly specified that no Entered Apprentice or Fellow Craft shall be allowed to vote. And to prevent the possibility of evading the law, it is further provided that no business

shall be transacted in a lodge open in the first and second degrees but what specially and exclusively appertains to them. General business both of the lodge and of Masonry is accordingly transacted in the third degree only. It would indeed, however the law may stand, be indelicate if not improper for any brother to tender a vote until he becomes a subscribing member of the lodge by signing his name to the by-laws, which he is competent to do at his initiation; and thus he obtains the undoubted right of membership with all its privileges, including that of voting for candidates, which no lodge can refuse to one of its own initiates; and his dues will be dated from the day of his initiation. The above signature however, in practice, is generally deferred till the candidate has attained his third degree.

The Constitutions being silent on this point, some brethren are inclined to think that every Mason is competent to vote as soon as he has been admitted to the first degree, whether he sign the by-laws and declare his intention of becoming a member, or otherwise. We have seen adverse decisions on this subject, but we are still of opinion that the right of voting ought to depend on subscription to the lodge. Our transatlantic brethren have taken this precise view of the case, and restrict any brother from voting till he has been raised to the third degree, which confers the right of membership. And to make themselves perfectly secure on this point, the ballot for a candi-

date, as we have just seen, usually takes place in a Master Masons' lodge, where no Apprentice or Fellow Craft can possibly be present.

5. *Voting Obligatory.*—A question has been submitted to us whether on the ballot for a candidate, it is strictly constitutional for any brother present to remain neutral and withhold his vote. We should consider such conduct un-Masonic, (although we are not aware of any existing law to prevent it,) and for this reason, that when a brother becomes a member of any lodge, he is supposed, by the simple act of affiliation, to renew his O.B., by which he undertook, when he was made a Mason, to be governed by the ancient usages and customs of the Order; one of the most important of which undoubtedly is, to keep the lodge pure and harmonious by the exclusion of unworthy candidates; and this can only be effected by means of the ballot

Every Mason ought to feel the full extent of his obligations. But if a single dissatisfied brother, whose unfavourable opinion of the candidate would induce him to give an adverse vote if he voted at all, should refrain from the exercise of this privilege out of courtesy or tenderness for the candidate's reputation, he might undesignedly, but not the less surely on that account, inflict an incurable wound on the lodge, and be indirectly accessory to the introduction of an unworthy member.

Besides, if he may legally and with impunity evade this paramount duty, the same rule might

possibly operate to nullify all his other Masonic obligations; and should every brother be tempted to pursue the same injudicious course, the Order would soon be reduced to a chaotic state which would be the precursor of its total extinction. Few persons, we sincerely hope, would knowingly propose or recommend an improper person as a candidate. Let them be equally careful, by recording a conscientious vote, to guard against such intrusion when recommended by others. In the Grand Lodge of Scotland voting is made imperative by the following stringent law inserted in the Constitutions:—"Immediately before proceeding to take any vote the door shall be locked, and the key laid on the Secretary's table."

6. *Abuses of Secret Voting.*—It is not to be denied but that the ballot box may be converted into an unjust and oppressive engine of mortification and punishment, by the facility which it affords for the exercise of vindictive feelings, and the private expression of dislike and illwill against an absent person. An instance of this occurred in one of the Edinburgh lodges, at the proposition of a brother, then present, as an honorary member, on the ground of his having been the means of introducing a great number of candidates. Being duly seconded, the Worshipful Master, after observing that the motion ought legally to have been preceded by a formal notice, said that as the required preliminary had been omitted, he would make a further proposal that another brother, who was also present, and whose standing in the Craft

and Masonic acquirements and honours were not exceeded by any member of the lodge, should also be received as an honorary member, which was seconded by the Senior Warden. The brother first named was duly elected on the ballot; while the second, after repeated trials, was rejected by two black balls out of twenty-two or twenty-three brethren; and it was not sought to be concealed that this was intended as a punishment on the Worshipful Master for his introductory observation.*

7. *The Ballot cannot be Dispensed with.*—We have known lodges, when a person of more than common eligibility has been proposed as a candidate, in the joy of their hearts dispense altogether with the ballot; the Worshipful Master observing that it would be useless to refer the decision to the ballot box, on the ground that no objection could possibly exist against a gentleman of such an irreproachable character; and the proposal has been carried by acclamation. But this practice is decidedly irregular, and calculated to jeopardize the subsequent standing of the novice in the Craft; although his Masonic privileges might perchance remain intact, because he could not justly be made responsible for the consequences of a breach of discipline which occurred before his initiation. The lodge however would become subject to an indictment before the Board of General Purposes for such a dereliction of duty,

* See the *Freemasons' Quarterly Review*, 1838, p. 56.

which might end in suspension or even the forfeiture of its charter.

8. *Re-proposition of a black-balled Candidate.*—

An important consideration here presents itself to our notice, which is—whether it be legal for a candidate who has been black balled in one lodge to be re-proposed in another; and it is a question on which a wide difference of opinion exists. In the first place, the circumstances under which the vote of exclusion was given must be considered. Private pique or unworthy intrigue may occasionally influence a sufficient number of votes to negative the proposition of a very good man. But such conduct is unmanly, to say the least of it, and scarcely honest. It is nothing less than taking advantage of a secret and secure position to strike a defenceless person, and to subject not only himself but his friends in the lodge to considerable mortification. If, however, the ballot box contains the fatal three black balls, it constitutes a final exclusion from that particular lodge. No reconsideration can nullify the decision; for the words of the law are plain, and express—“If there be three black balls such person cannot, *on any pretence*, be admitted into the lodge.”

But the triumph of the hostile parties is by no means complete; for although a candidate may be black-balled in one lodge, the Constitutions do not prevent his proposition as a candidate in another, and he may receive initiation if duly approved. Hence it follows that, although he had been

rejected in the former lodge, he is now competent to present himself there as a visitor, and claim a free admission. For however sound and consistent might be the reasons which barred his reception in lodge A, they might not be sufficient to effect his exclusion from lodge B; the determination not to admit him in one case might not have the slightest operation in the other; and being once initiated, the brethren of lodge A would have no alternative. They cannot refuse him admission unless they are prepared to support their case at the Board; but, at the same time, we cannot refrain from observing, that common decency ought to induce the rejected brother not to disturb the harmony of that lodge by his presence, which had expressed so decided an opinion that it would be disagreeable to them.

This case, which is a real occurrence, clearly evinces that the Constitutions of Masonry do not inhibit the re-proposition of a black-balled candidate. His rejection in one lodge does not vitiate his claim to admission in another. In the former lodge he may have had some personal enemies who have caused his exclusion; and it is indeed better that one man should be mortified than that many should be offended. But the same reasons may not exist in another lodge, which probably contains none but personal friends or strangers; his admission may prove a benefit both to the lodge and to himself.

SEC. II.—THE INITIATION.

1. *Renouncing Initiation.*—At the Tralee sessions a curious case was tried before the assistant barrister. A person named Thompson sued a gentleman called M'Gillicuddy, a Freemason, for the amount of entrance fees as a Mason paid by him to the defendant. The plaintiff said he had attended the lodge for the purpose of admission, but declined going through the ceremony, because he heard that there was a poker ready for him, as also that he should have to give up his watch and money. The barrister dismissed the complaint, telling the plaintiff that as he had given his money voluntarily, he was not entitled to get it back again.*

2. *Preparation of the Candidate.*—The ballot having proved favourable, the candidate, who is usually in attendance, may then be prepared for initiation. But as there are frequently more candidates than one in the ante-room, and the initiations ought to be conducted singly, it is very desirable, although there is no direct prohibition on the subject, that one candidate should not be allowed to witness the preparation of another. There are instances in which it might excite some unpleasantness of feeling that would deteriorate the effects of his own initiation; and as all the ceremonies of Masonry are, or ought to be, conducted with the utmost solemnity and decorum, being founded

* *Dublin Weekly Register.*

on the preliminary avowal of a belief in the being of a God, no laxity of discipline or levity of conduct which may have the most indirect tendency to embarrass the candidate or alienate his thoughts into an improper channel, should be mixed up with the complicated and serious rites that attend his introduction to the consecrated floor of the lodge.

3. *The Making*.—No person can be legally initiated into Masonry except in a warranted lodge, at a duly summoned meeting of the brethren, whether regular or emergent, with seven members present at the least, including the Worshipful Master in the chair. And it is provided by the Constitutions that not more than five candidates shall be made at any single meeting of the lodge except the Master be authorized by dispensation to admit a greater number; but no prohibition is subjoined to prevent their initiation *en masse*; and some lodges, to save time and trouble, are in the habit of admitting a plurality of candidates together, although the practice cannot be followed without producing a certain degree of confusion. It would be better avoided; and if masters of lodges were seriously to reflect on the impropriety of such conduct, they would become sensible of the advantages attendant on a contrary course; for however impressive the ceremony of initiation may be on the mind of a single candidate, isolated from all other distractions of feeling, the introduction of double or treble or perhaps quintuple makings is sure to produce dissatisfaction, and not unfrequently a feeling of disgust,

which may prove a bar to the candidate's future Masonic career. The Grand Lodge of New York, by a distinct resolution, absolutely forbids all Masters of lodges to confer the first degree of Masonry, in the working part, on more than one candidate at one and the same time. And the Grand Lodge of Tennessee made and confirmed a law to the same effect in 1845. When a certain point in the ceremony has been attained however, the candidates may be introduced in a body without the slightest impropriety; and the remaining rites will be legally and gracefully administered in their presence, without producing any unfavourable effect.

4. *The Charge*.—It was enjoined by the constitutions of a Grand Lodge holden in the reign of Edward III., “that in future, at the making or admission of a brother, the Constitutions and proper charges and monitions should be read by the Master or Warden.” And it is still usual for the Worshipful Master, or a Past Master, at the conclusion of the ceremony, to deliver a set charge to the candidate, which, although not absolutely enjoined, is recommended by the Grand Lodge, which furnishes an express composition for that purpose.* It ought to be omitted as seldom as

* It has been thought expedient to insert this charge, which is given by the Lodge of Instruction founded by Brother P. Gilkes, for the information and use of lodges:—

“BROTHER —, As you have passed through the ceremony of your initiation, let me congratulate you on being admitted a member of our ancient and honourable institution. Ancient no doubt it is, as having subsisted from time

possible, because it is admirably calculated to fix the attention of the newly admitted brother on

immemorial; and honourable it must be acknowledged to be, as, by a natural tendency, it conduces to make those so who are obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the practice of every moral and social virtue; and to so high an eminence has its credit been advanced, that in every age monarchs themselves have been promoters of the art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronized our mysteries, and joined in our assemblies.

“As a Freemason, let me recommend to your most serious contemplation the volume of the Sacred Law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency for comfort and support. To your neighbour, by acting with him on the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities and soothing his afflictions; and by doing to him as, in similar cases, you would wish he would do to you. And to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert those talents wherewith God has blessed you, as well to his glory as the welfare of your fellow-creatures.

“As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for the time become the place of your residence, or afford you its protection; and above all, by never losing

certain prominent duties of the Craft, as well as to display its general principles; and we can

sight of the allegiance due to the sovereign of your native land—ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

“As an individual, let me recommend the practice of every domestic as well as public virtue. Let prudence direct you, temperance chasten you, fortitude support you, and justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments, which have already been amply illustrated—benevolence and charity.

“Still, as a Freemason there are other excellencies of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are secrecy, fidelity, and obedience.

“Secrecy consists in an inviolable adherence to the obligation you have entered into, never improperly to disclose any of those Masonic secrets which have now been, or may at any future period be, intrusted to your keeping; and cautiously to avoid all occasions which may inadvertently lead you so to do.

“Your fidelity must be exemplified by a strict observance of the Constitutions of the fraternity; by adhering to the ancient landmarks of the Order; by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree; and by refraining from recommending any one to a participation of our secrets unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honour on your choice.

“Your obedience must be proved by a strict observance of our laws and regulations; by prompt attention to all signs and summonses, by modest and correct demeanour in the lodge; by abstaining from every topic of political or religious discussion; by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren; and by perfect submission to the Master and his Wardens, while acting in the discharge of their respective offices.

confidently affirm from long experience that the impression thus produced is both salutary and lasting. It would also be of great advantage to the candidate, if the Worshipful Master could find time to deliver a lecture on the tracing board, for the purpose of enlightening him on the general design of symbolization, and affording him some preliminary knowledge of its particular application to Freemasonry.

5. *The Candidate promises Obedience to the Laws.*—During the ceremony of initiation the candidate is required, as a matter of duty enjoined in the ancient charges, solemnly to promise that he will obey the moral law, or in other words, that he will avoid those vices enumerated by St. Paul in his epistle to the Galatians, and practise the virtues which the same holy apostle denominates “the fruit of the Spirit.”* He further undertakes to observe the laws, and to conform to all the

“And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to become respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a member; that you will the more especially study such of the liberal arts and sciences as may lie within the compass of your attainment; and that, without neglecting the ordinary duties of your station, you will feel yourself called on to make a daily advancement in Masonic knowledge.

“From the very commendable attention you appear to have given to this charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of truth, of honour, and of virtue.”

* Gal. v., 21-23.

usages and regulations of the Craft contained in the Book of Constitutions, which he is recommended to study with attention and zeal. But a question here arises—how is this study to be accomplished when the lodge possesses but a single copy, and that is safely deposited under lock and key except when the brethren are at work? The only practicable method of affording every brother an opportunity of becoming familiar with the laws of Masonry would be to furnish him with a copy of the Constitutions at his initiation; for which purpose a cheap edition ought to be published. It would be well if this condition were made imperative by a resolution of the Grand Lodge. If the candidate then neglected to make himself acquainted with its valuable contents, he might justly be pronounced unworthy of the honour which had been conferred upon him; and the fair presumption would be that he would never attain the character of a bright and distinguished Mason. Our brethren of the last century extended this duty to its extremest verge by a resolution of Grand Lodge, which strictly enjoined on every candidate for Masonry that he should carefully study the Constitutions *before his initiation*.

SEC. III.—INITIATION FEES AND CERTIFICATES.

1. *Expenses of Initiation*.—The legitimate fees of initiation are three guineas and a half, prompt payment, to the lodge,* together with ten shillings

* It was ordered at a Grand Lodge of the Atholl Masons,

and sixpence for registration, and six shillings and sixpence for a Grand Lodge certificate, which every brother will receive as soon as he has been registered. The metropolitan lodges pay a guinea for registration. Some lodges include the registration and certificate in the first mentioned payment; while others make the entire fee five pounds and upwards, including all the extras. Applications to the Grand Secretary for certificates must state the respective dates at which the several degrees were conferred, because if it should have so happened that the candidate had been admitted to more than one degree on the same evening, the certificate would be withheld until the necessary inquiries were made respecting the causes which produced the irregularity. Again,—if, after having received the first degree, a brother has occasion to leave the country, or change his residence, before the expiration of the interval between one degree and another, he may be furnished, on application to the Grand Secretary through the Worshipful Master of his lodge, with a certificate of having taken the first degree and paid the fees; and when he has been advanced to the sublime degree

September, 2, 1761, "That the whole sum usually charged for initiation in any Lodge shall be paid on the night of entrance; and upon conviction of any lodge giving credit for the whole, or any part thereof, the same lodge shall forfeit to the fund of charity the sum of one guinea, such forfeit to be levied on the warrant; and in case of nonpayment within six calendar months, the warrant to be cancelled."

of a Master Mason, either in that lodge or any other, it will be exchanged for the regular certificate without further expense. Private lodge certificates are strictly prohibited, except on certain special occasions enumerated in the Book of Constitutions (Ed. 1855, p. 85).

2. *Certificates.*—In 1663, it was ruled at a Grand Lodge under the superintendence of the Earl of St. Alban's, that "no person who shall be accepted a Freemason shall be admitted into any lodge until he has brought a certificate of the time and place of his acceptance, from the Master of the limit where he was made and the lodge kept. And the Master shall enrol the same on parchment, and shall give an account of such acceptations at every general assembly. And that every person who is now a Freemason shall bring to the Master a note or certificate of the time of his acceptance; to the end that it may be enrolled in such priority of place as the brother deserves, and that the whole company and fellows may the better know each other."

In 1772, when the Grand Lodges of Scotland and of the Ancient Masons in this country had one Grand Master, *viz.*, the Duke of Atholl, the Grand Lodge of England ordered "that no Mason who has been made under the sanction of the Grand Lodge of Scotland shall be admitted a member, nor partake of the general charity, until he has produced a certificate of his good behaviour from the Grand Secretary of that Grand Lodge; but upon producing such certificate, he shall

receive all the honour due to a faithful brother of the same household with ourselves." And three years later it was resolved, "that every certificate granted to a brother of his being made a Mason, shall, for the future, be sealed with the seal of Masonry and signed by the Grand Secretary, for which five shillings shall be paid to the use of the general fund of charity."

If a member voluntarily withdraws himself from his lodge, he cannot be legally affiliated to another without producing a certificate, which, in all cases, the latter lodge is bound to require when any proposition for joining is made, that the brethren may be under no misapprehension respecting the circumstances under which he left the former. This regulation may be applied universally. If a Mason be excluded from a lodge in the jurisdiction of this country, he would be incapable of affiliation under any other Grand Lodge, unless he could produce a certificate showing that the offence was merely venial; for there are many circumstances that may render a Mason ineligible for one lodge which would not apply to another, provided his reputation and morals be unimpeachable.

3. *Tendency of the First Degree.*—The first degree opens with mortality in its feeblest state, and conducts the pious inquirer to a glorious immortality. It begins on earth and ends in heaven. The path below is cloudy and dark, but the summit, like the glory on Mount Sinai, is illuminated with brilliant coruscations of light. The probation is

arduous and severe, the result clear and pellucid as the fountain of life. Like Bunyan's pilgrim, if the candidate surmounts the temptations of Doubting Castle and conquers the giant Despair, the vale of shadows will have no terror—he will, pass through Jordan triumphantly, and land, in a purified state, on the happy shore of heavenly Canaan.

CHAPTER IV.

THE STATUS OF A FELLOWCRAFT.

SEC. I.—THE INTERVAL.

1. *Time allowed between each Degree.*—The Constitutions of Masonry have established an imperative ordinance to the effect that no lodge shall confer more than one degree on the same person at a less interval than a month from receiving a previous degree; nor even then, unless the candidate has made such a satisfactory progress in Masonry, as to pass a public examination in the step which he has already taken. However stringent this regulation may be considered by ardent candidates, who are desirous of receiving a sudden outpouring of light to illuminate their minds with the copious stores of Masonic knowledge, as if by the touch of a magician's wand, it constitutes one of the most efficient laws of the Craft, and was originally adopted as a means of suppressing a custom which, before the re-union in 1813, was not uncommon in many of our lodges, of conferring two, and sometimes three, degrees on the same evening.

This practice was condemned by the judicious

Preston in the following terms : " Many persons are deluded by the vague supposition that our mysteries are merely nominal ; that the practices established amongst us are frivolous, and that our ceremonies may be adopted or waived at pleasure. On this false basis we find too many of the brethren hurrying through all the degrees of the order, without adverting to the propriety of one step they pursue, or possessing a single qualification to entitle them to advancement. Passing through the usual formalities, they consider themselves authorized to rank as masters of the art, solicit and accept offices, and even assume the government of the lodge, equally unacquainted with the laws of the institution that they pretend to support, and the nature of the trust which they are bound to perform. The consequence is obvious ; anarchy and confusion ensue, and the substance is lost in the shadow." Such a result is pretty sure to ensue from such a cause, and it is therefore guarded against by some of the Grand Lodges in the United States by severe laws, which restrict an entered apprentice from advancement for three, and in some cases five, months, and in one jurisdiction the interval is three years ; a Fellow Craft must, in some lodges, wait three months before he can take his Master's degree, and in others a whole year, and one Grand Lodge prohibits a brother from holding office until he has been three years a Master Mason.

2. *Degrees of Masonry Progressive.*—The inju-

dicious practice of conferring the degrees at very short intervals, or together, is calculated to confuse rather than enlighten the candidate, by placing before him a heterogeneous mass of ceremonies, similar in their nature and design, but distinct in their operation, which he is altogether unable to digest and arrange in such an intelligible form as to produce a clear understanding of the progressive steps by which the degrees are connected and linked together in one harmonious whole. He would justly say with Michael Cassio, "I remember a mass of things, but nothing distinctly;" and his Masonic edification would be more than doubtful. If we meet with a new, beautiful, and odoriferous flower, we do not merely give it a casual look, and then tear it in pieces and cast it to the winds of Heaven, but we study in detail its proportions and peculiarities of construction,—we linger over it to enjoy and luxuriate in its sweetness; and it is at length reluctantly laid aside, but not forgotten, when other sources of amusement and information present themselves to our notice. So in Freemasonry the flower must be nursed,—the first degree must be carefully studied, to prepare for the novel beauties of those which are to follow; for if they were all conferred at one meeting, *per saltum*, the endeavours of the initiate to classify his knowledge would necessarily become so arduous and difficult of execution, that he might be tempted to abandon the task in despair, and to pronounce our noble science absurd in

principle, useless in practice, and unworthy the attention of any right-minded person.

3. *The Interval Shortened.*—In the year 1847 a resolution was proposed by the Grand Master, and seconded by the Grand Registrar, that “Eight days, in our colonies, would be a sufficient interval between each degree, if a dispensation be granted to that effect; and that the Provincial Grand Masters be authorized to issue such dispensation, when the circumstances are sufficiently urgent to justify the proceeding. The motion,” he observed, “was grounded on these reasons,—in many of our colonies there are lodges which work under the Constitution of Scotland and Ireland; and by their laws, all the three degrees can be given in one day. Many men, who would prefer being English Masons, resort to those lodges for admission, under the impression that they can learn a great deal more in a much shorter period of time. The English lodges would be proud to receive many of these candidates, but being sojourners, seafaring, or military men, they were unable to comply with our conditions. He therefore thought it advisable to meet the difficulty by shortening the interval, and returning to the original law, which provided that no lodge shall be permitted to make and raise a brother at the same meeting, without a dispensation from the Grand Master, or his Deputy, on very particular occasions.”

After some discussion, the question was put and carried in the affirmative, and our late ex-

cellent Brother Tucker, then Provincial Grand Master for Dorset, thus commented on the measure in an address to the brethren of his province,—“Events of considerable importance have occurred since we last met; a discretionary power has been given to Provincial Grand Masters in foreign parts, by allowing them to grant dispensations by which the time between the degrees may be lessened from a month to eight days. During the discussion of this important question, much has been said both for and against the measure. On the one hand it has been asserted that the alteration of this rule is an infringement on the landmarks of Masonry, and that the Craft is likely to suffer materially by it; and on the other hand it is said by those who have had the greatest experience in foreign Masonic policy, that were the law to remain unrepealed, we should not stand on equal ground with our Scotch and Irish brethren, who do not require such a length of time to elapse between the degrees, and who consequently gain a great advantage over us thereby, in the larger number of brethren who, from the pressure of their various pursuits and avocations, are unable to remain in any one place for the length of time prescribed by the English Book of Constitutions; on which account I most strongly approve of the decision of the Grand Lodge. I cannot look on this decision as an infringement of the landmarks of Masonry. It seems to me to be merely a rule of the Order, which it is competent to the

brethren at any time to alter or amend." In England, however, the law remains intact, and no dispensation can possibly be granted to shorten the interval of twenty-eight days between the making, passing, and raising of a Candidate for Masonry.

SEC. II.—THE RECEPTION.

1. *Qualification Questions.*—No art or science can be perfectly understood unless its elements be first mastered ; all knowledge is acquired by progressive steps—*qui non proficit deficit*—the *simple* must be attained before we proceed to the *abstruse* ; nor can any one become a bright Mason if all the three degrees be rolled into one mass, and conferred at one and the same time. The old charges collected by Dr. Anderson and his colleagues from ancient records, and published by him in the early editions of his "Book of Constitutions," distinctly provided that "The Master shall instruct a younger brother to become bright and expert, that the lord's materials may not be spoiled." The qualification questions of the first degree, while they constitute the end of the beginning, are in reality but the beginning of the end ; and a good beginning holds out a fair promise of a good ending.

It was on this sound and wholesome principle that the regulation was framed which prohibits a Mason from being passed to the second degree until he has been subjected to a public examination in open lodge, and acquitted himself to the

satisfaction of the brethren present. In practical Freemasonry, a preliminary degree is first given, with such suitable explanations as may afford the neophyte a fitting subject for thought and meditation; and to convince the lodge that he has really and truly grappled with it in his mind during the specified period of probation, a test has been instituted; and when he next appears in the lodge to claim his second degree, he has to undergo this public examination; certain questions are propounded from the chair which he is required to answer according to his impressions, as an unequivocal proof of his proficiency, and hence his qualifications for advancement are eliminated.*

* How well this is done in the United States may be gathered from the following statement by Brother French, of New Hampshire, U.S. "I first saw the Masonic light in King Solomon's Lodge, A.D. 1825. After being duly initiated, I was told that I must learn the work of an Entered Apprentice so perfectly as to arise in the lodge and go through it before I could pass on. At the next lodge meeting, one month from the day of initiation, I did arise in the lodge, and answered every question correctly, from that which demanded from whence I came to that in relation to the situation and dedication of lodges. I was then passed to the degree of a Fellow Craft, and in one month more answered all questions in that degree, and was raised to the sublime degree of a Master Mason. And, although a Master Mason, I was not let off from examination until I could answer every question in the lecture of that degree. I mention this merely to show how deliberately and thoroughly Masons were made in those days, for mine was only a specimen of each; and no deviation was ever permitted in any New Hampshire lodge in which I was ever present."—*American Quarterly Review*, vol. i., p. 120.

This course is extremely judicious, but it is to be feared that many lodges pass over it lightly, and we are afraid there are some who reject the qualification questions altogether, or, which is the same thing, never enforce the rule—a laxity of discipline whose never-failing adjuncts are bad lodges, inefficient Masters, and careless brethren.

A writer in the "Freemasons' Magazine" for 1853 (p. 529), speaking on this subject, has the following judicious remarks:—"The examinations between each degree have become merely a form, the deacon generally answering for, or prompting the candidate. In my own practice I frequently vary the questions, extending them over the course of every-day life, and the peculiar studies of the candidate, besides requiring him to give some proof of his advancement in Masonic learning and practice; in short, feeling thoroughly convinced that the ranks of Freemasonry require judicious weeding and thinning out, rather than indiscriminate addition, and that the cause in general would be benefited by each particular lodge being more strict in the admission of members, I have ventured to intrude these remarks for the purpose of calling attention of those in authority to the subject." This comprehensive passage describes existing evils in truthful language, and we agree with every sentiment that it contains. Our doors are too wide open—too carelessly tyed—the terms of admission are too easy, and hence arise the

grounds for our talented brother's complaint, which is echoed by all worthy Masons in every quarter of the globe.

2. *The Passing.*—After having satisfactorily acquitted himself during his examination in the first degree, the candidate is entitled to claim his advancement to the second. At this stage of the proceedings the ballot is not used in England, because a candidate, having been pronounced worthy of admission by an impartial vote, and the fees paid, is evidently entitled to all the promotion which those payments professedly cover. But it is not so understood in the United States, for we are informed by Dr. Mackay that “modern Grand Lodges have generally, by special enactment, required a ballot to be taken on the application of of an Apprentice or Fellow Craft for advancement, and where no such regulation has been explicitly laid down, the almost constant usage of the Craft has been in favour of such ballot.”* By the English Constitutions the second degree is conferred by claim, and, the qualification being established, it is never refused. A Fellow Craft is technically said to be passed when the sun is below the horizon, to intimate that his labours are directed by the firm and steady light of truth and science. This step endows him with many new privileges. He is admitted on the square, to show that it is his privilege to make further progress in the art of Masonry, and no longer to be

* “Masonic Law,” p. 224.

received in a hostile manner as a stranger, but as entitled to the immunities of a true and lawful brother. Still he is, or ought to be, restricted from voting, unless he shall have been admitted a member of the lodge at the time of his initiation, and an entry made in the minute book to that effect.

3. *Immunities.*—The immunities of a Fellow Craft are necessarily greater than those of an Apprentice; and thus the candidate finds that Freemasonry is progressive in discipline as well as in practice. He is now competent to maintain and support the laws and regulations of the Order. He may offer his opinions on any subjects which are regularly introduced in the lecture, under the superintendence of an experienced Master, who will guard the landmarks against encroachment. By this privilege he may improve his intellectual powers, qualify himself to become an useful member of the society, and, like a skilful brother, strive to excel in that which is great and good.

He is now entrusted with certain peculiar tokens which mark his admission and prove his worth; and instructed in the seven liberal arts and sciences, particularly the fifth, or geometry, which constitutes the basis of our Order, and in ancient times formed its distinctive title. He is taught that while the first degree inculcates a pure system of morality founded on the chief Great Light which illuminates the pedestal, the second has a scientific reference, and describes the system of architecture which was used at the building of Solomon's

Temple, as well as the details of the several lodges of Masons which were opened in the forest, and the quarries where the materials were prepared. In this degree, the number of operative masons with their peculiar privileges are specified; the stipulated period for rewarding merit is fixed; the inimitable moral to which that circumstance alludes is explained; and many particulars are recited which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition. In primitive times these privileges were greatly extended, for not only were the rulers of a private lodge chosen from among the Fellow Crafts, but they were even eligible for any office in Grand Lodge, not excepting that of the Grand Master himself. Such are the immunities, past and present, of a Fellow Craft; and he who studies them with diligence, and reflects upon them with a serious intention to increase his knowledge of Masonry, will doubtless be approved when he claims admission to the third degree, and aspires to the dignity and honours of a Master Mason, at the expiration of a second period of twenty-eight days.

CHAPTER V.

THE STATUS OF A MASTER MASON.

SEC. I.—THE CEREMONY.

1. *Study of the Law.*—*Ignorantia juris non excusat* is one of the best maxims of the law, and built upon the wisest foundations; for if a person was permitted to plead ignorance as an excuse for a breach of the laws, would it not in all cases be pleaded? Even a lawyer would make ignorance, when occasion required, his defence. It must therefore be very unreasonable and improper to use any means of concealing the laws or keeping the people in ignorance respecting the duties they owe to society.* The laws of Masonry, like all other studies require a competent share of serious meditation to understand them thoroughly; for it cannot be accomplished by merely dipping into any particular subject which may incidentally arise while working the details of a lodge. To become a practical Masonic legist, a brother must contemplate the law as a whole, beginning with the elements, and rising gradually to the more intricate parts of the subject. It will indeed be a

* *Freemasons' Magazine*, 1793, p. 140.

work of supererogation to sift and disentangle all the sophistical quibbles which special pleading may throw over the simplest propositions, unless a thorough insight be first acquired into the spirit of the law, and its general application to all the practical purposes of the society. The Constitutions, when understood according to their verbal and grammatical sense, may easily be comprehended; and will not be difficult of construction if viewed with a sincere desire of ascertaining the simple truth; but if insidiously handled, with a view of twisting and torturing them to support some untenable hypothesis, serious difficulties will undoubtedly arise which puzzle rather than inform, and however ingeniously analysed and examined, will frequently lead to a vicious conclusion. At any rate the attainment of a competent knowledge of the real principles of Masonic jurisprudence will enable the inquirer to disentangle the most intricate mystifications, and all fallacious subterfuges will vanish under his critical investigation as the morning sun dissipates the dense and unwholesome mists of darkness.

2. *Opening on the Centre.*—A Master Mason's lodge is technically said to be opened on the centre, because the brethren present being all Master Masons, are equally near and equally distant from that imaginary central point which, amongst Masons, constitutes perfection, as it is enunciated in the Pythagorean or Masonic triangle. Neither of the preliminary degrees can assert the same conditions, because the lodge of

an entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either. While each of our symbols reciprocally serves to illustrate the rest, there is one sense in which they yield a decided pre-eminence to the great central emblem whose sacred initial character is surrounded by a blaze of eternal glory—by recalling our minds from the work to its Architect—from the science to its mystery. The continental Masons of the last century, ascribed three symbolic centres to the Deity. 1. The Trinity, breathing on the abyss at the creation. 2. Wisdom, or the Eternal Word passing, at the same period through the different stages of delight, desire, nature, and strife, into fire or light; which was denominated the Great Mystery. 3. The Logos, Jehovah, Word, or G.A.O.T.U.

3. *The Raising.*—The Fellow Craft, like the Apprentice, cannot be legally advanced to a superior degree, until he has passed the ordeal of an examination in the qualification questions attached to that degree. Nor is it fitting that any such innovation should be allowed. After having acquitted himself satisfactorily, he is eligible to claim the third step, and is raised accordingly with all due formality, to the sublime degree of a Master Mason. We fear, however, that many lodges transgress the law in this particular, and raise their members without examination, in the face of that ordinance

which distinctly specifies that no brother shall be advanced to a superior degree until he has passed an examination in open lodge in the degree which he has taken. When the candidate has been thus admitted to the highest grade in Craft Masonry, he is usually requested to sign the by-laws of the lodge, and to enrol his name on the list as a subscribing member. This, however, is optional, for it does not necessarily follow that a brother shall be affiliated to the lodge where he received his degrees, although the members do not possess the power of rejecting him if he be so disposed. He is competent to offer himself for acceptance at any other lodge, but in such a case he will be subjected to a new ballot and the joining fee. As a general rule every Mason ought to belong to some lodge, and contribute his mite to the Fund of Benevolence, and all other special purposes of the institution, which will entitle him to all the privileges of the Craft. But no brother can claim the benefit of any of the Masonic charities unless his name has been registered in the Grand Lodge books and included in the annual returns from his lodge; for it is essential that every petitioner for relief shall have been a contributing member for two years at the least, and this law is only suspended in cases of shipwreck, loss by fire, and the dislocation of a limb.

4. *Penalty for not Registering.*—It may happen, however, that a petitioning brother has regularly paid his dues, and the lodge, from unexplained

causes, has neglected to make the customary communications to the Grand Lodge. On full proof of this omission, the brother is allowed to prosecute his claim, and the Board of Benevolence has not the power to refuse the application; but it is imperative on the Board of General Purposes to punish the lodge for its neglect, by which the petitioner might have sustained considerable injury. A case of this nature was brought before the Board a few years ago, in a complaint preferred by a brother against a lodge in London where he had been initiated, stating that his name had not been registered in the usual way, and that consequently he was unable to obtain his Grand Lodge certificate. The officers of the lodge in question admitted the correctness of the complaint, but urged in their justification that as all the present members had joined the lodge since the date of the brother's initiation, they did not conceive that they were liable to the payment. The Grand Lodge was of a different opinion, and ruled that no lapse of time can exonerate a lodge from its responsibility for the payment of all register fees and dues which had been actually received.

SEC. II.—PRIVILEGES.

1. *Enumeration of Privileges.*—It generally happens that the newly raised Master Mason continues in his mother lodge as a member, and having signed the by-laws is entitled to take

an active part in the discussions of the lodge, subject nevertheless to the restrictions imposed by the general Constitutions of Masonry. An old charge of the Third Degree teaches, that he is now authorized to correct the errors and irregularities of brethren and fellows, to guard them against a breach of fidelity, to preserve the ancient landmarks of the Order sacred and inviolable, and never to suffer an infringement of our rites, or a deviation from established usage and custom. Every office in the lodge is open to him except that of Worshipful Master, which is not accessible until he has been appointed to a Warden's chair and occupied it full twelve months. And having obtained this qualification, he becomes a member of Grand Lodge, and is eligible for advancement, not only to the chair of his lodge, but also to the purple, in any of the offices of Grand Director of Ceremonies, Sword Bearer, Organist, Pursuivant, and Tyler.

2. *May be interred with Masonic honours.*—The surviving relatives of a deceased Master Mason may claim the distinction of having his remains interred with Masonic honours, if he himself, before his death, have expressed a desire that his funeral should be conducted with the formalities of the Order. This is a privilege which cannot be extended to any brother under the Third Degree, nor can it be accomplished at all without a formal dispensation from the Grand or Provincial Grand Master. The Worshipful Master of the lodge of which the deceased

brother was a member, being thus formally authorized, may invite the brethren of other lodges to join in the ceremony; but unless the Provincial Grand Master or his deputy be present, which on these solemn occasions, we think, ought to be enjoined, he is solely responsible for any irregularity that may occur. The procession is conducted on the usual principle of precedency, except that the lodge to which the deceased brother belonged, is allowed to take the post of honour and close the cavalcade.

SEC. III.—MASONIC CLOTHING.

1. *Costume at different Periods.*—No ordinance has been passed of late years better calculated to promote uniformity in the externals of the Order, than that which relates to Masonic costume. Before this regulation was enacted, every brother did that which was right in his own eyes. The clothing of a Master Mason was technically stated by our brethren, at the revival in 1717, to be “a yellow jacket and blue breeches.” But this was purely symbolical, and referred to the distinguishing working tool of a master, *viz.*, the compasses, whose upper part was brass, and the points blue steel. Subsequently the costume was described as being composed of the old colours, blue, purple, and crimson. From such a generalization, it is not surprising that aprons of every size and pattern were seen in a lodge, from plain white leather with strings of the same material

to match, through all the gradations of indented borders, painted and engraved fronts, with Masonic designs, varied according to taste, edged with white, blue, or scarlet satin, gold or silver lace and fringes, and girded with satin ribbons.

This profusion of ornament was not confined to the jurisdiction of our own Grand Lodge, but was carried to still greater excess on the continent of Europe. Laurie says that the attachment of the French to external finery produced the most unwarrantable alteration in the principles and ceremonies of the Order. A number of new degrees were created; the office bearers of the Craft were arrayed in the most splendid and costly attire; and the lodges were transformed into lecture rooms. From the French this love of finery extended to the Germans; for when the ribbons and stars with which the former had ornamented the Order were shown to the latter, they could not resist the enchantment. A M. Rosa, a French commissary, brought from Paris a complete waggon-load of Masonic ornaments, which were all distributed before it had reached Berlin; and he was obliged to order another to furnish the lodges of that city. And amongst the Atholl Masons in this country it prevailed universally; although at a Grand Lodge in 1772, it having been represented that several brethren had lately appeared in public with gold lace and fringe, together with many devices on their aprons, &c., which was thought inconsistent

with the dignity, propriety, and ancient custom of the Craft, it was resolved and ordered that, for the future, no brethren, grand officers excepted, shall appear with gold lace, gold fringe, gold embroidery, or anything resembling gold on their Masonic clothing or ornaments.

This diversity of apparel was anything but pleasing to the eye, or satisfactory to the judgment of the truly zealous Mason, because it appeared to fix the attention on the trappings of the Craft, and prevented many brethren, who might otherwise have become bright Masons, from penetrating more deeply into the rich mine of knowledge which was open to their researches, by an erroneous impression that Freemasonry was something like gilt gingerbread, with all its glittering treasures spread over its surface.

2. *Uniformity of Costume regulated.*—To extinguish such a prolific source of pride and vanity amongst the brethren, the ordinance of our Grand Lodge enjoining uniformity of costume was introduced at the Union in 1813. It provides that the Masonic apron shall be no other than a plain white lamb-skin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at the bottom, with white strings. That of an Apprentice is to be entirely without ornament; the Fellow Craft is allowed the addition of two sky blue rosettes at the bottom; and the Master Mason a sky blue lining, and edging one inch and a half deep, an additional rosette on the fall or flap, and silver tassels. No other colour

or ornament is allowed, except to officers or past officers of lodges, who may have the emblems of their several offices embroidered in silver or white in the centre of the apron. The Masters and Past Masters of lodges are entitled to wear, in lieu and in the place of the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two inches and a half each, and the perpendicular lines one inch; these emblems to be of blue ribbon, half an inch broad, and of the same colour as the lining and edging of the apron. No brother with any other clothing than that above described can be admitted into the Grand or any subordinate Lodge.

The apron is usually tied round the waist by ribbons of a corresponding colour, and fastened with a bow knot under the flap, the ends hanging down in front of the apron, decorated with silver fringe or bullion, which form no despicable addition to its general appearance. Some brethren use a buckle and strap, by way of attaching the apron to the body.

3. *Official Clothing.*—As the Grand and Provincial Grand Officers are allowed to substitute gold, in lieu of garter blue, in the perpendicular and horizontal lines, it has been considered a fair analogy that the Masters and Past Masters of lodges may wear the same emblems in silver—and consequently, many Masters have adopted the practice, who also decorate their collars with

chains of the same metal; but as it has been declared by the Board of General Purposes to be illegal, the custom ought not to be tolerated. Some Masons surround the apron with silver fringe; but, as it is contrary to the regulations, any brother venturing to appear in Grand Lodge with such a decoration, might justly expect to be mortified by a rejection at the porch; we therefore recommend its discontinuance. The jewels are the same in silver as those of the Grand Officers in gold, which will be described in a future page.

There is some difficulty in understanding the question of honorary jewels. The Constitutions provide that no jewel shall be worn in a lodge, other than those specified for the officers, except such honorary or other jewels or emblems as shall appertain to, or be consistent with, those degrees which are recognized and acknowledged by and under the control of the Grand Lodge. But this regulation is vaguely expressed. Some are of opinion that any honorary Masonic jewel presented by the lodge is here intended; others prescribe certain degrees of limitation, and think that a Past Master is entitled to wear a jewel, whether presented by the lodge or not, provided it contains no especial device, nor any words engraven on the reverse except the name of the owner.

In the metropolitan lodges white kid gloves are commonly worn, but the brethren very seldom assume gauntlets. Many lodges in the provinces,

however, patronize sky blue gauntlets, while others eschew them as being unwarranted by the Constitutions ; and there are a few septuagenarian brethren who are so attached to antiquated customs, as still to attire themselves, on public occasions, in black satin smalls, with silver buckles at the knees, and shoe-buckles of the same metal, white silk stockings, and cravats of the same colour, in imitation of the costume used by our brethren at the close of the last century, who also added cocked hats (would that they were again adopted as a common article of clothing). But this garb is now almost obsolete, and the cocked hat a simple tradition. The ordinary dress of a Mason ought to exhibit no singularity, but be regulated in accordance with the ever varying fashion of the times, although we must confess that we prefer white cravats, as being more decidedly in unison with Masonic costume than the present fashionable coloured or black necktie. It was customary in the old lodges for the Master to wear his hat when in the chair, and it was only removed when in the act of declaring the lodge open or closed. In foreign lodges all the members wore their hats. Gadicke informs us that the brethren in Germany wear a blue cockade in their hats, as a sign of freedom and equality, and consider it a part of their legitimate Masonic clothing. We are not aware that any such practice ever existed in this country.

4. *Masonic Mourning.*—Masonic mourning is

confined to the badge. The officers of the lodge have three black crape rosettes placed on the apron, and one at the point of the collar, just above the jewel. All other Master Masons use the three crape rosettes only, and the Fellow Crafts and Apprentices two rosettes.

5. *Improper Clothing.*—A brother acting in accordance with the above rules and observations, need be under no apprehension of committing a breach of etiquette in the article of clothing; but there are some brethren who continue to practise the exploded solecism of wearing the sash and other decorations of the Royal Arch in open lodge, under the impression that, as the Grand Lodge has pronounced *ex cathedra*, that the Royal Arch is but the completion of symbolical Masonry, there can be no impropriety in using the regalia indiscriminately. But this is undoubtedly an error in judgment, for although at the re-union of the two Grand Lodges in 1813 it was so intended, and H. R. H. the Grand Master was requested to take the necessary measures for effecting the desirable object of consolidating the Grand Lodge and Chapter into one governing body, it was never accomplished; and the two orders (for they are unquestionably two in practice) being under the control of separate governing bodies, the Constitutions of both are equally imperative in excluding all appearance of mixture or collision the one with the other, by providing that no brother shall, on any pretence, be admitted into the Grand Lodge, or

any subordinate lodge, without his proper clothing.

If, therefore, a visitor should appear at the door of the lodge, and demand admission, habited as a Royal Arch Mason, the Worshipful Master would be bound to deny his entrance until he had assumed "his proper clothing," as a blue or purple brother; and if he have not a Craft badge with him, and be unable to borrow one in the lodge, he would be necessarily rejected. A single exception appears to be allowed, and that only as a matter of connivance, for it is altogether un-sanctioned by the law—the badge and sash of the Royal Arch are entirely excluded, but we often see the jewel suspended upon the left breast, although it is a custom which would be more honoured in the breach than the observance; for the Constitutions we have just quoted strictly prohibit the use of any jewel *appertaining to a degree which is not under the control of the Grand Lodge.*

6. *Prohibited Clothing.*—But the clothing of a Knight Templar, or of any other degrees not recognized by our Grand Lodge, is, as we have seen, positively forbidden under pain of censure, exclusion, or, in aggravated cases, expulsion. The offence of Brother Tucker is in point. At a meeting of the province over which he presided as its Grand Master, he inadvertently made his appearance amongst the brethren clothed in the habiliments of a Knight Templar, and was cited by the Grand Secretary to answer for the misde-

meanour. In a letter to the Grand Master, after apologizing for wearing the robe in question, he stated that it was not done to the exclusion of his provincial clothing but in addition to it; and further added,—“If I have done anything annoying to you, or that can be magnified into the most minute scintilla of an attack on your dignity as Grand Master, I regret it—I never intended it—I never for one moment entertained such a thought. Before receiving the Grand Secretary’s letter, I had, however, well considered the matter, and had determined never more to mix anything up with Craft and Royal Arch Masonry, except what is sanctioned by the Grand Lodge or Grand Chapter.” Notwithstanding this candid and manly avowal, he was summarily dismissed from his office, and the Grand Secretary thus propounded the law in announcing his removal:—

“His lordship never for a moment imagined any intention of a personal attack, and therefore begs that you will dismiss from your thoughts any such idea; but the proceedings referred to were so completely at variance with the ancient Constitutions and foundations of Freemasonry, and to the expressed and declared laws of the Grand Lodge, which he, as Grand Master, is solemnly pledged to uphold and enforce, that he feels it impossible to view them without the deepest pain. You say that with your robe, and in addition to it, you wore full clothing as a Provincial Grand Master—that it is which makes it obnoxious to the law; out of the lodge everyone may wear what-

ever deviations he chooses, and express whatever opinions may please him; and it is only within the lodge walls that the laws forbid the introduction of aught which might excite differences of feeling, and be a prelude to personal discord and contention. It is not here necessary to enter upon an examination of the statements made in your address, many of which are historically incorrect (?); but the publicity you have given to opinions so opposed to those which have ever been held and pronounced by the Grand Lodge of England, and by the Ancient Craft, imposes upon the Grand Master the necessity of these remarks, and at the same time relieving you from the burden of an office, the duties of which it is manifest you cannot longer discharge without a sacrifice of your convictions."

As we are profoundly ignorant of the real motives which produced this severe exercise of authority—which was, however, undoubtedly legal, as a Provincial Grand Master holds his office only during pleasure,—we refrain from offering any opinion of our own on the transaction, although it is matter of history; but the following observations may be pertinently introduced here as a corollary to the transaction, and a tribute to a worthy and consistent brother. They may be found in the pages of the "Freemasons' Magazine" for 1855. "Few of our brethren knew the worth of Brother Tucker as a Mason. The records of Masonry do not present, and I trust never will again present, the example

of a true Mason, and a man of social rank, deposed from a position of usefulness because he wore non-Masonic with Masonic emblems. Brother Tucker laboured incessantly, and lived for Masonry only; and through Masonry he received that blow which helped to sap the current of his life, and gave poignancy to the sufferings of sickness. He drew somewhat aside, a deeply wounded man—*heret lateri lethalis arundo*—and so he died.”

SEC. IV.—MARK MASONRY.

1. *Observations.*—Before we close this chapter it may be useful to offer a few observations on the subject of Mark Masons. Before the Union the degree was practised by many lodges in conjunction with two or three others, which were unitedly denominated “Ark, Mark, and Link.” The Mark was conferred without the authority of a separate warrant, being considered as an integral part of the Fellow Craft’s degree; the Ark and Link are now, we believe, practically obsolete. Under some systems the Mark is divided into two degrees, one of which is called Mark Man, and conferred on a Fellow Craft; and the other Mark Master, which comes after the third degree; while in others it is all comprised in one degree as a necessary link to connect the second and third. A lodge of Mark Masters is called a Congratulation; and a candidate at his admission is said to be congratulated.

2. *Object of the Degree.*—In the first of the

above named grades the distinction was simple. The Mark men were historically in number two thousand, and were appointed for the purpose of placing a peculiar mark, and probably two, on every prepared stone and beam of timber (the one denoting the lodge, and the other the workman), consisting of certain mathematical figures which constituted the designation of every lodge and every Mason; that when the stones and timber were collected at Jerusalem every man's work might be clearly distinguishable, whether conveyed from the forest of Lebanon, the quarries of Tyre, or the clayey ground between Succoth and Zeredatha. On the other hand, the Mark Masters are represented as consisting of a thousand chosen and trusty men, whose office it was to examine the materials after they were brought to Jerusalem, for the purpose of detecting any deficiencies which might exist either in stone or timber, casting aside the imperfect to the openly expressed disgrace of the workmen, and placing a mark of approval and *congratulation* on those which were fitted for the building; that when put together all confusion and disorder might be avoided, and nothing heard on Zion but harmony and peace.

3. *Utility of the Marks.*—These degrees, Brother Pryer observes, afford a most intelligent and important link between operative and speculative Freemasonry, which is in strict accordance with the original customs of the operative fraternity. The marks entrusted to the skilful craftsmen served not only to distinguish their particular

work, but in a superior degree, when more fully comprehended, were found to contain the principles of design. Recent investigations have shown their great importance in an archaeological point of view, and also in elucidating the continuous history of the fraternity, inasmuch as the marks used by the ancient craftsmen, all having some hidden symbolical reference, are found amongst the ruins of every important old building still existing on the face of the globe, and we are by these means enabled from actual inspection to trace the connecting links existing in structures erected by our ancient brethren, for a period looking backwards more than forty centuries. We seem thus to uplift the veil which throws the pall of its dark shadow upon the past, and to admit a ray of light which, though faintly visible, serves to illuminate the gloom left by the lapse of ages, and enables us to discover those broken links and scattered fragments which, when reunited will constitute the perfect chain of true Masonic history.

CHAPTER VI.

—
THE LODGE.

SEC. I.—DEFINITIONS.

1. *What is a Lodge?*—A lodge of Masons consists of a certain number of brethren met together to practise the rites and ceremonies of the Order, with the Bible, square, and compasses, the Book of Constitutions and the warrant empowering them to act. These accessories make the place where they are assembled just, perfect, and regular; for the appellation “a lodge” refers to place as well as to persons. It is called *just*, because it contains the volume of the Sacred Law unfolded; *perfect*, from its numbers—every order in Masonry being virtually present by its representatives to ratify and confirm its proceedings; and *regular*, from its constitution, which implies the sanction of the Grand Master as the acknowledged head of the Craft. In old times absence from the lodge was not tolerated, except in cases of sickness, business, or emergency; and if none of these excuses could be satisfactorily established, the erring brother incurred a severe censure; for the ancient charges expressly say that “no

brother can be absent from his lodge without incurring censure, if not necessarily detained."

2. *A Just, Perfect, and Regular Lodge described.*—Thus it appears that a Lodge is not competent to perform any of its functions unless it be just, perfect, and regular; or, in other words, unless the Holy Bible be expanded on the pedestal, the authorized number of brethren be present, and the warrant under which they are protected be visibly displayed; although an exception may be made in the latter case, because it is possible that the warrant may be lost or mislaid, in which case application should be made for a new one, otherwise the lodge will be liable to be erased; but after the lodge has been legally recognized by the authorities, and registered in the Grand Lodge books, the absence of the warrant would not vitiate the proceedings, so long as the returns are regularly made to the Grand Lodge and the fees paid.

3. *Lodge Rights.*—The English lodges possess certain rights; and the question whether they are derived from the warrant, or inherent in themselves, appears of so little importance that it is needless to enter on a discussion of it here, pressed as we are by matters of much greater importance. Suffice it to say, that these rights have never been disputed, nor do we think such a course within the bounds of possibility while the present constitution of the Grand Lodge retains its integrity; for it is unlikely that the Masters and Wardens of whom it consists could ever be induced to

consent, by any argument or special pleading whatever, to surrender the privileges of their lodges, and convert their freedom into slavery. These immunities briefly are, the power of making by-laws, choosing their own members, electing and installing their officers, admitting candidates, representation in Grand Lodge, suspending or excluding disorderly members, and exacting fees ; all of which will be specially considered in the following pages.

SEC. III.—DISCIPLINE.

1. *Compilation of the By-laws.*—These few brief observations will be amply sufficient to display the nature and rights of a Masons' lodge ; and we therefore turn to its discipline, and a consideration of the laws by which it is governed. It was enacted at the Union in 1813, that "there shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing, and raising, instructing, and clothing brothers ; so that but one pure, unsullied system, according to the genuine landmarks, laws, and traditions of the Craft shall be maintained, upheld, and practised throughout the Masonic world, from the day and date of the said Union until time shall be no more."

In order to ensure this unity, a code of laws or Constitutions was agreed on by the United Grand Lodge, which attached penalties to every flagrant offence against the Order, and bound the frater-

nity to an observance of the law. In addition to these Constitutions, a warranted lodge possesses the right of constructing a code of by-laws for its own especial government, adapted to its own circumstances, and embodying many local regulations which could not be included in any general law; such as the name and number of the lodge, the place and day of meeting, &c. The by-laws require to be drawn up with great care, judgment, and circumspection; for while they are necessarily made applicable to the peculiar circumstances of the lodge, they must not contain a single article that militates against the general Constitutions of the Craft, because, if such a course were permitted, the whole Order might be thrown into irremediable confusion by the antagonistic operation of adverse laws. It is essential that the place of meeting be specified in them, together with the time of holding the regular lodges, which provisoes the Worshipful Master is bound strictly to observe. He has no power to remove his lodge to any other place, or to convene his regular meetings on any other day than those which are named in the by-laws.

There is some difficulty in constructing a code of by-laws so as to meet every case that may occur, and to preserve the beautiful uniformity which is required to constitute a harmonious whole. Fortunately, the lodge is not left to its own resources on this point, for the draft must be forwarded to the Grand Secretary for correction, and he generally reduces them to a proper shape,

after which, fair copies are to be forwarded to the Grand Master and Provincial Grand Master for approval. When complete, the lodge copy should be signed by all the members, and by every candidate successively who may become a member of the lodge; and on the day of installation, the Worshipful Master not only pledges himself to observe them faithfully, but also to compel obedience to them in others.

But if it should so happen that the by-laws accidentally contain or omit some isolated provision at variance with the Constitutions, which may have escaped the attention of the authorities—such, for instance, as allowing a candidate to be initiated with three black balls against him—the brother thus illegally made a Mason would, notwithstanding the error, be acknowledged by the Grand Lodge as a true brother, because he could not be made responsible for a fault of whose existence he was necessarily ignorant; but the lodge thus transgressing would be liable to be cited before the Board of General Purposes, and punished according to law, because the Worshipful Master ought to have been fully cognizant of the illegality of the course he was pursuing, as being adverse to the general Constitutions of the Craft.

2. *How they may be Altered.*—Each member has an equal vote in the making and altering of the laws, because a lodge possesses the undisputed power of regulating its own proceedings; always remembering that, if any clause in the

by-laws be legally rescinded by the lodge, and another substituted in its stead, the new regulation must be submitted to the Grand Secretary for correction, and to the Grand Master for approval, before it can be regularly incorporated with the code.

3. *The Seal.*—Every private lodge is allowed to use a seal, with a device corresponding with the name or locality, according to the taste of its members, an impression of which is to be sent to the Provincial Grand Master and the Grand Secretary for approval. An old record of the society describes a coat of arms much the same with that of the London Guild of Masons, viz., *sable*, on a *chevron* between three castles *argent*, a pair of compasses of the first. Crest; a castle of the second. The guild was incorporated in the year 1410, by the name and style of the Society of Freemasons, and William Hankstow, Clarencieux King at Arms, granted them the above coat. It is generally believed that this company is a branch of the ancient fraternity; and in former times, no one could take up his freedom in it unless he had been first initiated in some lawful lodge of Free and Accepted Masons.

The coat of arms used by our present Grand Lodge as its official seal may be thus described: Quarterly per squares countèrchanged *vert*; first quarture *azure*, a lion rampant, *or*; second, *or*, an ox passant *sable*; third, *or*, a man with hands uplifted *proper*, robed in crimson and ermine;

fourth, *azure*, an eagle displayed, *or*. *Crest*, the Holy Ark of the Covenant *proper*; *supporters*, two cherubim, with one wing extended over the Ark, and the other shading the lower part of the body. *Motto*, AUDI, VIDE, TACE. The device on the seal of private lodges is prudently left to the good taste and discretion of the members, but it is expected to have a Masonic reference, and neither supporters or crest are prohibited. In former times the seal was affixed to the lodge certificate; but the necessity of such an appendage is now of little consequence, because private lodges are restricted from granting certificates, except for a local and temporary purpose, such as to enable a brother to obtain a Grand Lodge certificate, or if required by any of the boards, or when a brother changes his place of abode, a certificate may be granted by the lodge, to enable him to procure admission into any other lodge, by detailing the circumstances under which he ceased to be a member of that which he had left.

4. *A Regular Lodge described.* — A regular lodge, constitutionally, means a lodge which assembles by regular summonses, on the day and hour named in the by-laws, and at no other time. All other meetings are termed lodges of emergency, and can only be called together under certain specified restrictions. The Worshipful Master alone can summon a lodge of emergency; except, in his absence, a lodge should be required for any particular purpose, and then

the Senior Warden is empowered to call the brethren together, and to preside, and perform certain duties attached to the chair. The circumstances which render such an especial lodge necessary, must be particularized in the summons and recorded in the minutes, and if any other business be clandestinely introduced, it is illegal, and the decision, whatever it may be, is not binding on the lodge. In such a case, an appeal to the Board of General Purposes would bring down a heavy censure on the offending brethren.

5. *Lodge Business.*—The legitimate business of a regular lodge consists in initiating, passing, and raising candidates, with the accompanying and indispensable duties of giving them the necessary instruction, and delivering the charges, and lectures on the several tracing-boards in each of the three degrees. It is competent to regulate its own proceedings; alter the by-laws if necessary; keep just minutes of the transactions, which must be read and confirmed at the opening of the lodge; to preserve discipline, and discuss questions bearing on the general interests of Masonry; to make returns, and pay all the stipulated fees to the Grand Lodge; and to procure certificates for the brethren when they have been raised to the third degree. In addition to its business, the lodge has certain duties to perform, the neglect of any one of which would subject it to censure or punishment.

In the appointment of officers, especial care must be taken that no master of a house or tavern

where a lodge is held be nominated to any office, unless the sanction of the Grand Master be first obtained, and attested by a dispensation under his hand and seal. And a book must be kept in every lodge for the inspection of the authorities, in which the Secretary is bound to make minutes of all the transactions that take place in the lodge; to insert the names of candidates, and the respective dates of their making, passing, and raising, together with an account of all motions, debates, and decisions; in a word, nothing should be done in a lodge but what is absolutely recorded in this book, which is accessible to every brother, and he is at liberty to refer to it in open lodge, but not for the purpose of entering a protest against any measure that a majority of the brethren have decided, unless it be unmistakably a violation of the general laws of Masonry; and then he must accompany his protest with a pledge to carry his complaint before the Board of General Purposes, and seek for redress from the constituted authorities of the Craft.

SEC. III.—LODGES OF INSTRUCTION.

1. *Under what Sanction.*—There are attached to many lodges in London and elsewhere, a species of branch lodges with a separate Worshipful Master and staff of officers, called lodges of instruction, which can only be held under the sanction of a warranted lodge, or by the special license of the Grand Master. If in the London

district, a notice of the time and places of meeting, must be forwarded to the Grand Secretary. The laws by which a lodge of instruction is regulated are rather stringent in their nature, as indeed they ought to be, for we have known many strange vagaries perpetrated at such meetings. No abstract ceremonies can be legally performed, and all attempts at initiating a candidate would subject such a lodge to extinction, and its members to the utmost penalty of the law. The Worshipful Master is elected by ballot, and he appoints his officers as in a regular lodge, except that the nominations are seldom annual. Some limit the duration of office to six months, some to three, and others to a single night only. Nor is it indispensable that either officers or brethren should be clothed, although the use of Masonic costume by both would be more decent and in order. The Secretary, however, is enjoined to enter all the proceedings in a minute-book, which may be inspected by the Grand Master, the Board of General Purposes, the mother lodge or its Worshipful Master, whenever it may be considered expedient for any one of these parties to do so. And the lodge may at once withdraw its sanction from such branch institution, if the brethren exceed the limits of their authority, or be addicted to practices which are alien to the general laws of the Order, provided a distinct notice of such intention be inserted in the summons.

Lodges of instruction are of great value in

propagating a knowledge of Masonry amongst the brotherhood. The time of our regular lodges is frequently so exclusively occupied with matters of detail as to leave no leisure for the moral improvement of the brethren; while the lodges of instruction, having no other business to occupy their attention but the actual working of the lectures, afford a great facility for the acquirement of Masonic information, and are consequently invaluable auxiliaries to those assiduous brothers who are desirous of occupying a distinguished position in the Craft.

2. *Lodges of Instruction should be strictly supervised.*—In some solitary instances two or more lodges of instruction have been authorized by the same lodge. But although the constitutions contain no prohibition in this respect, we think it a dangerous practice, and one which ought to be avoided. A single branch lodge may be necessary and useful, but a multiplication of them not only augments the expenses (which must be paid out of the lodge funds in the absence of any arrangement to the contrary) but tends also, to promote a diversity of opinion, and an emulation that cannot fail to operate adversely to the general interests of the lodge. By such a measure different interests are created, a party spirit arises, and divisions ensue, which are sure to affect the good feeling that ought always to animate the brethren as an united body intent only on the general prosperity of the institution. Let every lodge beware of creating an opposing

element to its prosperity by lending a sanction to proceedings which may produce a schism that will be exceedingly embarrassing, and may possibly create so much confusion as to produce a diminution of members, and probably the ultimate extinction of the lodge. We would advise every Worshipful Master, who may be disposed to authorize the meetings of a lodge of instruction, to require that its minutes be produced and read *at every regular lodge* immediately after its own minutes have been confirmed.

8. *Lodges of Instruction open to Foreign Masons.*

—A question arose some years ago whether a brother, hailing from a foreign jurisdiction, can legally become a regular attendant on a lodge of instruction in England. We are not aware that our constitutions contain any prohibition to that effect; but such a partial membership, even if lawful and practicable (which it may be), would not convey any of the privileges attached to English Masonry. In confirmation of this view of the case, it is stated that the late Grand Master advised a brother, who had applied to him for information on some doubtful point of law, to attend the lodge of instruction attached to the Lodge of Antiquity, where he would have his doubts resolved. It is evident from this fact that any brother is capable of visiting a lodge of instruction, if he be otherwise properly qualified. The law makes no exceptions. If any one individual brother is competent to attend a lodge of instruction, all others may legally do the same.

4. *Irregularities in Lodges of Instruction.*—In some of these branch lodges refreshment is permitted, as the practice is not prohibited by any Masonic law ; but it is asserted by a correspondent of the "Freemason's Magazine," that "although drinking and smoking are not disallowed, they are only permitted in moderation ; were any brother to commit himself by excess, he would be instantly excluded. Indeed, from the circumstance that they are visited by brethren from all parts of the world, and that the members never know who may enter at a moment's notice, a check is felt by those who might perhaps be otherwise disposed to exceed the bounds of moderation." We have, however, before us, some well attested instances of unpardonable excesses which occur at these branch lodges ; and it would be better if such practices were entirely prohibited when brethren assemble for the sole purpose of instruction in the lectures and doctrines of Masonry ; for they cannot fail to have a tendency, at the least, to distract their attention from the business for which they have met, and to discompose the minds of many from either receiving or retaining any valuable portion of the moral teaching of the Order. Why not, if time permit, substitute lectures or friendly discussions on the rites, ceremonies, or other peculiarities of practical Masonry, which are not alluded to in the ritual ; the subject or thesis to be examined being propounded at the previous lodge. This as we conceive, although by no means opposed to decent and legitimate refresh-

ment, would not only be more interesting, but much more conducive to a healthy state, both of body and mind, than any amount of carnal indulgence, which may perchance leave a sting behind.

5. *Sunday Councils.*—Our lodges of instruction emanated from the Masonic councils of the last century, which were generally held in the lodge room on the evening of the sabbath day; and the time of meeting was usually printed as a note at the foot of the lodge summons, thus—“Masonic Council every Sunday evening, from six to ten.” And a vast improvement they are on the old system; for although there is no absolute law in prohibition of Sunday lodge meetings, they are highly to be discommended. The custom is not only a breach of the fourth commandment—by the performance of secular work on the sabbath day, which is pronounced by the Most High to be specially set apart for an entire cessation from worldly business and the practice of public and private devotion—but also an example of immorality, in frequenting taverns on that holy day, which others may be induced to imitate. Such practices are eminently calculated to bring discredit on the Order.

A worthy brother has expressed a fear lest “the spirit of so called liberalism of the present day, which affects to consider the strict observance of the sabbath as only obligatory under an obsolete law, would devote the latter half of the day to amusement; but I would ask all who hold such

views, to consider what the continental sabbath is, and whether, if amusement be once permitted, trade and business, buying and selling, would not assuredly follow.”*

Another says, with a similar felicity of expression, “Freemasonry is undoubtedly an excellent institution, but does not pretend to set itself above the religion of the Bible; and yet many lodges of instruction meet at seven p.m. on the sabbath day, the hour of evening prayer in London places of worship of every denomination. But even if they did not interfere with public worship, Freemasonry is scarcely a fit pursuit for that holy day. We have six days for the study of Freemasonry in common with other pursuits; Sunday has its own peculiar duties, which ought on no account to be broken in upon. What can be worse than that a body of men, professing what Freemasons do profess, should meet together on the sabbath day, and that at a time when places of worship are open, and divine service is being performed, to transact business under the auspices of spirits and tobacco?”†

Several of our metropolitan lodges of instruction are still held on Sunday evenings, and as the great question of the legality of amusements on that day is now before the public, we forbear all further reference to the subject, in the hope that the Grand Lodge will take the matter into its

* *Freemasons' Magazine*, 1854, p. 89.

† *Ibid.* 1853, p. 527.

own hands, and legislate upon it according to the true and genuine principles of Masonry, which, on the testimony of Brothers Dunckerley, Preston, and other worthies of the last century, were thus enumerated in the Fellow Craft's lecture: "Did you ever travel?—My forefathers did. Where did they travel, and for what purpose?—Those who went east were seeking for instruction, and when returning to the west, they industriously propagated the same to other brethren on various parts of the earth. Did you ever work as a Mason?—My forefathers did. Where did they work?—At the building of king Solomon's temple, and many other stately edifices. How long did they work?—Six days. Why not on the seventh?—*Because the Almighty has strictly commanded that day to be kept holy.*" Our ancient brethren did not work on the sabbath day,—let us copy their example.

6. *Lawful Assemblages of Brethren.*—Notwithstanding the stringent laws which apply to lodges of instruction, there is nothing in the Constitutions to prevent any number of brethren belonging to one or several lodges, from assembling together when and where they please for mutual instruction in the principles of the Craft; but they are not competent to open or close a lodge, because they have no officers, or to clothe themselves in the trappings of Masonry. They may work the lectures, *repeat* the openings and closings and qualification questions, and discuss any abstract proposition that may be submitted to their con-

sideration; but they are not authorized to summon brethren indiscriminately to attend, as such a meeting can only be considered in the light of an invited party.

Some are inclined to think that any brother may fit up a room in his house as a lodge, and hold regular meetings in it periodically, without a warrant, provided he confines them strictly within the limits of his own private friends; but we doubt the legality of such a proceeding, although casual assemblies may have their uses. Yet if any brother ventured to practise such a system, we think it extremely probable that the Board of General Purposes would have its eye on him, and after admonition, if persisted in, would very likely adopt measures which might not be altogether agreeable. Meet, discuss, instruct—but beware how you violate the laws of Masonry, or tamper with its genuine usages and customs. No deviation can be permitted; a regular system of work is prescribed, and it must be strictly observed. If the brethren of a lodge have reason to suspect that its mode of working is imperfect or unauthorized, the Worshipful Master and Wardens should be requested to visit some neighbouring lodges for instruction, that a principle of uniformity may be preserved throughout the whole Craft.

CHAPTER VII.

THE COMMUNITY.

SEC. I.—APPLICATION AND LETHARGY CONTRASTED.

1. *Masonic Progress.*—The editor of the “Free-masons’ Magazine,” in a lucid article on intellectual progress, which our readers will thank us for quoting as an appropriate introduction to this portion of the subject, observes:—“The objects of interest to men are three,—gain, politics, religion; by these their passions are excited, and their opposition, if not their virtues, evoked. It is evident, therefore, that a system which especially cuts off all sources of opposition, and reduces communication almost to the absolute *yea* and *nay* of unfermenting union, would be tiresome; for man cannot endure perfect harmony as yet, without falling into lethargy. Now it is at this very point of peril, that one of the vital excellencies of Masonry may be peculiarly and most gloriously exhibited—we allude to scientific and literary intercourse, in all the ramifications of intellectual speculation; we have the myth—we possess the symbol—but because we do not choose to go beyond both, or to ascertain the jewel hidden in the casket, we blame the system, when we should

only blame ourselves. Would the casket, the external case, be so rare and nobly carved and blazoned, if knowledge, one of the earth's brightest jewels, did not lie within?"*

2. *Apathy*.—There is much valuable truth in these remarks, and we can corroborate them from the dictates of personal knowledge and mature experience, although it is to be regretted that we cannot compliment the generality of our brethren on their Masonic acquisitions. There is not a sufficient stimulus in many of our country lodges to induce a novice to shake off the apathy and numbness of heart, which overshadows and neutralizes his exertions to study the principles and promote the interests of the Craft. Emulation slumbers, and such an one, apprehensive that the pursuit would occupy too much of his leisure, and perhaps encroach on the active engagements of his secular trade or profession, reflects on the inactivity and ignorance of Masons who are older than himself, and inconsiderately concludes, that if there were really any solid benefits to be attained, they would be much farther in advance than they appear to be; and he allows this consideration to cramp his exertions, and prevent any earnest endeavours to attain a greater degree of knowledge, or to qualify himself for a higher rank in Masonry than they individually possess.

3. *Masonic Ignorance*.—This is the fatal source

* *Freemasons' Magazine*, 1855, p. 198.

from which all Masonic ignorance proceeds; *hinc ille lachrymæ*. "I have not time," is the puerile cry of many a worthy man, who might otherwise become a bright and intelligent Mason. Lodges of instruction are too thinly scattered over the surface of the Masonic world. The exoteric secrets of the three degrees being attained, what more can a Mason desire? The mysteries of the horn-book being accomplished, what need of any further progress? Such futile and insufficient arguments are, in many instances, allowed to retard the progress of men from whom we were anxiously expecting better things—from men whose perseverance and success in other branches of learning have earned golden opinions, and whose scientific attainments are beyond all praise. Can they be roused to a sense of their responsibilities? We fear the attempt would be useless and vain.

4. *Masonic Attainments*.—But opposed to this unfavourable picture, we have amongst our body, in every country of the world, many literary brethren, who have conferred unlimited benefits on the order, and have elevated it to a standard of excellence which our brethren of the last century never contemplated, even in imagination, although many of them had some faint glimmerings of the necessity of Masonic progress, to keep pace with the advancing intelligence of the age. So early as the year 1752, Brother the Reverend W. Williams in a sermon on the scriptural foundation of Masonry, asserted the

fact that "*Masonry is a progressive science.*" And Preston, twenty years later, said the same thing in the very same words.* Considerable progress has accordingly been accomplished in our own times, although there is still a minority amongst us who appear anxious to obstruct its advancement, and prevent its application to the purposes of civil and social life.

SEC. III.—THE MEMBERS.

1. *Affiliated Members.*—We have already observed that in order to constitute any brother a regular member of the lodge, his name, residence, occupation, and the name and number of his former lodge must be stated by his proposer, and his moral character vouched for. All these particulars should be distinctly specified in the summons for the lodge at which he is to be proposed and balloted for. And he will be under the further necessity of declaring, before the ballot, that he has never committed a breach of masonic law, that he has not been concerned in any species of *charlatanerie* or clandestine initiations, and that he has not violated the principles of the Craft by printing or publishing the secrets of Masonry, or the private proceedings of a lodge. And it is absolutely incumbent on him to deposit his Grand Lodge certificate; for no emergency can justify a departure from this wholesome injunction, because

* See the "Illustrations," Ed. 1829, p. 45.

it is the only undeniable evidence which he can produce that his name has been registered in the Grand Lodge books; and without such registration no brother can be admitted to the privileges of Masonry. A certificate from the Worshipful Master of his former lodge should also be forthcoming, stating the cause of his demission.

These preliminaries having been satisfactorily complied with, he may be proposed, balloted for, and accepted, according to the rule laid down in the by-laws of the lodge; and the payment of the usual fee exacted from a joining member will confer upon him all existing rights and privileges. It is true the Worshipful Master is empowered, under peculiar circumstances, to remit the joining fee; but he cannot escape his own responsibility of paying the usual proportion of it to the Grand Lodge. Should the candidate be rejected on the ballot, his position as a Mason is by no means compromised; but he remains perfectly at liberty to apply to any other lodge for acceptance, and the brethren thereof are free to receive him as a member on the conditions just specified. Rejection does not abrogate or diminish his rights, which remain exactly the same as before; and nothing can possibly affect them but suspension, exclusion, or absolute expulsion.

2. *Equality of Rights.*—When a lodge is open, the members present possess an equality of rights. We meet on the level. In the words of H.R.H., the late Grand Master, “as Masons and brethren we always stand upon a level by the principles

which we are taught; we are all of the same family,—high and low, rich and poor, created by the same Almighty power, and preserved in existence by a consolation and support originating from the same source. Still, however, Masonry teaches us to show respect and honour to each man to whom respect and honour are due, according to the respective character of each individual; and when individuals deserve well of the whole fraternity, it displays that additional lustre, that Masons unite heart and hand to evince conjointly their high estimation of meritorious services.”

But this principle must be exercised with due moderation, else it may be extended to produce an insubordinate spirit of disobedience to the orders of the Worshipful Master, and a breach of the rules of decency and decorum. In the lodge no one individual member out of office, whatever may be his external rank, can take precedence of another; but being cemented and linked together by the same chain of mutual rights, mutual interests, and undivided responsibility, they maintain an equal fraternal status, until the unity is dissolved by the closing of the lodge; and then the temporary influence of the Senior Warden's jewel is superseded by that of the Worshipful Master, and the brethren part on the square in peace, harmony, and brotherly love. Hence if a brother is appointed to any public civil office, his Masonry will be of little advantage to him in the execution of its duties. The same oaths, obligations, or declarations which are required

from the uninitiated will also be demanded of him; for in the general concerns of the world he neither derives advantage nor sustains loss by being affiliated to a lodge.

3. *Payment of Quarterages.*—The following excellent rules for the collection and payment of the subscription fees, are extracted from the by-laws of the Lodge of Light, (No. 689) Birmingham:—
“The subscription fee of the lodge, to be paid by moieties in advance in the months of January and July in each year, shall be two guineas per annum, to include all dues to the Grand Lodge and to the Provincial Grand Lodge. Newly initiated brethren and joining members to pay for the current half-year, in proportion to the time unelapsed at joining. Any member who shall omit to pay his subscription fee for more than six months after it is due, shall forfeit and pay two shillings and sixpence for every additional three months it remains so unpaid. But if any member’s subscription fee be twelve months in arrear, the Secretary shall send him notice thereof in writing; and should the arrear remain unpaid at the end of three months from the date of the notice, he may be excluded from the lodge and reported to the Grand and Provincial Grand Lodges. No member shall be appointed to, or continue to hold, any office in the lodge, any part of whose dues or fees are more than six months in arrear; and while so in arrear he shall thereby be disqualified from exercising any privilege in the lodge, and he shall not vote or speak on any motion or matter before the lodge. Members

who reside at a distance of twenty miles or more from the lodge, who have paid all dues and the full amount of the regular lodge fees for two years in succession, may, on application, be continued members with full privileges for the subscription fee of one guinea, to be paid annually in advance in the month of January. But if the fee remain unpaid for three months after it is due, notice thereof shall be given to the defaulter by the Secretary, and if in one month after the date of the notice the arrear remains still unpaid, the defaulter shall forfeit all his privileges, and may be excluded from the lodge."

4. *Honorary Members.*—The constitutions of Masonry contain little information on the subject of honorary members. And we must, therefore, estimate their position by such analogies as may be found to apply to the circumstances of the case. Any lodge may elect a brother who has rendered some essential service to the lodge, or distinguished himself by eminence in the Craft as a honorary member; and may confer upon him, not an actual, but a past rank. The law is silent regarding his privileges; but we think the common sense view of the case would assign to such an one the same privileges in the lodge, when he is present, as are enjoyed by a subscriber—else of what value is the membership.

It is freely admitted that beyond the four walls of that individual lodge an honorary member can claim no Masonic immunities by virtue of such an appointment, because his name is not recorded

in the Grand Secretary's books,—except the Grand Lodge itself admit him to that honour in its own body. But after all, it may be doubted whether he would be legally competent to take any active part in the deliberations of the lodge by which he has been thus distinguished, without the especial request of the Worshipful Master, who may be desirous of hearing his opinion on any particular question; and even then he may be incapable of voting, unless he actually contributes to the funds of the lodge by paying the customary dues; in which case he would cease to be honorary, and become a literal subscribing member.

5. *Privileges of Foreign Masons.*—In Scotland and Ireland the fees for admission are low, and many persons are initiated there who would experience considerable difficulty in procuring acceptance amongst ourselves; yet, after having attained the Third Degree, they are competent to be affiliated with English Masonry, if they find a lodge willing to accept them, by paying, in addition to the joining fee, for their registration and Grand Lodge certificate. They will not, however, be allowed to wear the peculiar aprons and collars which may distinguish the lodges of their own country, but must provide themselves with the appropriate clothing of English blue Masonry. Their foreign jewel, if they have one, may be lawfully assumed and worn on the left breast. Even in the absence of such affiliation, they may petition the Board of Benevolence for relief with a fair prospect of success, if they are able to prove their

identity and present distress to the satisfaction of its members, by producing either their certificate or other valid document which may incontestably establish their claim.

None can complain of the facility with which relief is granted by the English Grand Lodge more than our Scottish brethren themselves. A brother from Dundee eloquently laments the evils that are the natural consequences of a want of uniformity in the general and local discipline of Freemasons under the separate government of the Grand Lodges of England and Scotland. In England the qualification of mature age, the higher rates of admission fees, and the condition that every Mason shall have been a subscribing member to a lodge for at least two years before he can have any claim on the general Fund of Benevolence, or for charitable assistance elsewhere, together insure a better class of candidates for the honours of the Craft, and more stable and efficient members of the fraternity. That the Scottish practice, which differs so essentially, is productive of great evil, there is scarcely a lodge in the northern counties of England that cannot testify, more particularly with reference to the immense number of applications for relief received from professedly indigent Scottish brethren.

A comparatively small admission fee, and the non-enforcement of further contribution, either to the mother lodge or to the Grand Lodge, act as a sort of premium for the increase of Masonic pauperism; and doubtless send many a man across

the border to take his chance of subsisting, during peregrinations, on Masonic benevolence. By this imperfect system also, Scotland is continually extending the *numbers*, and yet doing nothing to consolidate the strength, of Freemasonry. It would not be going too far to say, that she is rather contributing to its weakness, in a moral point of view, and gradually destroying the high character which she attained in remote periods among the most powerful and chivalrous orders throughout the world.*

6. *Laws respecting Resignations.*—It is a received traditional dogma of the Craft, although unsupported by any written law, that an officer of a lodge cannot resign. We suppose the reason to be, that, as the office has been accepted under a tacit declaration that it shall be held until the next annual election, it would be a breach of Masonic decorum to violate such a solemn undertaking. We hold however that any private member of a lodge in this country is at liberty to resign under certain restrictions, notwithstanding the ancient law which provides that “every brother should belong to some particular lodge, and cannot be absent therefrom without incurring censure, if not necessarily detained.”† But when the resignation of a brother is tendered and entered on the minutes, it must not be conceived that the membership ceases until the minutes are con-

* See the *Freemasons' Quarterly Review* for 1838, p. 55.

† Ancient Charges, III. “Concerning Lodges.”

firmed at the next regular lodge; for it is this only that constitutes a positive acceptance of the resignation, and thereby annuls his connection with the lodge, and extinguishes all the privileges conveyed by his affiliation. If the minutes are not confirmed, which, however, is very unlikely to happen, he still continues a member, even against his own consent, and subject to all its responsibilities, until the lodge may think it expedient to release him from them by formally accepting his resignation.

Our transatlantic brethren manage this matter differently. By the Constitutions of the Grand Lodge of Wisconsin, a brother is rendered incapable of resigning by a peremptory injunction, that "no brother shall be allowed to demit from any lodge unless for the purpose of uniting with some other, and a certificate from that lodge shall be satisfactory evidence of the same; or on the absolute removal of his residence to another state which is out of the jurisdiction of this Grand Lodge." And again, in another section it is provided, that "every Master Mason, whose ability will permit, and who is not a member of any lodge, shall pay to the Secretary of the lodge nearest his residence the Grand Lodge dues, and in case of his neglect or refusal to do so, the said lodge shall deal with such brother in the same manner as one of their own members, which shall be, suspension from the rights of Masonry, subject to a revision of the Grand Lodge." Similar resolutions have been recorded by the Grand Lodge

of Alabama and several others in the United States.*

Our own Board of General Purposes in 1888 decided that a resignation once tendered is final; but we doubt whether it may be considered absolute and complete until it receive the sanction of the lodge by that unequivocal test, the confirmation of the minutes. In 1840 Brother Key tendered his resignation as a member of the Board of Management, but the Grand Lodge did not feel empowered to accept it, because the framers of our Constitutions not having contemplated such an occurrence, there was no law in existence to sanction so unusual a proceeding. Past Grand Officers are incapable of resigning their rank, for that is indelible, and can be sundered only by the great destroyer of all human distinctions—death.

* See also the transactions of the Grand Lodges of New Hampshire, Arkansas, Iowa, &c. The Grand Lodge of Kentucky in 1844 made the following additions to its Constitutions:—"It shall be the duty of every Master Mason demitting from, and residing within, the limits of any lodge under the jurisdiction of this Grand Lodge, to pay into the funds of the lodge nearest his residence, for the term of ten years, a semi-annual contribution of fifty cents, as a charity fund. And should any brother fail to pay this contribution for four successive semi-anniversaries, he shall be summoned, by the lodge taking cognizance of his case, to appear and show cause why he has not done so; and upon failure to appear, or give satisfactory explanation for his remissness, it shall be the duty of the brethren to suspend him from all privileges and benefits of the Order, not again to be restored until he has complied with these by-laws, and then, by a vote of two thirds of the lodge suspending him, or by the action of this Grand Lodge."

It does not appear to us that a brother who has entirely abandoned the Order, and is not a subscribing member to any lodge, can be made masonically responsible for any civil act of which he may be guilty, how lamentable soever its nature and consequences may be ; because, as he has relinquished his claim to all Masonic privileges, it would scarcely be just to visit him with Masonic penalties. He can neither visit a lodge or claim relief, and ought, therefore, to be inaccessible to punishment. But a Masonic offence, such, for instance, as making Masons clandestinely, would, doubtless, subject him to the operation of the Board of General Purposes, and he would incur the penalty of expulsion ; but for a simple moral offence we doubt whether Masonry could touch him, according to the general tenor of our Constitutions, although such is the law in the United States. Brother Mackey gives a striking instance of its operation, which is worth quoting ;—“ A Mason living in San Francisco, California, but retaining his membership in New York, behaves in such an immoral and indecorous manner as to bring the greatest discredit upon the Order, and to materially injure it in the estimation of the uninitiated community. Will it be for a moment contended that a lodge in San Francisco cannot arrest the evil by bringing the unworthy Mason under discipline, and even ejecting him from the fraternity, if severity like that be necessary for the protection of the institution ? Or will it be contended that redress can only be sought through

the delay and uncertainty of an appeal to his lodge in New York? Even if the words of the ancient laws are silent on this subject, reason and justice would seem to maintain the propriety and expediency of the doctrine that the lodge at San Francisco is amply competent to extend its jurisdiction and exercise its discipline over the culprit."*

7. *Readmission to a Lodge.*—It frequently happens in practice that a brother, from some cause best known to himself, has found it expedient to retire from his lodge for a time, and his resignation having been accepted, his connection with the Order is dissolved. But when the emergency which induced him to withdraw his name from the list has passed away, he may be desirous of renewing his intercourse with the brethren. In such a case his readmission can only be accomplished by a regular proposition and ballot as a joining member, although he may have been initiated in the lodge, and possess indubitable evidence that, at his resignation, all fees and dues had been punctually discharged and his moral character unquestioned. In like manner, a brother who has been excluded for a presumed breach of moral discipline may be readmitted by the same process, if it be proved that the cause of his exclusion had originated in error of judgment or misrepresentation, and was consummated by defective evidence; for such exclusion will form no

* Mackey's "Masonic Law," p. 252.

bar to his readmission, provided the ballot should prove favourable to his wishes.

SEC. III.—LAWS RELATING TO VISITING BRETHREN.

1. *General Regulations.*—The laws respecting visitors are rather stringent in their operation, and it is frequently found expedient to relax from their severity; for no visitor can be admitted into a lodge unless he be personally known, recommended, or well vouched for, after due examination, by one of the brethren present; and during his continuance in the lodge he must be subject to its by-laws. Every brother ought to be affiliated to some lodge, or his distinctive character as a good Mason will be swallowed up and lost, and he debars himself from a participation in the privileges attached to such a reputation, one of which is relief when in distress or pecuniary difficulty. In former times it was a standing rule that no brother, being resident in a town that contains a lodge, of which he is not a member, shall be admitted as a visitor before he has signified his desire of becoming a member and paying his quarterages, or else shall make it appear that he is an actual member of some other regular lodge. But this at present is optional; and we find many brethren, in every part of the world, who are insensible to the benefits of membership, and remain without the pale of Masonic protection, and without a claim to the enjoyment of Masonic society.

2. *Visiting Restricted.*—It is with a view of correcting this dominant error that the laws of Masonry have provided that a brother who is not a subscribing member to some lodge shall not be permitted to visit any one lodge in the town or place where he resides more than once during his secession from the Craft. The soundness of this law is self evident, for if a brother were at liberty to attend a lodge regularly, without paying any contribution towards its expenses, there are some, although we charitably hope, not many, who would eagerly embrace advantages which were so easy of attainment, without any actual responsibility or expense. But this restriction does not inhibit a brother from visiting a lodge as often as he pleases, if he be an actual member of any lodge, and pays his dues punctually—providing he be a person of such an irreproachable character as would entitle him to admission in the character of a joining member.

3. *Examination of Visitors.*—The ancient charges impose these directions on every examining brother as an unalterable landmark. “You are cautiously to examine him (a foreign brother or a stranger) as prudence shall direct, that you may not be imposed upon by a pretender, whom you are to reject with derision, and beware of giving him any hints; but if you discover him to be true and faithful, you are to respect him as a brother.”* In obedience to

* Anderson's “Constitutions,” 1738, p. 148.

this injunction every Worshipful Master is called on to make a solemn promise at his installation, that "no visitor shall be received into the lodge without due examination and producing proper vouchers of his having been initiated in a regular lodge." And this undertaking he ought never to lose sight of, for by its provisions he is bound to reject every applicant for admission as a visitor, whose moral character will not bear the strictest investigation; whether he has disqualified himself by any breach of civil or Masonic law; by an open profession of atheism or infidelity; by the practice of any degrading vices; by making Masons privately, and in any unauthorized places; being concerned in the formation of illegal lodges; or any other Masonic delinquency—"unless he make submission and obtain grace."

No visitor, however, can be admitted unless he be known to, or vouched for, by some member of the lodge; or, if he be a perfect stranger, he must produce his Grand Lodge certificate and submit to the usual examination, of which no specific form has been prescribed, but it is commonly left to the discretion of the proper officer. Dermott, however, asserts, that "real Freemasons have no occasion for any such regulation, they being able to distinguish a brother, let his country or language be ever so remote or obscure; nor is it in the power of false pretenders to deceive them."* Some entertain the opinion that the Master of a

* "Ahiman Rezon," ed. 1813, p. 63.

lodge has no authority to inquire into the moral character of a visitor, nor to exclude him on the plea of immorality.† But the Grand Lodge has given a contrary decision, by affirming that a man of known bad character shall not be admitted as a visitor. Nor ought he to be, on the authority of the old but true maxim of St. Paul, "Evil communications corrupt good manners."

4. *Privileges of Visitors.*—The true rights of a visitor are clearly defined in the following interesting case. At a quarterly communication held at Freemason's Hall in 1819, a report from the Board of General Purposes was read, in which it was stated that a complaint had been preferred against a lodge in London for having refused admission to some brethren who were well known to them, under the plea that as the lodge was about to initiate a candidate no visitors could be admitted till that ceremony was ended. The several parties having attended the Board, it appeared that the officers of the lodge against which the complaint was laid had acted under an erroneous opinion of the general laws, and not from any intention to infringe them, or to offend against the established customs of the Craft; and they assured the Board of their anxiety, at all times, to conform themselves to every regulation of the Grand Lodge, and that they should not again fall into a similar error. Whereupon the Board resolved, that it is the undoubted right of every

† See the *Freemasons Magazine* for 1857, p. 26.

Mason, who is well known or properly vouched for, to visit any lodge during the time it is open for general Masonic business, observing the proper forms to be attended to on such occasions, so that the Master may not be interrupted in the performance of his duty. Notwithstanding this resolution, there are lodges who refuse admission to visitors when practising the ceremonies of any of the degrees, although such exclusion is undoubtedly illegal.

It was the declaration of the late Grand Master (when the subject was brought under his consideration), that a Mason's lodge is a Mason's church; and that no qualified brother could be legally refused admittance under any circumstances. This then is a landmark which ought to be revered. There will be no difficulty in the admission of a visitor, provided he has a friend or acquaintance in the lodge who will vouch for him; but many brethren who are desirous of visiting are strangers and sojourners, without either friends or acquaintances amongst the members to become their vouchers; in which case they may still be admitted by certificate, examination, or the aid of the sacred volume, commonly called the Tyler's obligation, which in the United States runs in the following form:—"I, A B, do hereby and hereon solemnly and sincerely swear, that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason in a just and legally constituted lodge of such; that I do not stand suspended or expelled, and know of no reason why I should not

hold Masonic communication with my brethren.”*
And this is all that Masonry needs to provide.

5, *Place of Visitors*.—It is the duty of the Director of Ceremonies to place visitors in the lodge according to their rank. The Worshipful Master, the Past Master, and Wardens of the Grand Steward's lodge take precedence of all other visitors, Grand Officers excepted; after them the Worshipful Masters, Past Masters, and Wardens of other lodges in numerical rank; so that in all cases there is no real difficulty in assigning to each visitor his proper place in the lodge. But the execution of this duty may be somewhat embarrassing in the case of strange visitors, unless they notify and prove by indisputable evidence their standing in the Craft, and demand a place correspondent therewith, which very seldom happens; for it is scarcely *en règle* for any visitor, being an officer of another lodge, to wear his collar and jewel, as it might create some degree of confusion. He cannot speak on any subject which may be brought before the lodge, except with the express permission of the Worshipful Master; but no such permission will entitle him to vote, from which he is absolutely debarred. The wisdom which dictated this regulation is evident, for if a contrary practice prevailed, no lodge would be safe from the intrusion of strangers when any subject of importance was brought to the vote.

* See the form in Mackey's "Masonic Law." p. 260.

6. *Exclusion of Visitors.*—When any business of a private nature, such as a discussion on the state of the funds, or any other topic which cannot be interesting to a stranger, occupies the attention of the brethren, due notice having been given to every member, it would be indelicate to invite visitors to be present, as the financial affairs of the lodge might be in such a state of disarrangement and confusion as it would be undesirable to communicate to any who were not members, and who, consequently, could feel no interest in the proceedings. And, therefore, in some lodges the by-laws are imperative on this point, and direct that no subject of local importance to the lodge ought to be discussed in the presence of visitors. When, therefore, such discussions are unavoidable, visitors may be courteously requested to withdraw. And as it is of essential importance to the Craft in general that Masonic business should not be made the subject of loose and idle conversation out of the lodge, the brethren are cautioned against so serious an error, and warned that to be found so transgressing would subject them to the severest strictures of their more prudent brethren, and to be deemed unworthy members of the fraternity.

7. *Unauthorized Interference of Visitors.*—We have known a visitor who possessed more Masonic knowledge than common discretion, absolutely take the liberty of prompting the Worshipful Master during his delivery of the lectures by whispering emendations and improvements to

such an extent as to embarrass the chair and destroy the general effect of the lecture. We cannot speak too strongly in condemnation of such a practice, which is not justifiable either by law, usage, or precedent; for a visitor has no right to speak at all without being appealed to by the chair; and, therefore, such conduct must be the result of an overweening vanity, which ought to have been reprehended there and then by the unanimous voice of the brethren present.

CHAPTER VIII.

OF THE SUBORDINATE AND ASSISTANT
OFFICERS.

SEC. I.—THEIR LEGAL OBLIGATIONS.

1. *Appointment of Officers.*—The officers of a lodge in ancient times were restricted to four, *viz.* the Master, Wardens, and Tyler. To these were subsequently added a Treasurer, Secretary, and Deacons, and other subordinates, until the staff of a lodge assumed its present form. The Worshipful Master and Treasurer are elected by ballot, and the rest are nominated by the former at his installation, which is usually, though not always, performed on the festival of St. John the Evangelist. No brother ought to be appointed to an office unless he is perfectly qualified to discharge the duties which it requires honourably and efficiently. Every Master Mason is eligible to a subordinate office, for no time is specified in the Constitutions by which such appointments are to be regulated. The only provision is, that no officer shall be chosen “merely on account of seniority of rank;” and therefore, the youngest Master Mason is legally qualified, equally with his elder brethren, although his mental and intel-

lectual acquirements necessarily fall short of the standard by which a Worshipful Master should measure the several capacities of the brethren before he establishes them in office. To prevent any serious mischief which might probably arise from unnecessary haste in this particular, the Grand Lodge of Hanover in the United States has enacted a law that "no brother can be eligible for any office in a lodge until he has been three years a Master Mason."

The Tyler is appointed by the brethren. The election of the Master therefore being annually renewed, it is clear that the rest of the officers are included in the same category, and retain their respective situations for one year only, unless they be reappointed. Some brethren entertain an idea, that if a brother be nominated by the Worshipful Master to an office, he is under an obligation to accept it—but we doubt the correctness of this opinion; at least, we are ignorant of the authority on which it is based, as there is no such compulsory provision in the Constitutions; but if he voluntarily accept the office, we should consider him to be incapable of resigning, because he is bound by a solemn declaration, entered into at his installation or investiture, to perform the duties of the office till the next election. Even suspension does not liberate him from these engagements, except during the term for which it is inflicted; but when that has expired, he is as competent to discharge the duties of his office as on the day of his investiture.

2. *Duties of Officers.*—Every officer of a lodge at his appointment has a series of duties intrusted to him, which distinctly mark the character of his office; and the necessity cannot be too strongly impressed on his mind, that the good government of a lodge can be alone secured, not merely by those duties being strictly and punctually performed, but also by a perfect non-interference with the duties of any other officer. “Mind your own business” is a maxim of great value in Masonry, and ought never to be absent from the recollection of the superior officers as well as of the lowest serving brother.

3. *Subordination to be Maintained.*—A lodge, like a regiment of soldiers, is regulated on the purest principles of mutual aid and strict subordination. It is a machine of complicated materials, each adapted to its own peculiar work, and liable, by the slightest disorder, to disarrange the whole fabric. It possesses infinite moral power when its organization is complete, and directed by the firm and steady hand of an intelligent Worshipful Master, who is an able tactician, and possesses sufficient nerve to preserve its discipline unimpaired by the encroachments of the dissolute, or the more dangerous innovations of vain and presumptuous brethren.

The most efficient method of preserving discipline and maintaining due subordination in a Mason's lodge is for the superior officers to cultivate the love and respect of the brethren, by undeviating regularity and regard for the laws in

their own persons, without which no lodge can expect to prosper; and it will become an instrument of unmixed good when its doctrines and precepts, recommended by the example of the governing officers, lead to the performance of practical duty, and its moral teaching, enforced by the same unerring guide, is applied to the general improvement of society. If the officers are content to perform their respective duties well, without interfering with those of any other person, the lodge will be perfect—a credit to its members; and a blessing to the world.

4. *Remarks on a Plurality of Offices.*—Many brethren are in the habit of subscribing to more than one lodge, and some hold offices in all. The “Ahiman Rezon,” in its comment on the ancient charge—“A brother is not to neglect his necessary avocations for the sake of Masonry,” observes, “Here you are to understand that a Mason ought not to belong to a number of lodges at one time, nor run from lodge to lodge, or otherwise, after Masons or Masonry, whereby his business or family may be neglected. But yet every Mason is subject to all the by-laws of the lodge, which he is strictly and constantly to obey; for the attendance and dues of one lodge cannot prejudice him or his family.” This excellent advice, however, will not be sufficient to prevent the metropolitan Craft from becoming members of any second or even third lodge which may be conveniently situated for their attendance. But it is strictly enjoined by the Constitutions that no one

brother shall hold the office of Worshipful Master in two lodges at the same time, except by dispensation, as we shall hereafter more particularly explain; but any of the subordinate offices may be held in other lodges, with advantage to the Craft; for it is evident that the more practical knowledge a brother may acquire, the more expert will he be in the execution of his official duties, and the less temptation will he have to interfere or meddle with the business which appertains to any other brother. The Wardens of a lodge are, *ex officio*, members of Grand Lodge; and it would therefore be inexpedient, though not absolutely illegal, for a brother to hold either of these offices in duplicate, because, by so doing, the lodge would lose a vote in Grand Lodge; for as two votes cannot centre in one person, so if the Worshipful Master of one lodge be a Warden in another, one of the votes must necessarily be sunk, and the lodge which had a title to it would be so far unrepresented.

Besides, as the members of a lodge possess the privilege of giving instructions to their representatives before the meeting of every Grand Lodge, it is exceedingly probable that the two lodges in which a brother holds a superior office might entertain hostile opinions on any particular subject to be discussed there, and thus their representative would be directed to vote on both sides of the question! In which case, how is the unfortunate brother to proceed? Should he vote according to the instructions of one lodge; he

necessarily betrays the interests of the other; and if he withholds his vote altogether, he compromises the instructions of both. To avoid this dilemma, which is double edged and cuts each way, we would advise a brother to decline holding a principal office in more than one lodge, and if he be ambitious of an office in both, to be content, if a principal officer in one, to hold a subordinate situation in the other.

5. *Landlords of Taverns cannot hold Office.*— Any brother, properly qualified, is competent to hold office, except the landlord of the house where the lodge usually meets, and he can only be permitted to occupy any of the chairs by an express dispensation from a Grand or Provincial Grand Master. Fortunately, such a dispensation is not often required; for if the landlord were appointed a Treasurer, or even a Steward, what security could the brethren have that the funds would not be applied to purposes foreign to their legitimate destination, and be made subservient to the “good of the house,” an expression which would scarcely be coincident with the “good of the lodge,” or the benefit of Masonry in general. A well-disposed landlord, however, will studiously avoid office altogether, and be extremely fastidious about intermeddling with the private affairs of the lodge; because self-interest would be suspected as the moving principle of his actions, and his motives would be questioned, even if they sprang from the purest sources of truth and rectitude.

SEC. II.—THE SUBORDINATE OFFICERS.

1. *The Stewards.*—Every lodge is generally provided with two of these useful officers. Their duty is to regulate the expenditure of the lodge by providing every article that may be necessary for its use; and in doing this, they are not to be biassed by the opinion of any other brother, but conscientiously to adopt such measures as, in their judgment, may be most conducive to the advantage of the lodge. They are not to incur any unnecessary expense, but to provide everything at a reasonable rate, and to take especial care that no waste is made in any article appropriated to the consumption of the brethren. They are not authorized to wear any clothing different from the rest of their brethren, except the official jewel attached to the sky blue collar, which is a silver cornucopia.

2. *The Director of Ceremonies.*—This officer occupies the next superior grade. Some lodges use the term Master of Ceremonies; but this is un-Masonic, and ought to be corrected. In a private lodge the office is almost a sinecure, for the Director of Ceremonies has very little to do; but in Provincial Grand Lodges it is of the greatest importance, as we shall hereafter see. His jewel is two silver wands in saltier.

3. *The Secretary.*—The Secretary is an officer of great importance, and is distinguished by a silver jewel of two pens saltier-wise. In very

numerous lodges the office is so onerous that a salary is awarded to him; and in others he is frequently exonerated from the payment of dues. And it has been ruled by the Grand Lodge that in either case, although contributing nothing to the funds, the Secretary shall be entitled to the benefit of all the charities equally with other members of the lodge (provided his dues to the Grand Lodge have been duly paid), as a just recompense for his services. Besides which, all other rights and privileges are reserved. He may originate motions himself, or speak on those which are brought forward by others, and vote on every question which comes before the lodge.

His duty is to issue the summonses; and he is expected to attend the lodge punctually, that he may enter the proceedings on the minutes, and read them at all meetings of the brethren, whether regular or emergent. For this purpose it is necessary that he keep a correct register of the names and addresses of all the members; and make the legal returns to the Grand Lodge, the Provincial Grand Lodge, and the clerk of the peace. He must also keep a true account of the payment of all fees, dues, and subscriptions, giving notice to every member who is in arrear; collect all fines and pay them over to the Treasurer; and he is bound to detail in the summonses all propositions and other matters of business which may be intended to be brought forward at the lodge, in order that the members may have timely notice, and not be taken by surprise.

4. *The Treasurer.*—This officer is annually elected by the members, by ballot, on the sound principle that the contributors ought to have the sole control, by means of their own Treasurer, over the funds of the lodge. The office may be held with any other, except that of Worshipful Master. His duty is to receive all fees, dues, fines, and contributions, except those which are required to be transmitted to the Grand Secretary for registrations, certificates, and the Fund of Benevolence; and they must be deposited in the hands of the Worshipful Master who is responsible for their legal appropriation. The Treasurer is to pay, from the lodge fund, all current expenses, together with any extraordinary demands which may be made by the Worshipful Master in writing, for private charities or other unusual payments; and we are inclined to think, although the Constitutions contain no such rule, that it would be equally satisfactory to the Master and the lodge, if the by-laws should require this document to be countersigned by the Secretary. The accounts must be fairly entered in a book which should be opened for inspection at every meeting of the lodge, that the members may know how their subscriptions have been applied, and how the balance stands; and be also cognizant of the names of the brethren whose quarterly contributions are in arrear. The Treasurer's jewel is two keys in saltier.

5. *The Orator.*—In the continental lodges we find an officer called by this name, whose business

is to relieve the Worshipful Master from the most burdensome part of his duty, by delivering charges and instructions to newly initiated brethren, and ventilating and explaining any detached subject that may profitably engage the attention of the members. In our Anglo-Saxon lodges the office is not retained, if it ever existed, which is at least uncertain; and we confess that we have never met with an instance of it. A writer however in the "Freemasons' Magazine" (1855, p. 508) says that "in some lodges the name is borne on the books, but no active official corresponding to it seems ever to have been appointed. This is to our loss; one cannot turn to any of the old accounts of Masonry without seeing that the Orator occupied a very influentially beneficial part in a lodge, as the educated spokesman and expositor of Craft principles, to the initiated, or to the world externally on public occasions. But with the usual slovenly inattention to the early and purer spirit of Masonry, characteristic of our degenerate days, the Orator has, like the chaplain of a corporation, been voted a bore, and grown obsolete. I sincerely trust that the Orator, who might really be considered the schoolmaster of the lodge, will no longer be abroad, but reassume his place at the right hand of the Worshipful Master, which he occupies in some old engravings of Masonic ceremonial I have in my possession."

6. *The Lecturer*.—In several country lodges during the last century, and most probably also in the metropolis, a Lecturer was often appointed,

although not absolutely recognized by the Grand Lodge. He was a kind of Deputy Master, and took his seat in front of the pedestal. His duty was to relieve his principal from the trouble of delivering the legitimate lodge lectures in each of the degrees, when the Worshipful Masters, being men of substance, were placed in the chair to give a *prestige* to the lodge without being able to perform its duties. In the present state of education and enlightenment, when almost every individual brother is not only able to work the lectures, but also to express his opinion correctly on any subject which may be mooted, we see no absolute necessity for the office.

7. *The Chaplain.*—The cognizance of the Chaplain is a Bible within a triangle, although the Book of Constitutions is silent respecting it, except in the parallel office of Grand Chaplain. His rank is inferior only to the chief governors of the lodge, and his duty is to assist the Worshipful Master at the opening and closing of lodges, and receiving candidates; by prayer; and to preach on public occasions. Some lodges are in the habit of appointing laymen to the office; but the custom is bad, and ought to be avoided. If no clergyman should happen to be a member of the lodge, the office of Chaplain had better remain in abeyance, and the usual prayers be repeated by the Worshipful Master; for though it is creditable to a lodge to have a Chaplain, it is not creditable to allow that holy office to be usurped by a layman.

SEC. III.—THE ASSISTANT OFFICERS.

1. *The Tyler*.—The Tyler, or Outer Guard, whose business it is to keep off all listeners and cowans to Masonry, and see that no brother approach the exterior avenues of the lodge without being duly prepared, is, in reality, a serving brother—although an essential assistant officer—who receives a stated salary for performing the duties of his office. His jewel or cognizance is a sword. The laws relating to this officer are peculiarly stringent. He is chosen annually by the members, who may remove him at pleasure, if he conducts himself improperly or violates the laws of Masonry, by a majority of votes at any regular lodge—due notice having been given in the summonses, that every brother may be cognizant of the proceedings against him; and being so dismissed, he is for ever excluded from the benefit of the charities.

This officer is not a member of the lodge, and consequently does not subscribe to the funds. He is without the camp, and his services are remunerated by a pecuniary recompense; but so long as he retains his office and preserves an unsullied reputation, he is not only entitled to casual Masonic relief, but also to be elected as an annuitant on the Royal Benevolent Institution.

A Tyler is no unimportant officer of a Masonic

lodge. He guards the external avenues with fidelity and discretion, and preserves inviolate the sacred precinct. Without a Tyler our lodges would be imperfect: we should be liable to the intrusion of the cowan and profane. Whether meeting on the highest of hills, or in the lowest of valleys, we are indebted for our security to the Tyler alone. If a lodge were not closely tyled, how could Masonry be practised or its secrets transmitted? Who could attend to the moral precepts proceeding from the chair if he felt himself subject to momentary interruption? The officers would be useless, and the lodge a nonentity in the absence of the Tyler; and therefore, his vigilance ought not to be stinted of its reward.

2. *The Inner Guard.*—The Inner Guard of a lodge is an officer of modern standing, and occupies the position which was formerly assigned to the youngest Entered Apprentice, *i. e.*, to see that none be admitted except those who are duly qualified, who are habited in their proper clothing, have signed their names to the accustomed papers, and are, in all respects, entitled to undisputed entrance. He is intrusted with the further duty of ascertaining whether the lodge be properly and closely tyled at the command of the Junior Warden; to report when brethren claim to be admitted, and to require the necessary proof of their qualifications; to receive candidates at the inner entrance of the lodge, and to ascertain their privileges by strict inquiry, and having communi-

cated with the Worshipful Master, to admit them in proper form ; and to obey the general orders and commands of the Junior Warden. The Constitutions are altogether silent respecting this officer. If he be a regular member of the lodge, he enjoys the same benefits and is subject to the same laws as the rest of the brethren ; but if he be merely a salaried and serving brother, he is entirely destitute of either rights or privileges. His jewel consists of two swords saltier-wise.

3. *The Deacons.*—These officers are distinguished by a silver jewel of a dove. They form the medium of communication between the Worshipful Master and his Wardens, and it is their duty to see that all orders and commands are punctually obeyed. In the primitive lodges the Worshipful Master stood in the east, and both the Wardens were placed in the west ; and the office of Deacons, in their appointment towards the latter end of the eighteenth century, is simply explained to be—the one, “to carry messages from the Master to the Senior Warden ;” and the other, “to carry messages from the Senior to the Junior Warden, that they may be regularly dispersed round the lodge.” The Wardens’ columns are under the superintendence of the Deacons. When the lodge is at labour, that of the Senior Warden is elevated ; and when at refreshment, that of the Junior Warden is substituted. Dr. Mackey has discovered notices of

the appointment of Deacons in the United States as early as 1777. It is certain, however, that they were not acknowledged by our Grand Lodge at that period, or their names would appear in the minute-books of grand and private lodges, which they do not. Did the office originate in the United States?

CHAPTER IX.

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THE WARDENS.

SEC. I.—CONDITIONAL PRIVILEGES.

1. *Deputies of the Worshipful Master.*—Of the Wardens, who are officers of equal importance with the Master of a lodge, we shall have much to say; for on the punctual performance of their duties the welfare of the community in a great measure depends. They are the legal deputies of the Master, and in case of his death or removal, the Senior Warden, or in his absence the Junior Warden, will act as the Master in summoning the brethren to meet, until the next election of officers. If in the London District, the Wardens, equally with the Worshipful Master, are bound to subscribe their names in the Grand Secretary's book; and to attend the Grand Master or any of the Boards when required, for the purpose of giving evidence, producing books or other documents, and obeying any commands that may be legally tendered,—under the penalty of suspension.

2. *Time of Incumbency.*—It must be distinctly understood that a Warden cannot be considered eligible to be elected to the Master's chair until he has held, and actually executed the duties of

his office for one entire year, *i. e.*, from the usual time of installation in one year to the same period in another.

3. *Members of Grand Lodge.*—During his actual tenure of office as a Senior or Junior Warden, the incumbent is a *bond fide* member of Grand Lodge; and not only entitled to vote himself on all questions which are brought before it, but to substitute any Past Master of his lodge as his proxy in case of unavoidable absence. Before the union of the two societies, a Warden, if he could not himself attend was allowed to send any brother of his Lodge, provided he had been a Master Mason twelve months, with his jewel, to supply his place and support the honour of his lodge. On which Noorthouck thus remarks:—“A latitude is here allowed to suit the conveniency of officers, under a restriction wisely provided, and which, for the welfare, no less than the credit of the society, ought to be strongly enforced. Nothing is more usual than to accommodate a young Mason as soon as possible with a Warden’s jewel (even from another lodge, if it cannot readily be procured in that wherein he was made), in order that he may see the Grand Lodge as a matter of amusement. And what is the immediate consequence of this gross indiscretion? The Grand Lodge in quarterly communication is a convocation of the fraternity, by the deputies from their several lodges, to deliberate on the general interests of the society; each of which sending their Master and two Wardens, it follows that there are commonly

twice the number of Wardens as there is of Masters present in that assembly. Therefore, if a great part of these Wardens should at any time consist of young inexperienced members who have not attained a due conception, either of the nature of the assembly, or of the business in which they find themselves called upon for a voice, a hazard is incurred unbecoming the prudence of any public body of men whatever.”*

Now if it should so happen that a Worshipful Master nominates an improper or unqualified person as a Warden, the same evils are likely to ensue; although he will be undoubtedly entitled to all the privileges of the office, and if he serves his full year may be elevated to the chair of the lodge, thus perpetuating inefficiency. And hence a Master should be very cautious in his appointment of these officers, lest his successor should, by ignorance, error, or indiscretion, endanger the reputation of the lodge.

4. *Eligible for the Chair.*—But although either of these officers shall have executed the duties of their respective offices for the full period, he will not be entitled to the rank of a Past Master until he has been installed as the Master of the Lodge; but he will be eligible for election to that office, even though the service shall have been under two separate Masters. If a Warden should die during his year, the Worshipful Master is competent to appoint another brother in his place; but

* “Anderson’s Constitutions,” edited by Noorthouck, p. 361.

the substitute will not be qualified for the chair, as he will actually have executed the office for a part of the year only; and his qualification can only be completed by his reappointment to the office, at the succeeding election.

5. *Full Service Indispensable.*—Cases may possibly occur, in which a lodge inadvertently elects a Warden to the chair who has not absolutely accomplished his year of servitude. But such a proceeding not only displays a loose and careless system of management, but will also constitute an undoubted breach of Masonic law. And although, after the installation has been completed, he will legally be the ruler of the lodge, and competent to initiate, pass, raise, and perform all other duties attached to the chair, and at the expiration of his official period will be entitled to all the privileges of a Past Master; yet, if the circumstance were reported, the Board of General Purposes would feel bound to inflict a fine on the erring lodge for an infringement of the statutes, accompanied by an admonition, that if the offence were repeated, the Warrant might be forfeited, and the lodge expunged from the list.

6. *Cases and Opinions.*—The following cases and opinions appear in the "Freemason's Quarterly Review," for 1848 (p. 362.), and are of sufficient importance to be introduced here. On the question whether in the case of a Warden of ten months standing being elected and installed Worshipful Master, there being no other person qualified to take the chair, such Master can be legally

unseated by the provincial authorities, or whether the lodge should be fined or admonished; the Deputy Provincial Grand Master himself being the acting Master, and considering his act as official, and in the light of a dispensation:—we reply—no dispensation can legalize what is contrary to law; the Deputy Provincial Grand Master should continue in the chair for two months longer, when the Warden would be qualified. All the parties to such a transaction would otherwise be liable to Masonic penalties, although the Warden so elected and installed would of necessity be the legitimate ruler of the lodge. Others are of opinion that the Deputy Provincial Grand Master continuing in the chair for two months longer, would not qualify the Warden for the office of a Master; because his eligibility depends on having served his office for one complete and current year. Twelve months servitude, they think, being made up of parts of two years will not suffice.

Again; If such Worshipful Master, on complaint being made, should be unseated, there being no other person to transact the business of the lodge—can a dispensation be granted by the Grand Master to enable the members to elect such brother, although he may not have completed his Wardenship? We are of opinion that the Grand Master would be incompetent to grant such a dispensation. The fountain-head should be pure or the stream can hardly prove so.

Once more. Being thus thoroughly disquali-

fied, and there appearing to be no remedy, even at the risk of breaking up the lodge—is the Worshipful Master, being, as we have already stated, installed with the usual formalities, incapable of attending a Board of Masters, or wearing the proper badge; and are the Wardens and other officers appointed by him also disqualified? This question appears to be more difficult to answer than the former ones, as we know of no precedent by which our judgment may be directed. It would seem that all would go smooth provided no complaint were made; in which case the legality of the appointments would be unquestioned. But if referred to the Board of General Purposes, that body might possibly inflict a definite suspension of the lodge for a prescribed period, during which no member would be competent to visit any Masonic meeting. This we think must be the case if it be proved that all the parties were cognizant of the irregularity. But if, on the other hand, it is a mere *ex post facto* matter, the sentence would probably be confined to admonition, because, the offence being more legal than moral, it would most likely be dealt with leniently.

SEC. II.—INQUIRY WHETHER A WARDEN CAN CONFER DEGREES.

1. *Arguments in the Negative.*—There exist amongst the fraternity two conflicting opinions on the question whether a Warden, in the absence of the Worshipful Master, is competent to confer

degrees; or rather, two hostile interpretations of the law. One party argues that the Constitutions do not confer on the Senior Warden the primary right of ruling the lodge in the absence of the Worshipful Master; for, according to the express words, the right is merely conditional, *i. e.* in case no Past Master shall be present. The phraseology of the Constitutions on this point is perfectly clear and express, and not liable, one would suppose, to perversion or mistake, and to give the argument fair play we quote it *in extenso* :—“In the Master’s absence, the immediate Past Master, or, if he be absent, the Senior Past Master of the lodge present, shall take the chair. And if no Past Master of the lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the lodge.”

By this law it is clearly provided that during the temporary or permanent absence of the Master, as the case may be, the Senior Warden may summon the lodge but not rule it if there be a Past Master present. Some are of opinion that, even in such an extreme case, the Senior Warden, although competent to rule the lodge, ought not to assume the Master’s chair, to which he has not been installed, but to occupy a seat in front of it, in accordance with the practice of Grand Lodge, as a token of his incompetency to perform the highest rites of the Craft, because the chair is for installed Masters only, and no initiations can be legally performed from any other place in the lodge. If these premises be correct, it follows as

a matter of course, that, being a mere *locum tenens*, he has no power to initiate, pass, or raise—for the terms “rule a lodge” do not embrace the privilege of admitting candidates.

Those who take this view of the question refer to analogy in proof of their position. In the church, a deacon in holy orders may have the entire rule and government of a parish in the absence of the rector, but he cannot perform the most sublime rite of religion, by administering the holy communion, till he has been admitted to the higher rank of a priest, but must engage some neighbouring clergyman to supply his place on those solemn occasions. And they further contend that, although the Lord Chancellor *rules* the House of Lords in the absence of the Queen, he is not allowed to occupy the throne, nor can he make or admit a single member of that House, which is a prerogative which can only be exercised by the crown, whose deputy or *locum tenens* he is, and nothing more.

In like manner they say a Senior Warden, at his investment, receives an authority, in the absence of the Master, simply to rule the lodge, but not to make Masons. But, according to the old charges and regulations, the Worshipful Master promises and solemnly declares at his installation, that no person shall be admitted into the lodge without previous notice, and due inquiry into his character; that he will not administer, or cause to be administered, any rite or ceremony that may be contrary or subversive

of our ancient institution; and that no brother shall be advanced to a higher degree, except in strict conformity with the laws of the Grand Lodge. It is principally on this declaration, added to his O. B. as an installed Master, that his power of making Masons rests; for without these preliminary steps he could not possibly become Master of the lodge. Now it is clear that the Senior Warden is under no such bond, nor are any such powers conferred upon him, and consequently he cannot, under any circumstances, substantiate a claim to similar privileges.

The party whose arguments we are now stating, do not, however, pretend to deny that, if a Senior Warden were actually to initiate, pass, or raise a candidate, he would incur no penalty, nor would the brother be disentitled to the privileges of Masonry, who had thus irregularly received his degrees.

Besides all this—they further argue—we will suppose that, in case of the sickness or absence from home of the Worshipful Master on the day of annual election, there should be no Past Master present; the Senior Warden being in the chair, might, by the adroit use of his casting vote, elect himself as Worshipful Master for the succeeding year, although he may be neither mentally nor morally competent to discharge the duties of the office. We ourselves once had the melancholy experience of a Worshipful Master being thus elected by virtue of his own second vote as Senior Warden in the

chair. He regularly attended the lodge, and had served the office of a Warden more than once, but was so thoroughly ignorant of the very first principles of Masonry, that he could neither open nor close the lodge, nor perform any portion of the ceremonies, although ambitious of governing it. He was addicted to a habit of hard drinking, which, in the joy of his heart at having at length accomplished his object, he indulged so unsparingly at the banquet which succeeded his installation, that he was carried home insensible, and was found dead in his bed the next morning.

2. *Arguments in the Affirmative.*—On the other hand, a numerous party, at the head of which stands the late Grand Secretary (no mean authority on questions of Masonic jurisprudence), contend that the Senior Warden, in the absence of the Master, is fully competent to perform every magisterial act, because he is not merely the representative, but absolutely and *bond fide*, for the time being, the Master of the lodge. And they quote the ancient charges, and some American authorities, in proof of the fact.* The old regulations of Masonry, framed in 1720, they contend to be absolutely conclusive on the subject, by providing that, “in case of death, or sickness, or necessary absence of the Master, the Senior Warden *shall act as Master, pro tempore*, if no brother is present who has been Master of that lodge before; for the

* See the *Freemasons' Magazine*, 1857, p. 439.

absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden has congregated the lodge." And at their revision in 1723, the right is more distinctly asserted, that "if the Master is deposed or resigns, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since, *in the Master's absence, he fills the chair, even though a former Master be present.*"

Again; they think it would be a great hardship on the Senior Warden, who is thus authorized by the Constitutions to rule the lodge, if he should be restricted from performing any administrative act which such a situation implies; and it would be still harder upon candidates who stand on the books for initiation, if they from time to time were refused their degree, because no Past Master was present to confer it. Under all these circumstances, they conclude that the authority of the Warden, in the absence of the Master, is in every respect supreme. That he is competent to open his lodge, transact the regular business, appoint committees, receive reports, confer degrees, and do all other things appertaining to the usual routine of business as fully and completely as the Master himself, and his acts are invested with the same authority; in a word, that he is really and truly Master of the lodge for the time being, and consequently, his proper seat is the actual chair behind the pedestal, and not on the right or left or in front of it.

The present form of the constitutional provision on this subject in the United States is as follows: the Senior Warden succeeds to the duties of the Master, and fills the chair when he is absent. If the Master goes abroad on business, and is absent until the next stated time of election, the Senior Warden occupies his place as a matter of course; 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, or, in his absence, upon the Junior Warden, even though a former Master be present. But the Wardens will generally, as a matter of courtesy, request any Past Master to take the chair, on account of his experience and skill in conducting the business of a lodge. Nevertheless, such Past Master holds his authority under the Senior Warden, because he cannot act until the latter 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.

3. *Balance of Opinions.*—We have fairly stated the two hostile opinions which exist on this intricate subject, without presuming to decide—*non nostrum inter vos tantos componere lites*—because it is attended with great difficulties, and the arguments for and against are so nicely balanced, that it would be desirable for the Grand Lodge to make some explanatory regulation which might

set the matter entirely at rest. But, in truth, we are somewhat at a loss to determine the process by which that body might be induced to render its assistance. We entertain great doubts whether a petition for any explanation of the subject could be legally received. A Grand Lodge is either legislative, administrative, or judicial; and in whatever capacity it may be called on to act, a petition for its interference should be modelled in conformity with the power which it is intended to bring into exercise; but we are afraid that the interpretation of a law must be sought elsewhere. The law-makers would doubtless pronounce a petition informal which called on them for explanation on particular points of Masonic jurisprudence; because it is not the province of a judicial court to tender advice on controverted questions.

The House of Commons cannot demand as a right, the opinion of the law officers of the Crown on any particular subject; because such opinion is strictly confidential, and confined to the members of the cabinet. The Grand Lodge may determine but not advise. And the only feasible method of inducing it to adopt an absolute course on the above question appears to be, for some influential brother to bring the subject forward by a substantive motion that the law may be remodelled, and expressed in such plain and unequivocal language as could not admit of two adverse interpretations. A majority of votes would settle the question one way or the other, and we do not

entertain the slightest doubt but the fraternity, in either case, would be satisfied with the decision, because the law would then be no longer doubtful. It must be confessed, however, that such is not the case at present; for according to the terms of the statute, a judicious exercise of special pleading would prove either proposition to be true. The Senior Warden either has or has not the power of making Masons; and we think the Grand Lodge would perform an acceptable service to the Craft, by passing a declaratory law on this much contested point.

SEC. III.—RESPONSIBILITIES.

1. *A Warden's Deputy.*—In the absence of a Warden, the Master may appoint any member of the lodge, being a Master Mason, to supply his place; but if the Warden makes his appearance during the evening, the substitute should at once resign his seat and jewel to the right owner. If the Senior Warden, towards the middle of his year should announce an intention of absenting himself from his duties for any length of time, on account of a protracted illness, press of business, or absence from home, his Junior does not succeed him *ex officio*, for he has no legitimate claim to do so, nor is the Master under the absolute necessity of appointing him temporarily to the office. Such a course, we admit, is very often practised; although the Junior's qualification for the chair

of the lodge at the expiration of his year would be perfect without it; while the Senior Warden by any protracted absence would be undoubtedly disqualified (because he would not have completed his novitiate), by allowing a deputy to perform the duties of his office for a large portion of the year. It would, however, be better for the Worshipful Master to appoint some other member of the lodge to fill the Senior Warden's chair *pro tem*.

2. *The Warden's Columns*.—In all public processions of the Craft it was formerly usual to distinguish the Wardens by two columns which are placed near them in the lodge to denote whether it is at labour or refreshment; the former being under the care of the Senior Warden, and the latter under that of the Junior Warden; but in consequence of an irregularity on the part of one of the lodges attending a grand procession at Bath, in 1819, the Grand Master gave directions that in all future processions, whether of the Grand Lodge or of a Provincial Grand Lodge, the Wardens of the subordinate lodges cannot be permitted to carry their columns.

3. *Delinquencies and Punishments*.—No brother ought to be nominated to a governing office until he has satisfactorily proved himself worthy of promotion, by a regular and uniform attendance on his duties as a private member or an assistant officer, by being always present when the lodge is opened, discreet in council, obedient to lawful

commands, intelligent in the acquirement of Masonic knowledge, and, above all, quiet in behaviour, decorous in conduct, and a lover of the institution for its intrinsic merits only. A brother who has thus substantiated a spotless reputation, may be safely entrusted with a governing office; and if all our Masters and Wardens had accomplished such a probation as this, there would be fewer delinquencies and less need of penal laws. It has, however, been found necessary to provide that if a Warden misconduct himself in or out of the lodge, and bring the Craft to shame, if he is habitually remiss in his attendance, or enters the lodge in a state of inebriety, he becomes amenable to the operation of the law, and may be removed from his office by a simple process, and another brother appointed in his room. The Worshipful Master has only to lay the case before the lodge, and the brethren, after a deliberate investigation of the complaint, may, by a majority of votes, inflict the sentence of dismissal from the office.

4. *Past Wardens.* — A Past Warden is not entitled to wear the collar and jewel of his late office; but if he be about to remove to a different part of the country, the lodge may furnish him with a certificate, stating that he has creditably and legally passed the Warden's chair. And such a certificate, under the circumstances, is essential for a Past Warden; because when affiliated to another lodge, and capable of giving proof that he

has actually served his year as a Warden, he is eligible, whether he be a Scotch, Irish, or foreign brother, for election as Worshipful Master of the lodge in which he has been accepted as a member, provided the by-laws do not contain any disqualifying impediment.

CHAPTER X.

LAWS RELATING TO THE WORSHIPFUL MASTER
OF A LODGE.

SEC. I.—IMPORTANCE OF THE OFFICE.

1. *Regulating Ordinances.*—In ancient times, says the Grand Master of Massachusetts, Masters of lodges held absolute authority. They made rules and usages at pleasure, and none participated with them in the government. Indeed government of every kind was then absolute, and all centred in the rulers. In process of time, when the improvement of human intelligence demanded more popular forms of government, Freemasonry took the lead in the reform, and the absolute power of the Masters was gradually yielded to conventions and Grand Lodges. The Worshipful Master of an English lodge, at his installation, is even yet placed in a position of great power, and corresponding responsibility, without which power would cease to be beneficial to the community, and degenerate into tyranny of the worst and most baleful description.

To prevent such an inauspicious contingency, the laws for regulating the office are peculiarly stringent, and should a Worshipful Master be

imprudent enough to exceed his legitimate authority, any subscribing member of the lodge is competent to forward a complaint to the Board of General Purposes with a certainty of being heard and having the injury promptly redressed; for it is an axiom in Masonry, that if a Master commits an error the brethren are sure to be in some degree implicated. This, however, is the only course open to the members, for no mere majority can control the Worshipful Master of a lodge; and many cases may be imagined where a lodge may be badly governed, and the brethren be entirely without redress; for a man may execute the office of Worshipful Master very indifferently, without the absolute violation of any Masonic law, and the lodge have no alternative but to endure the infliction patiently till the expiration of the year, as a penalty for their inauspicious choice. The act has been their own, and they must submit to the consequences without complaint.

2. *His distinguishing Title.*—When duly installed, the new Master becomes entitled to the appellation of Worshipful, and every brother is enjoined to use it when addressing himself to the chair, because it is an office of dignity and respect. It is sound policy to support the chair and maintain the authority of the Worshipful Master on all occasions, except under circumstances of gross mismanagement or open violation of the laws, which very seldom occur; for we do not often find a brother, when placed in this onerous situation, regardless of his duty or unimpressed

with the responsibilities of office; and therefore if a doubt exists as to the legality of any practice, or the correct tendency of any question which is submitted by him to the consideration of the brethren, he ought to have the advantage of it, and receive the most favourable construction of his conduct. The position of a Worshipful Master is sometimes painful, because out of two courses open to him, he feels at a loss which to choose; and when placed on the horns of such a dilemma, then is the time for the brethren to rally round him, and dissipate his uncertainty by prompt advice and disinterested assistance.

3. *His Power of closing the Lodge.*—In any case this is a safe policy on the part of the members, because the Worshipful Master possesses the uncontrolled power of closing the lodge at any moment, by the exercise of his sole will and pleasure, and irrespective of any business being unfinished or any question undecided; nor can a motion of adjournment be entertained, because it would trench on his prerogative, and wrest out of his hands the authority with which he was invested when, at his installation, the Warrant was committed to his charge. He is the master and not the slave of the brethren. And they have no right even to admonish him, much less to call him to account, unless, on the clearest evidence, he has been guilty of an infraction of Masonic law; and even then, no individual brother possesses the right of appealing to the members against any act of his, how illegal soever it might be; because

if a motion were made to that effect, he would certainly refuse to put it to the vote; and in so doing he would not transgress the limits of his legitimate power

The Board of General Purposes is the Court where he must be arraigned. The brethren are bound to obey him; but if they possessed the power of carrying a question of adjournment, the doctrine of obedience would be reversed, and transferred from them to the Worshipful Master. This would destroy the cement of the lodge by undermining the chief foundation of Masonry contained in the ancient charges, which forbids the brethren assembled in lodge to hold private committees or separate conversations without permission of the Master, and to pay due reverence to his authority. And it is strictly ordained that the rulers and governors, supreme and subordinate, are to be obeyed in their respective stations by all the brethren, with humility, reverence, love, and alacrity, that all the world may see the benign influence of Masonry, as all true Masons have done from the beginning of the world and will do to the end of time.

4. *His Commands Imperative.*—We find the doctrine enunciated in the charge of the first degree, that obedience to the Worshipful Master must be proved by a close conformity to the laws and regulations of the Craft; by prompt attention to all signs and summonses; by modest and correct demeanour while in the lodge; by abstaining from every topic of religious or political discus-

sion ; by a ready acquiescence in all votes and resolutions duly passed by the brethren ; and by perfect submission to the Master and his Wardens whilst acting in the discharge of their respective offices.

5. *Circumspection recommended.*—Such being the power of the Worshipful Master and the entire subordination of the brethren, it will be evident that the greatest care and circumspection ought to be used in the choice of a brother to fill that important office. His general qualifications are enumerated in the “Summary of Ancient Charges,” prefixed to our Book of Constitutions, which, being accessible to every brother, it will be unnecessary to produce here, further than by saying that he ought to be true and trusty, of good repute, held in high estimation amongst the fraternity, skilled in Masonic knowledge, a lover of the Craft, exemplary in his private conduct, courteous in his manners, and steady and firm in principle.

6. *Beware of Incompetency.*—These injunctions are very much to the purpose, but alas, it is not every “good man and true,” who is competent to rule and govern a lodge of Masons. Laurence Dermot, after enumerating the qualities necessary to constitute a good and efficient Master of a lodge, adds—“A man may possess all these good qualifications, and yet, if in low circumstances, be incapable of filling his office with credit either to the lodge or himself ; and this is recommended as a matter well worth the consideration of all

members of the society." It requires knowledge and experience to preserve respect; tact and firmness to maintain authority; affability and kindness to secure affection; with many other traits of character to enable him to discharge the duties of his office creditably if not triumphantly. A writer in the "Freemasons' Magazine" has some very judicious observations on this subject, which we give in his own words:—

"Many a fine young fellow carries off the chair with a dash and brilliancy which it is ever pleasant to witness; but in the deeper duties of the office—in the discrimination of proper objects for Masonry's greatest work, her charities—in the etiquette without which no society of gentlemen can be rightly maintained—and in that rigid impartiality which should be the brightest light in the code of Masonic morality—young men can scarcely hope to be grounded. Four or five years of probation, if not a longer period, should be required for every Master of a lodge, except in the unfortunate cases where the want of competent candidates renders such an exclusive system impossible. Besides this, there is a still more serious defect inherent in this system of early taking office, viz., that it leads young men, even of promising abilities and liberal education, to confine themselves to the mere getting up of set formularies, without ever diving into the many subjects of deep and varied interest with which Masonry is concerned. Fine as are the formularies, it is as great a mistake to suppose that

the enlightened study of Masonry ends with them, as it would be to attempt to neglect them; they are the Alpha, but not the Omega, of Masonry."

7. *The Office of Worshipful Master not to be held in Two Lodges.*—No brother, however qualified, is legally capable of holding the office of Master in more than one lodge at the same time. A contrary practice was permitted before the Union, although repudiated by genuine Masons, because it interfered with the sound regulation, that every lodge should be fully represented in Grand Lodge by its Master and Wardens, which could not possibly be the case, as we have already had occasion to remark, if a brother occupied the chair of more lodges than one. The restriction, however, did not become a confirmed law until the year 1847, when it was formally enacted that no brother shall be the Master of more than one lodge at the same time, without a dispensation from the Grand Master; nor can he hold the office in any lodge for more than two consecutive years without a similar dispensation, which is not often granted, except in cases of absolute necessity; but he may be re-elected after he has been out of office one whole year.

The operation of this latter law was expounded at a quarterly communication in March, 1817, when a report from the Board of General Purposes was read, stating that a memorial had been presented to the Board by two of the Past Masters of a lodge, representing that a brother

had been re-elected to fill the chair as Master for the current year, who had been in office during the two preceding years, which the memorialists considered to be contrary to law. They therefore submitted that such re-election ought to be declared void, and the lodge be directed to proceed to the election of another Master. But the Board, having heard the evidence on both sides of the question, after much deliberation, decided that the election was legal and must be sustained.

SEC. II.—ELECTION AND INSTALLATION.

1. *The Process.*—The legitimate process to be observed in the election of a Master, is not regulated by the Constitutions, which merely provide that he shall be elected annually, and by ballot, from the Wardens and Past Wardens of the lodge; and therefore the customs of different lodges vary considerably from each other. Some elect their Master on the principle of seniority, although the laws of Masonry are distinctly adverse to such a proceeding; for they expressly declare that “no brother shall be elected Master of a lodge, or appointed to any office therein, merely on account of superiority of rank.” This principle is not only a violation of Masonic law, but is essentially open to misconstruction and abuse, unless it be distinctly specified whether the seniority is to be applied to the respective dates of the initiation, the raising, or the appoint-

ment into the chair of a Warden. The custom, however, is not to be commended in any point of view, because it may, and frequently does, introduce into that responsible office, men who are not only perfectly inadequate to the performance of its duties, but whose moral character may reflect discredit on the lodge. Seniority may be respected when other qualifications are not on a par, but ought to give way before the more unequivocal qualities of ready tact, Masonic knowledge, and an aptitude to govern their fellow creatures with prudence and discretion.

Some lodges, again, name one qualified brother, and ballot for his reception; but this course is open to objection; for, however unfit he may be for the office, there are few brethren, after he has been formally nominated by the Worshipful Master, who would like to incur the personal odium of voting against him. Others allow the Master to propose one, and the Senior Warden another, and elect him who has the most votes. But the most comprehensive method appears to be to nominate every qualified member belonging to the lodge, and let each brother vote for the individual who, in his judgment, is most likely to execute the duties of the office to the satisfaction of the brethren, by writing his name legibly on a slip of paper and handing it to the Past Master, who should announce it to the Secretary, and when all the brethren have voted, the last-mentioned officer should communicate to the Worshipful Master the name of the candi-

date who has the greatest number of votes. By this course the lodge would arrive at a just conclusion, and most probably secure the best man.

There are lodges in which we have known a regular canvass instituted for the office; but it is a custom that we should be inclined most unequivocally to condemn. Although not absolutely unconstitutional, there is an indelicacy about it from which a sensitive mind ought to shrink. The truly worthy and modest man will rest his claim solely on his merits, and not on the personal attachment of his friends.

It is usual in most of our lodges, between the election and installation of the Master, to audit the accounts of the lodge by a committee, which commonly consists of the Master, Past Master, Wardens, and Worshipful Master elect, the Treasurer and Secretary of course being present, that the former may be prepared to pay over the balance to his successor so soon as he shall have been invested, or otherwise, as the brethren may direct.

2. *Passing the Chair.*—A Worshipful Master, having been elected at the regular lodge in December, may be installed at the next meeting, provided the minutes of his election be previously confirmed; but if they be not confirmed, then a summons should be issued for the following regular meeting of the lodge, setting forth that, as the brother who had been chosen at the last election was not acceptable to the members, who had expressed their dissatisfaction by refusing to

confirm the minutes, the brethren were again to proceed to the election of a Master. This being accordingly done at the next lodge, and the minutes being confirmed at the following ordinary meeting of the brethren, the installation of the Master will follow as a matter of course; the present Worshipful Master ruling the lodge until the Master elect is installed. The question whether a Master may be legally elected at a lodge of emergency has been thus answered by authority: "The by-laws usually determine the period for election, and therefore an election at a lodge of emergency would, in most cases, be irregular; yet, if it emanated from a previous regular lodge, due notice being given to every member of the intended business, a Master might be elected, cause being shown for such emergency."

3. *A Lodge of Installed Masters described.*—The installation of a Worshipful Master should be virtually performed by the retiring Master, if he be capable of going through the ceremony correctly, if not, any other Past Master is competent to preside on the occasion. At the formation of a lodge of installed Masters for this purpose, it is opened in the second degree, and at a certain point in the ceremonies, all the brethren who have not actually passed the chair will be under the necessity of retiring; and if there be not three Past Masters present besides the Worshipful Master elect, the installation must be deferred; for a lodge of installed Masters

cannot be opened by a less number. Where these preliminaries are not strictly complied with, the claims of the new Worshipful Master to the privileges of a Past Master, after his year of office shall have expired, will be liable to dispute, and the lodge may be called to account for the irregularity by the Board of General Purposes. And it is further incumbent on the presiding officer to see that no unqualified person be present ; for no Mason, even though holding rank in the Grand Lodge, can attend a board of installed Masters, unless he be an actual installed Master himself.

When the lodge is opened, the installing Master addresses the Master elect, and recites some of the principles on which he will be expected to act in the government of the lodge ; and after inquiring whether he is willing to accept the office and to rule his lodge on these conditions, and receiving an affirmative reply, the usual charges are rehearsed by the Secretary, to which he is required to give his unqualified assent ; the most important of which is—"You promise that it is not in the power of any man or body of men to make innovation in the body of Masonry." And hence if he alters the ceremonies or any portion of the established work, even in the most trifling particulars, he will not only be guilty of a misdemeanour, but will also violate a solemn undertaking sealed by the sanction of an oath. Improvements in the ritual are beyond the power of the Worshipful Master, however desirable they may appear according to his judgment, and can

only be effectuated by the Grand Lodge at a quarterly communication; for the Constitutions expressly provide that "in the Grand Lodge alone resides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them." The solemn ceremonies are then proceeded with; the Chaplain offers up a prayer, the O.B. is administered, and the Worshipful Master elect is ritually installed according to ancient usage. He is then presented with the Warrant, Constitutions, and By-laws, and the instruments of his office, with the proper explanation attached to each. After which the members do homage to their new Master, and signify their promise of subjection and obedience to him by the usual congratulations. The brethren who have not passed the chair are then re-admitted, and the new Master appoints and invests his officers.

When a Worshipful Master is re-elected, it is not absolutely necessary to repeat the ceremony of installation, because he is authorized by the Constitutions to act in that capacity until displaced by the appointment and installation of a successor. In such a case the existing Past Master would also retain his chair for the same period of two years. And supposing an extreme and perhaps improbable case—that the Wardens have not served their entire year, and that the Lodge contains no other person qualified for the office at the expiration of that period, the Worshipful Master must, perforce, continue to act until a dispensation is granted, and the contingency removed.

4. *Declaration when Installed.*—At his installation the Master solemnly declares that he will execute the duties of the chair faithfully, zealously, impartially, and to the best of his ability; that he will not permit or suffer any deviation from the established landmarks of the Order; that he will not administer, nor cause to be administered, any rite or ceremony that may be contrary to, or subversive of, our ancient institution; that he will maintain pure and inviolate the general principles and tenets of the Craft; that he will observe, and so far as in his power lies, enforce obedience to those ancient rules and regulations to which he has given his consent; and that he will conscientiously perform his duty as a ruler in Masonry, and as Worshipful Master of the lodge. This declaration is indispensable, as the honour, reputation, and welfare of the community will materially depend on the skill and ability with which this officer manages its concerns; whilst the happiness of the brethren will be generally promoted by the zeal and assiduity with which he promulgates the general principles of the institution.

5. *The retiring Master must deliver up Lodge Property.*—When the installation is completed, the late Master is called on to deliver up the books, papers, and other property of the lodge which was committed to his care at his admission, to his successor; thus releasing himself from all responsibility on that account. A curious and, we hope, unique instance of a refusal to comply with this requisition is recorded in the "Freemasons'

Magazine" for 1857 (p. 368). The late Master of a lodge having neglected to hand over the minute-books, guard-books, seals, and papers appertaining to the lodge, on the night of installing his successor, the latter subsequently made a formal demand upon that brother, who positively refused to part with them. He was then written to by the Secretary three separate times without effect; and at length a notice of motion was placed on record, that at the next meeting it would be proposed "that considering the contempt with which the immediate Past Master has treated the legal demands and summonses of the lodge, his conduct is highly reprehensible, and should be visited with the heaviest penalty. That the Secretary be therefore directed to inform him, that unless he comply with the legitimate demands of the lodge by delivering up the property in question, he will be excluded, and notice thereof be given to the Grand Lodge."

The Past Master still continuing recusant, he was regularly excluded. The members of the lodge, however, considering the position which he had held among them, leniently refrained from giving the announced notice to the Grand Lodge, in the hope that the excluded brother would see his error, and comply with their request. But after waiting a whole year without receiving the property, the members sent up the report to head quarters; and the Grand Secretary replied—"I cannot but regret that a brother who has filled the chair should so far forget his duty to his lodge,

as well as what is due to his own honour, as to detain documents which are not his own individual property. I have, therefore, in accordance with your official communication, noted against the name of the delinquent, that he has been excluded for detaining the minute-books and other documents belonging to the lodge."

6. *The new Worshipful Master should sign the Grand Lodge Books.*—If the lodge is situated within the metropolitan district, the new Worshipful Master must be careful not to omit, within one month after his appointment, to sign his name in the Grand Lodge book. The non-performance of this duty previously to the year 1835 became so general that the Board of General Purposes found themselves under the necessity of interfering, and unanimously resolved "that it is imperative on the Masters and Wardens of lodges in the London district, within one month after their appointment, to sign their names in the book at the Grand Secretary's office, according to law; as the Grand Lodge will, after this notice, be compelled to deal with any future neglect, as a wilful breach of the Masonic law." This peremptory order produced the desired effect, and the custom is now more generally observed.

SEC. III.—IMMUNITIES AND RESPONSIBILITIES.

1. *His Obligations.*—After the solemnity of his installation, the new Master will be at no loss to understand the weight of responsibility that rests

upon him. In addition to the terms of his declaration when installed, he is under the obligation of making an annual return of the members of the lodge to the Grand Secretary according to a prescribed form, and he must accompany it with an account and full remittance of all dues for registration, certificates, and charity fees, which have accumulated since the preceding return, under pain of being disqualified from attending the Grand Lodge, or any board or committee thereof, until all such payments shall be made good and all arrears liquidated.

2. *His Privileges.*—These responsibilities are balanced by a corresponding amount of privileges. Every installed Master is an *ex officio* member of the committee of Masters appointed to receive and take cognizance of all motions and details of business which are intended for the consideration of the Grand Lodge, and no motion or other matter can possibly be introduced there unless it shall have been previously communicated to and approved by this committee; and if any Master be unable to attend, he must commission some Past Master of his lodge to represent him. In 1844 a Worshipful Master was suspended three months for being absent from this committee without appointing a substitute in his place.

3. *A Member of Boards.*—This is not the only privilege which the Master of a lodge enjoys. He is also a member of the Board of Benevolence, upon which he ought never, on any account, to neglect attendance, because his absence might

cause expenditure which his presence would probably check, or be the means of preventing a more liberal dispensation of relief; in either case the Master is reprehensible; for in the one the funds would be abused, and in the other some unfortunate brother would necessarily suffer loss.

4. *Consequences of his Neglect.*—It is indeed impossible to estimate the evils which may result from the heartless conduct of an absentee Master when his presence at the Board is absolutely necessary to certify to the truth of a petition recommended by his lodge. The applicant, whose feelings have been sufficiently lacerated by the process of preparing his petition, attends the Board for examination, with a consciousness that he has not forfeited his claim to its liberal sympathy, and he confidently awaits the summons. Each of the petitioners, one by one, are called in; they return with a cheerful countenance, because their application has been successful. There is a pause for an hour, during which the country petitions are disposed of; the Board then adjourns, and the unhappy petitioner is informed, that as the Master of his lodge has not attended to support his case, it is therefore deferred till the next meeting. The poor man departs sorrowful, and attends the following Board, only, perhaps, to meet the same disappointment.*

And, more than this, the lodge itself is compromised, and becomes to a certain extent

* *Freemasons' Quarterly Review*, 1836, p. 406.

amenable for the consequences of its Master's inconsiderate negligence, as the following case implies:—The Worshipful Master of a lodge having omitted to attend the Board, and the Past Master who appeared for him being unable to assign any sufficient reason for his absence, the members ordered the warrant of the lodge to be resumed, and issued a peremptory summons for the delinquent's appearance at the next meeting, when he alleged that business had caused his absence from the Board, and that he had no intention wilfully to neglect his duty. The President informed him that it was imperative on him, as the Master of his lodge, either to attend in person or to instruct some one of his Past Masters to explain the reasons of his absence, and to speak to any petition which had been recommended by the lodge. He was therefore admonished for his neglect, and cautioned to be more attentive in future; after which the warrant of the lodge was returned to him.

5. *His Rank.*—A Worshipful Master enjoys many other privileges which render the office an object of commendable ambition to every worthy Mason. He is competent to hold any grand or provincial grand office, or a Principal's chair in a Royal Arch Chapter; he becomes a permanent member of Grand Lodge so long as he subscribes to any private lodge under the jurisdiction; for though he be only a Past Master of the lodge where he has held office, he ranks as Past Master in every lodge to which he may be affiliated as a

subscriber, and he possesses the unquestioned power of initiating candidates into Masonry.

We have already had occasion to remark that one section of the Craft consider it to be doubtful whether a Warden can initiate, pass, or raise; although in the unavoidable absence of the Master he is competent to summon a lodge, preside in it, and go through any other routine business. If the legitimate Master be present, he is totally without excuse if he suffers any other brother to occupy his place; but should he feel any embarrassment in working the ceremonies, he may call on any brother present, be his rank what it may, to assist him, provided he retains the chair and continues to rule the lodge. In the present uncertain state of the law on this point, it would be better if the ceremonies were performed by a Past Master. In case, however, the Worshipful Master should be so totally indifferent to his duties as frequently to absent himself from the lodge, without assigning any valid reason for such negligence, the Wardens and brethren, although they cannot judge him themselves, are competent to apply for redress either to the Provincial Grand Master or the Board of General Purposes; and in extreme cases they may report him in their return to the Grand Lodge as a private member, which would compromise his rank, and it could only be restored by an appeal to the Board of General Purposes, soliciting an investigation of the whole case.

The great and enduring privilege of a Worship-

ful Master and his Wardens is their right to represent the lodge in all communications of the Grand Lodge and its Boards; but this immunity may be nullified in various ways. If a lodge be removed without the concurrence of the authorities, the right sinks into abeyance; and the same disqualification occurs when the dues and contributions have been withheld for a space of time exceeding one entire year, or if the lodge has neglected to make its annual return to the Grand Secretary of those members who have an undoubted claim to a seat in Grand Lodge, according to the form prescribed by the Constitutions.

6. *Deposition of a Worshipful Master.*—A question has been submitted whether a lodge has the power of deposing a Worshipful Master and placing another qualified member in the chair? In the absence of any absolute provision in the Constitutions by which this question may be determined, we are decidedly of opinion that no private lodge possesses the right to try and condemn its Master. For he, being the undoubted chairman of the lodge during his year of office, cannot be legally compelled to depute any other brother to supply his place; and therefore, as no judge can preside at his own trial, it is clearly impossible for a lodge to arraign its Worshipful Master, except before another and superior tribunal. He is indeed amenable only to the Grand Lodge, where he may be impeached in the usual manner, if his proceedings be not in accordance with the law, or his private conduct be scandal-

ously immoral; for it requires the action of some greater authority than the brethren collectively possess to remove him from office. If it were otherwise, any majority of the members might displace him on every trivial pretext, and the lodge would never be at peace. It is a wholesome consideration that the Worshipful Master should be as independent of his constituents during his year of office, as a member of parliament is during the existence of the parliament to which he has been elected as a representative. As to placing another qualified brother in the chair, that is beyond the power of the lodge, because the Constitutions clearly point out, in case of the demission of a Worshipful Master, who are the proper persons to govern the lodge till the next election.

SEC. IV.—LAWS RELATING TO INSTALLED MASTERS.

1. *Vacating the Chair.*—If a Worshipful Master who has been regularly installed should be rendered incapable of attending in his place to execute the duties of the office, by sickness or unavoidable business which calls him from home for any length of time, such an involuntary absence would not disqualify him from enjoying the privileges of a Past Master on his return; for his rank is so far permanent. But if no such valid reasons for non-attendance exist, and he spontaneously resign the office by leaving the chair unoccupied before the expiration of his term, he will forfeit those rights,

and be incapable of attending the Grand Lodge as a legitimate member; although he may be present in a lodge of installed Masters, when any future Worshipful Master is placed in the chair. In case of his death, disqualification, or removal, the Wardens may convene a lodge for the despatch of general business; but the question remains unsettled whether the immediate Past Master, or in his absence, the Senior Past Master present, should not take the chair and preside in the character of Worshipful Master until the next election of officers; but if no Past Master be present, then the Senior Warden, or in his absence the Junior Warden, must rule the lodge.

2. *Rights of Past Masters discussed.*—With respect to the abstract right of Past Masters to a seat and vote in Grand Lodge, it is asserted by a section of the Craft that they possess an inherent, vested, and inalienable privilege to vote on every question as members, without being subject to its control. But in the Report of a special committee appointed by our Grand Lodge in 1851 for the purpose of examining the validity of such claim, which is signed by five of the greatest authorities in Masonry, we find it to be distinctly repudiated; for the document truly asserts that “No authority for such a doctrine is to be found in the history or principles of Freemasonry. There is no reason to believe that Past Masters, as such, ever had either vote or place in the old mother Grand Lodge of York. They certainly had no right of vote in the Grand Lodge established in London

in the early part of the last century; but *place* therein seems to have been allowed them at a later period.

“ One of the two Grand Lodges which afterwards co-existed in England granted to Past Masters vote as well as place in Grand Lodge; and, of course, the charters which it granted were framed accordingly; but the other did not see fit to confer the like privilege; and in it, accordingly, Past Masters remained incapable of voting, down to the union of these two Grand Lodges. The present Constitutions do indeed admit Past Masters to a seat and vote in Grand Lodge, but they do not recognize an original or indestructible right to what is thus granted; on the contrary, they withdraw the privilege from each Past Master who ceases for twelve months to be a member of any lodge. In the numerous Grand Lodges which, in so many parts of the globe, derive their existence mediately or immediately from England, the practice as to the admission of Past Masters to vote is various: some admit them all, some none, and some with certain restrictions as to number or otherwise. Principle, as deduced from the usages of the earliest Grand Lodges, is directly opposed to any claim of *right* on the part of Past Masters to vote therein.

“ Equality of representation of Lodges in Grand Lodge, is one of the most distinct characteristics of the rule and practice in old times; and that equality is evidently disturbed by the unlimited admission of past Masters to vote, as rendering

the number of votes practically possessed by each lodge dependent on the accident of the number of its Past Masters. We think it clear that their right to vote in Grand Lodge, wherever and so long as that right subsists, is due to and depends entirely upon the Constitutions which grant such a privilege; and, therefore, is not inherent. The proposition that it is in any sense vested, inalienable, or a franchise, is derogatory to the liberties of the Order. Our institution recognizes no privileges as being in their nature beyond the reach of Masonic legislation, save those which, in kind, have subsisted immemorially. The admission of Past Masters to vote in Grand Lodge being neither ancient nor universal, is neither a landmark nor an established usage of the Order."

3. *A Past Master has no Privileges if he pass the Chair clandestinely.*—It will not be unimportant to remark at the close of this chapter, that if an English Master Mason, not having actually passed the chair of his lodge, shall be exalted to the Royal Arch degree in any other country, it will confer no additional rank in an English Craft lodge, although he will have necessarily passed the chair as a preliminary step to the degree; nor will he be entitled to wear the apron and jewel of a Past Master; for the law distinctly provides that no brother can possibly claim or enjoy the privileges of a Past Master until he has actually served the office of Worshipful Master for one complete year.

It was customary before the Union to instal every candidate for exaltation; and many lodges were in the habit of passing certain brethren for the simple purpose of giving them nominal rank; nor was their presence at a lodge of installed Masters considered an intrusion. But no such claim would be recognized under our improved system of government; for the present laws are too stringent to admit of any such irregularities; and it is clear that a Royal Arch Mason, even though he be a Principal, not having served his year as the Worshipful Master of a Craft Lodge, cannot be entitled to any immunity which belongs to a Past Master, and to him alone; nor can he be allowed to witness the ceremony of installation, or to claim a right of *entrée* in Grand Lodge; for were he indiscreet enough to make the attempt, he would surely be rejected at the porch. He bears the name of a Past Master, it is true, but cannot enjoy the privileges of one; and hence our brethren of the United States distinguish them by the names of *actual* and *virtual* Past Masters.

In the Articles of Union it is distinctly specified that "Past Masters of lodges, who have regularly served and passed the chair before the day of Union, and who have continued, without secession, regular contributing members of a warranted lodge, are *ex officio* members of Grand Lodge. It being understood, that of all Masters who, from and after the day of the said Union,

shall regularly pass the chair of their respective lodges, but one at a time, to be delegated by his lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of the regular Past Masters of any regular lodge, who had attained that distinction at the time of the Union, the representation of such lodge shall be by its actual Master, Wardens, and one Past Master only."

4. *A Deputy Master*.—No Worshipful Master, under the Constitutions of England, except he be a prince of the blood royal, is allowed to appoint a deputy; and in case of the demise of the principal, such deputy is entitled to the office of Worshipful Master until the next election. It has been customary for the Grand Master to elevate such a deputy, as a reward for his two years' service in that capacity, to the purple. In 1845 this custom was passed over in the case of a brother who had completed his two years as deputy to H.R.H. the Grand Master (who died in 1843), in the Lodge of Antiquity; and therefore, at a subsequent meeting of that lodge, an eminent member of the Grand Lodge expressed his strong dissatisfaction on the subject.

The brother, conceiving himself to have been slighted, had retired from the lodge under an impression that he had been conceived unworthy of the honour, and consequently that the lodge would be disgraced by his remaining in it in the character of a Past Master. But the protesting brother, feeling deeply for the character of the

lodge, stated that he had mentioned the subject to the Grand Master, who declared that he was not cognizant of the procedure, and consequently was not aware that he had deviated from the usual course, or he should certainly have given the usual appointment to the deputy who had been the representative of his predecessor on the throne.

CHAPTER XI.

LAWS AND REGULATIONS RESPECTING THE
GOVERNMENT OF LODGES.

SEC. I.—PRELIMINARY OBSERVATIONS.

1. *In whom Vested.*—The government of a Masons' lodge is vested in three superior officers, who are seated in the east, west, and south, to represent the rising, setting, and meridian sun. They are distinguished by significant jewels emblematical of their respective duties, and depicted by three lesser lights, which symbolize the sun, the moon, and the Master; to intimate that, as the sun rules the day and the moon the night, with undeviating regularity, so ought the Master to rule his lodge with equal precision, that unity and concord may be as visibly displayed there as in the uniform movements of those celestial orbs of light. The Master's authority in the lodge is despotic as the sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course till the declaration is promulgated that time shall be no more. In an old version of the lectures used during the last century, the following passage occurs:—"The unity of the Order of Freemasonry is undiscernible by

carnal eyes. Like the stones of the typical temple, which were so admirably put together, and cemented with such nicety of art, that the joints could not be discovered, none can discern the spiritual unity of a lodge of Masons except those who have been instructed from above."

2. *Inefficient Government.*—Some brethren who aspire to the chair of a lodge consider its duties to be a mere matter of routine, which any person of ordinary talent may be able to execute without either trouble or anxiety of mind. Let them try; or, rather, let them *not* try—if such be their only qualification; because the consequences of bad government may be ruinous to the lodge. It is quite true that there is a routine to be observed which serves to lighten the labours of the Master; but it is the expert management of that routine which constitutes one of his chief trials, and if clumsily executed, will only contribute to place his incapacity in a more damaging point of view. Let no one, therefore, suppose that the government of a lodge consists merely in opening, reading the minutes, lecturing, and, perchance, conferring a degree, and closing; for this is but an anatomy of the real work of ruling a lodge of Masons. It is hoped that the summary contained in the present chapter will dissipate such a delusion, and afford a code of practical rules, by which any well-disposed brother may execute the duties of the chair with credit to himself and benefit to those who have placed themselves under his rule and government.

3. *By-laws to be the Guide.*—When brethren are assembled for the purposes of Masonry, the Master is bound to govern them in accordance with the by-laws of the lodge and the general Constitutions of the Craft; and he is responsible to the Grand Lodge, if he suffer any individual member to violate the law, without calling him to account. The Articles of Union convey a discretionary power to the Grand Lodge “to take the most effectual measures for the establishment of unity of doctrine throughout the whole community of Masons, and to declare the warrants to be forfeited, if the measures proposed shall be resisted or neglected.” In case of an inquiry, the Master is under an obligation to produce all books, papers, and evidences which may throw a light on the question at issue. Every other officer is bound to render him efficient assistance by executing the peculiar duties of his office with promptitude and zeal. It is of the utmost importance to the prosperity of the lodge, and the preservation of its status with the Grand Lodge, that the fees, quarterages, and other payments should be regularly collected and transmitted to the Grand Secretary; because, as we have elsewhere observed, if the returns are omitted for one whole year, the Master and Wardens are disqualified from attending the quarterly communications and other meetings until such returns and payments are completed. The Master must also forward to the Grand Secretary the name and description of every newly raised Master Mason,

together with the fee for his registration, and also for his Grand Lodge certificate, because no brother can enjoy any privilege whatever until these requisitions have been complied with.

4. *Payment of Dues.*—Respecting the payment of dues, the following queries and replies appear in the “Freemasons’ Magazine,” which we quote *in extenso*, as being extremely interesting and valuable; for they display the responsibility of allowing the legal dues of a lodge to run into arrears:—“1. When a lodge ceases to meet for a time, or during the Master’s pleasure, are the members thereof liable for lodge dues during the period it remains so closed? 2. At the appointed time for the election of a Master, a heavy list of members in arrear is handed in by the Treasurer, and in conformity with the by-laws, the names of all such defaulters are necessarily struck off the roll; by the result of which there is no one eligible for the chair, and the presiding officer ceases to be in power, because he has already been two years in office. The lodge is therefore closed for a time, but it is opened again a few months previous to the regular period for the election of a Master; which opening is brought about by the immediate Past Master summoning the brethren to meet. What is to be done under such circumstances as regards the chair and officers to carry out the working of the lodge? 3. There being no officers at the reopening who are eligible to take either of the three chairs, has the immediate Past Master authority to appoint and instal officers until the next

election? 4. If the Wardens are so appointed, would they be eligible for the Master's chair?

"To the first question we reply that they would be liable. To the second—we should think the Master acted most improperly in suspending the lodge in the manner stated; but when the brethren were subsequently assembled, any of them might be put in office for that evening, although not installed. To the third—he could not make such appointments. And to the fourth—they would not, therefore, be eligible for the chair; indeed, we much doubt if the course pursued would not subject the lodge to the loss of its charter. Under the circumstances, if no other brother is eligible to take the Master's chair, a dispensation should be obtained to enable the existing Master to continue in it."*

It may be useful to observe, further, that the laws of the Grand Lodge—and we have the authority of the late Grand Secretary for submitting the statement—do not require lodges to pay the usual contributions for members who are in arrear, but only for those who have actually paid their subscriptions. But if at any future period such

* *Freemasons' Magazine*, 1856, p. 474. An intelligent brother suggests the following emendations, which could not be consistently inserted in the text, because, as a *bonâ fide* extract from an existing periodical, we should esteem it discourteous to make any alteration in the language.—“To the third—the immediate Past Master or other Past Master, according to seniority, is eligible to take the chair and appoint his Wardens, *pro-tempore*; but he could not regularly appoint them for the current year.”

brethren should liquidate their responsibilities, then the several proportions which are due to the Fund of Benevolence must be made good.

The Grand Lodge of Arkansas, United States, has the following judicious law respecting non-contributing members, or such as have entirely withdrawn themselves from the Order:—"That a tax fee of one dollar per year be collected from all Masons who are not subscribing members of any lodge or chapter, and the lodges under whose jurisdiction they shall reside are hereby empowered to collect the same; and the said tax shall be appropriated especially to the charity fund of such lodge. But at the next communication, the lodges are required to transmit an account of all monies received for such fund, and the names of the persons from whom received, as well as those of all that fail to pay the same; when the Grand Lodge shall take such steps in the matter as shall be deemed expedient, and either suspend or expel such brother from all Masonic rights."

5. *Punctuality*.—The first duty of the Master in the government of his lodge is to be in his place punctually at the hour and minute named in the summons; for such an example of regularity cannot fail to produce a beneficial effect on the officers and brethren under his control. If the lodge be uniformly opened at the specified hour by a right-minded chief, he will soon be rewarded by finding his subordinates at their post, ready and willing to take their accustomed part in the

ceremony. But if the Master should be addicted to procrastination, we should recommend the brethren to allow him a quarter of an hour, and if he then fails to appear, let the Senior Warden, if he be present, or the Past Master, open the lodge and proceed to business—a quarter of an hour being sufficient to satisfy the demands of courtesy; for the interests of the community are not to be sacrificed to the unreasonable, and, perhaps, often-repeated delays of the Master. It is not, however, to be denied that there is no absolute law to that effect. In 1839 a motion was submitted to Grand Lodge, that at all Masonic meetings the lodge should be *bond fide* opened at the hour stated in the summons, and after a lengthened discussion it was affirmed by a majority of one; but at the subsequent Grand Lodge, when put for confirmation, it was negatived by a majority of three. The ventilation of the subject, however, proved exceedingly useful, for many of the country lodges carried the principle into practice with the most beneficial results.

6. *The Signature Books.*—Every brother, before he enters a lodge, should subscribe his name in the signature book, and if he be a strange visitor, he should also append the name and number of the lodge from which he hails: for this book is intended to be not only a correct register of the attendance of the brethren, but also of the names of distinguished visitors who may have honoured the lodge by their presence; and therefore it should not be handed about, as is sometimes the

case, to receive the names of brethren who do not intend to appear in the lodge. Indeed such conduct is unconstitutional. The book ought to lie in the Tyler's room, and no one should, on any account, be permitted to insert his name, except he take his place on the same evening as a member or visitor of the lodge.

SEC. II.—COMMENCEMENT OF BUSINESS.

1. *Opening the Lodge.*—The hour named in the summons having arrived, and a sufficient time to satisfy the demands of courtesy having elapsed, the lodge is to be opened, after ascertaining that the requisite number of brethren be present. According to the ancient technical form of words, *three* may rule a lodge, but it requires *five* (viz. the Master and his two Wardens, and two Fellow Crafts) to open a lodge and transact business, and *seven* to make it capable of receiving a candidate. A writer in the "Freemasons' Magazine" questions the accuracy of this arrangement. He says, that "in strict point of fact three do *not* rule a lodge, the Master being the only ruler, and the two Wardens his assistants. And may it not be so said of five holding a lodge, viz. the three Master Masons, or the Master and his two Fellow Crafts or Deacons? These are the five who hold a lodge, which is perfect as to organization (for an Entered Apprentice cannot hold office, and in the United States he is even debarred from the privilege of membership), but not as to numbers; two

Entered Apprentices must therefore be introduced, so that all the branches of the Order may be fully represented; viz. the three Master Masons, two Fellow Crafts, and two Entered Apprentices, composing the sacred number seven, or perfect lodge. In this view of the case, can the lodge, thus organized or held by five only, open, transact business, and close? Can five members, should the others all die off or retire from the lodge, hold the warrant, and increase their numbers by balloting for, and admitting, joining members? If five can hold a warrant, keep it alive, and work under it, why must there be seven to receive it originally?***

To these questions it was replied on the authority of the late Grand Secretary, that "the Warden is not competent to assume the Master's chair, but must sit by the side or in front of it. The Master rules his lodge in conjunction with his Wardens. And although it is true that five may legally hold a charter and ballot for members, yet the candidate cannot be initiated unless seven are present." We doubt the propriety of pronouncing the Wardens to be assistant officers, for in the authorized formula of opening and closing, they are denominated principal ones.

The above-mentioned technical arrangement certainly forms no part of the present law of Masonry, but depends entirely on traditional observances; for when a communication was made to the Grand Lodge, in December, 1818,

* *Freemasons' Magazine*, 1857, p. 366.

by the Provincial Grand Secretary for Lancashire, suggesting that some regulation was necessary relative to the number of brethren requisite to constitute a legal lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes replied that "the subject is one which has undergone a great deal of discussion and consideration in Grand Lodge, especially on the late revision of the laws. But it is a matter of so much delicacy and difficulty, that it was thought advisable not to depart from that silence on the subject which had been observed in all the Books of Constitutions."

The opening of the lodge is a ceremony at which it is essentially necessary for all the brethren to assist, in compliance with the express directions of the Master. The lodge being pronounced properly tyled, and the avenues strictly guarded by an officer who never sleeps upon his post, certain ceremonies of unknown antiquity are performed; the duties of the several officers publicly rehearsed; and the divine blessing invoked; after which the lodge is declared open for the despatch of business, and the brethren await in silence the will and pleasure of the Master.

2. *Working up*.—In cases where the lodge is to be opened in the Third Degree, the Master must beware of the solecism of rushing at once into that step without working up through the two preliminary degrees; or, more plainly, he cannot legally open a lodge in the Second Degree without going through the ceremony of the First,

nor in the Third until he has passed through the other two ; and if a lodge open in the Third is to be resumed in the First, the two superior degrees must be closed gradually and in order before the business of the preliminary degree can be entered on, for it will not be necessary to re-open it. And this law is the result of common sense ; for if a lodge be opened in either of the superior grades, what becomes of the Entered Apprentices, if any should happen to be present ? They can take no part in the proceedings, and must in fact withdraw ; because they have no more title to enter the lodge of a Master or Fellow Craft Mason than one of the profane, and ought not to be present during the performance of any portion of the ceremonies.

3. *Ancient Charges to be read.*—Many lodges are in the practice of authorizing the Chaplain to read certain portions of Holy Scripture at the opening of a lodge, which we think a commendable practice, although not enjoined either by the Constitutions or ancient usage. Our transatlantic brethren usually repeat Psalm cxxxiii, but in England it is only necessary to read a portion (a few lines will do) of the Ancient Charges. The Grand Secretary, in a circular to the lodges, written by command of the Grand Master in 1841, says that as “every candidate at his initiation promises to abide by the ancient usages and established customs of the Order, and the Master at his installation solemnly pledges himself on the Book of the Sacred Law to observe and en-

force them, it is not only desirable but essentially necessary that all should be conversant with them; it consequently becomes the duty of the Master to cause a portion of the Ancient Charges and Regulations to be read at each meeting of the lodge, and to be explained to the brethren, that they may not be ignorant of matters so important to be known and observed by them, that the integrity and honour of the ancient Craft may be upheld and secured."

4. *Unfolding the Sacred Volume.*—The Holy Bible is said, in the lectures of Masonry, to be dedicated to God, because it is one of his most inestimable gifts to man. It is therefore placed on the pedestal of a lodge as a rule of faith, because the Most High has been pleased to reveal more of his divine will in that holy book than He has by any other means, either by the light of nature, the aid of science, or reason with all its powers. We have no especial directions about the place at which it ought to be unclosed by the Past Master, as the consummation of the ceremony of opening a lodge. Any chapter of any book will be correct, provided it has a direct application to some circumstance connected with the degree under consideration. In the First Degree, Ruth iv; Gen. xxi, xxii, xxviii; or 2 Sam. xxiv, will be appropriate. The Second Degree would demand 1 Kings vi; 2 Chron. iii; or Judges xxii; and the Third, 2 Chron. iii, or vi. And it may be added that proper Masonic lessons for any particular service in the Church may be

selected from Psalms xv, civ, cxxii, or cxxxiii; 1 Kings v; 2 Chron. ii, vii, or viii; Ruth iv, 1—8; Eccles. xii; Mat. xx, 1—16; John xi, 1—44; 1 Cor. xiii; 2 Thess. iii, 6—18; and many other places in that storehouse of Truth, which every clerical brother will be able to select without any further prompting.

5. *Reading the Minutes.*—The lodge being declared open for the purposes of business in the first degree, the Worshipful Master calls on the Secretary to read the minutes of the last lodge, and of any intermediate meeting of the brethren which may have been subsequently convened, in order that they may be put for confirmation. The minute-book contains a general history of the Lodge, and every member has the privilege of inspecting it during the time it is open, and of making extracts, unless there exists some special reason which may induce the Master to withhold his consent. It is incumbent on the Secretary to enter every proceeding, whether trifling or important, in this book, as very serious consequences might ensue from the omission.

For instance—if a member gives due notice of withdrawal from the lodge, and the resignation be not recorded, it will, of course, remain unconfirmed, and the unconscious brother, at the end of two or three years, may be called on for subscriptions which have been accumulating during that period, through the culpable neglect of the Secretary. Such an omission would pro-

bably originate disputes that might prove discreditable to the lodge and injurious to that individual brother who might not be able at such a distance of time to produce any valid evidence that his resignation had been actually tendered. Indeed, every item of the transaction would be illegal; for the minutes being confessedly irregular, their confirmation would neither alter their character nor invest them with a lawful authority, which in itself is a direct contravention of the first law of justice and equity.

6. *Confirmation of the Minutes.*—After reading and due confirmation of the minutes, it is the practice of many lodges for the Worshipful Master to direct the Secretary to read also a statement of the receipts, disbursements, and balances, if there be any, that they may be put for confirmation; for no resolution of a lodge, or any other business, how unanimously soever it may have been agreed to in the first instance, becomes binding, and no action can be taken upon it till it has been confirmed by open voting at a subsequent regular meeting, with at least five Master Masons and members of the lodge present; for as no business can be transacted at a lodge of emergency, except what is named in the summons, it would be improper at such a casual meeting of the brethren to read any minutes except those which distinctly refer to the matter for which the special lodge has been convened. So stands the law,—and a very judicious law it is; for it prevents all factious intriguing, which could scarcely fail to be occa-

sionally successful if a resolution or law established by a majority of votes at one lodge were irreversible at another.

When the minutes have been legally confirmed, any business which was left unfinished or postponed at a previous lodge, naturally claims precedence, and is usually proposed by the Master for consideration, that, according to the ancient charge, "the brethren may finish the work they have begun," unless other business of a more urgent nature intervenes, such as the balloting for and admission of a candidate who is waiting in the anteroom for that purpose; for initiation being the legitimate work of Masonry, must on no account whatever be postponed; and then the ceremony naturally introduces an exemplification of Masonic labour.

SEC. III.—MASONIC LABOUR.

1. *Its Legitimate Signification.*—The subject of lodge labour is merely hinted at in the Book of Constitutions, and hence it would appear that every lodge is left unfettered in this respect, and at full liberty to act on its own responsibility, and work on any principle which its Master for the time being shall consider most applicable to its peculiar circumstances, and most beneficial to the general cause of Masonry. But this is by no means a sound conclusion; for although the Constitutions contain no absolute directions for working the lectures, they distinctly command the

lodges to observe the same usages and customs, and to preserve a strict uniformity of practice; for which purpose they recommend contiguous lodges frequently to interchange visits, that the rites and ceremonies of all may be intimately assimilated with each other.

Still it is not to be denied that the Master is invested with considerable latitude in this matter, for it was laid down as an indisputable axiom by the late Grand Master, that so long as the Master of any lodge observed the landmarks of the Craft, he was at liberty to give the lectures in any language best suited to the character of the lodge over which he presided; and hence we find some Masters using the formula of Dunckerley and Preston; others that of Gilkes; and many that of Hemming and the Lodge of Reconciliation. All these are doubtless good, but they vary in several essential particulars, and all have their beauties and their defects. In the United States a great stride has been made in the right direction towards the improvement of the lodge lectures, but still perfection has not been attained.

2. *The Lectures.*—In delivering the lectures, the Master will do well to remember that the formula authorized by our present Grand Lodge is that which was promulgated by the Lodge of Reconciliation at the Union, although many lodges prefer other rituals. And this is perfectly consistent with Masonic law, because the landmarks are alike in all. Some species of lecturing is essentially necessary to the prosperity of a lodge.

Quid leges sine moribus? The brethren expect it; and it is the duty of the Master not only to gratify their wishes in this respect, but to enlighten their understanding on all subjects connected with the Craft; not only to open his lodge, but to employ and instruct the brethren in Masonry. In the absence of lecturing, the lodge soon degenerates into apathy, indifference, and a paucity of numbers; for who would give up time, which might be much more profitably employed, to an attendance on a lodge where they were not likely to receive Masonic information, or be furnished with new ideas on any other subject?

The assiduous Mason aims at the progressive improvement of his mental faculties; and if his hopes are disappointed, and knowledge proves to be an unattainable phantom, he retires in disgust, and pronounces Masonry to be nothing better than a useless waste of time. His labour is in vain; he seeks for improvement and finds it not; who can then wonder that he should quit the vapid scene and employ his energies in other pursuits which afford a more gratifying and beneficial return.

Let the Worshipful Master work some genuine system of lecturing regularly, and we promise him that he will see his lodge prosper and increase both in numbers and respectability; but let him be cautious how he introduces any whimsical and unauthorized speculations of his own, for such a practice will certainly produce the effect of disgusting rather than pleasing his hearers. It is

indispensable that the authorized landmarks be strictly adhered to. And above all, we would caution him to attempt no alteration of, or innovations in, the legitimate ceremonies of the three degrees.

3. *The Utility of Normal Lodges of Instruction discussed.* — There is a diversity of opinions amongst the fraternity on the subject of Masonic progress. One party stickles for it, and contends that the Grand Lodge ought to make some onward move to obliterate the stain of apathy from our proceedings; for which purpose they think it would be very advantageous if a Normal Lodge of Instruction was established in every province under the jurisdiction of the Grand Lodge, to promulgate a legitimate system of lecturing, which might have a direct tendency to eliminate the excellences and neutralize the defects of Freemasonry, that its beauties may be displayed and its reputation triumphantly asserted. For they contend, along with our brethren of the last century, that if those who preside at our meetings were properly instructed before their appointment to office, and duly apprized of the importance of their several offices, a general reformation would speedily take place, which would establish the propriety of our government, and lead men to acknowledge that our honours were not undeservedly conferred—would restore the ancient consequence of the Order, and preserve the reputation of the society unsullied. For unless genuine merit shall distinguish our claim to the

honours of Masonry, and regularity of deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with our profession.*

These Normal Lodges should be provided with Masters thoroughly qualified for the performance of every duty, to be certified, after a minute examination, by the Board of General Purposes, and meet once a week or fortnight in some central situation of the Province, the Worshipful Master being remunerated for his loss of time; and no brother to be considered eligible for the chair of any lodge, unless he had attended the Normal Lodge for a specified number of times, and be furnished with a certificate from its Master, testifying and affirming his efficiency and fitness for the office.

This course would be merely carrying into effect an old law of Masonry agreed to at a Grand Lodge in the year 1357, which was holden by Simon Langham, Abbot of Westminster, the Deputy Grand Master under King Edward III., where it was made imperative "that Master Masons, or Masters of Work *shall be examined* whether they be able of cunning to serve their respective lords, as well the highest as the lowest to the honour and worship of the foresaid art, and to the profit of their lords." Such a training, it is highly probable, would elevate the moral and

* See Preston, last edition, p. 13.

scientific status of the Craft, and cause its privileges to be more highly respected, not only by the profane world, but also by a great number of its own members, who, under the present system, appear to be perfectly indifferent to its claims upon their notice.

4. *Improvements suggested.*—On the other hand, there are brethren who think that Masonry is the same yesterday, to-day, and for ever, and that progress is utterly impracticable—the existing system must not be meddled with—such a course will produce a catastrophe that will make the ears of another generation of Masons to tingle. Fortunately this exclusive principle is confined to an isolated few, who may, or may not (for we would eschew all uncharitable observations) be actuated by a desire to preserve cherished privileges at the expense of public improvement. But though few in number, the party which is hostile to the onward march of Freemasonry is powerful, and not to be despised. A majority of brethren, it is true, advocate the opinion that the science ought to be freely ventilated in the published lucubrations of scientific men; but those fastidious members of the Craft profess to anticipate that an alarming extent of moral evil will surely result from the practice of offering Masonic disquisitions to the perusal of the profane world.

However we may lament these different and even hostile views, we agree with a modern writer on a parallel subject, that if there be two parties in Masonry, and only one of them can embrace

the doctrine of progress, the policy of stagnation possesses attributes of necessity, if not of grandeur. If truth is to gain by discussion, there must be an antagonist; and we therefore honour the motives by which both parties are actuated, as they doubtless arise from a sincere love of pure Masonry, and a fear of unnecessary exposure by one party, and an anxiety for progressive improvement with the other. If, however, the tenets of the institution be worth anything, common sense would appear to dictate that they ought not to be suffered to remain stagnant; that inducements for an increasing knowledge of their true principles ought to be sincerely and increasingly pressed on every brother's mind; and that the Masters of lodges should propagate them freely during the hours appropriated to labour. If these instructions were strictly attended to, we should hear no more of the complaint, so prevalent amongst the Craft, of "being rusty," or in other words, totally ignorant of the object, aims, and end of the science.

SEC. IV.—REFRESHMENT.

1. *Its Original Intention.*—The system of refreshment used by our brethren of the last century is nearly obsolete. The lodges in ancient times were not arranged according to the practice in use amongst ourselves at the present day. The Worshipful Master indeed stood in the east, but

both the Wardens were placed in the west. The south was occupied by the senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Masons. The junior Entered Apprentice was placed in the north, to prevent the intrusion of cowans and eavesdroppers; and a long table, and sometimes two where the lodge was numerous, were extended in parallel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Masonry but also materials for refreshment: for in those days every section of the lecture had its peculiar toast or sentiment; and, at its conclusion, the lodge was called from labour to refreshment by certain ceremonies, and a toast, technically called "the charge," was drunk in a bumper with the honours, and not unfrequently accompanied by an appropriate song. After which the lodge was called from refreshment to labour, and another section was delivered with the like result.

2. *The Charge*.—Certain peculiar charges were attached to the six sections of the Entered Apprentice's lecture towards the close of the last century, and authorized by the Ancient Constitutions, which provided that in Grand Lodge, "after the oration, the five public healths may be toasted, and before or after each, a Mason's song, accompanied by the best instruments of music." The customs of the fraternity, how-

ever, in our own times have undergone a great change, and refreshment is now almost universally postponed till after the lodge is closed; and in many instances dispensed with altogether.

CHAPTER XII.

MOTIONS AND DEBATES.

SEC. I.—THE PROPOSITION.

1. *Notice of Motion.*—We have now arrived at a point, on the proper management of which the comfort and prosperity of the lodge in a great measure depend. We refer to motions and debates,—a delicate subject, that calls into play all the tact and discretion of the Worshipful Master to restrain them within the bounds of proper decorum; for it is no secret that men, whether Masons or not, will assume a license in the heat of a vehemently-contested debate, which, under more quiet circumstances, they would be ashamed of. This art of controlling the angry passions of men constitutes the most difficult part of a Master's duty. We propose, therefore, to be somewhat particular in our remarks and directions on this absorbing subject.

If any brother be desirous of making a motion for the good of Masonry in general, or his own lodge in particular, as a preliminary step, he must give notice of such intention at a previous lodge, and place in the hands of the Secretary a copy of the motion in writing; for it must be

entered on the minutes, and inserted in the summons for the next regular meeting, that every member may be fully cognizant of its tendency, and prepared to give a free and unbiassed representation of his own views on the subject. The motion must be expressed in proper and respectful language, without any harsh or sarcastic reflections on the authorities or individuals, or covert insinuations which admit of a personal interpretation; otherwise it will be in danger of rejection in its incipient stage.

This course cannot legally be dispensed with,—it is a *causa sine quâ non*; and if a Worshipful Master ventures to relax this salutary regulation by allowing motions to be introduced and discussed *ad libitum*, and without the formality of a notice, he will not only be preparing a fertile source of trouble and annoyance to himself, but become amenable to a summons from the Board of General Purposes; and if he escape this, it will undoubtedly place his lodge in the unenviable jeopardy of degenerating into a Babel of confusion and disagreement, instead of the usual concomitants of peace, harmony, and brotherly love.

2. *The Motion*.—Due notice having been thus given, entered on the minutes, and inserted in the summons, the motion may be formally made, and if seconded, the subject may be ventilated by free discussion, under the direction of certain rules for the maintenance of decorum and the preservation of order. It is enjoined by the Constitutions, that the strictest courtesy shall

be observed during a debate in a Masons' lodge on questions which elicit a difference of opinion; and any gross violation of decorum and good order is sure to be met by an admonition from the chair, which is rather discreditable in the first instance; but if the offence be repeated, the second rebuff will be supported by the brethren, whose sense of the interruption will be manifested by cheering the Worshipful Master; and should the delinquent be imprudent enough to persist in his unmasonic conduct, it will be marked by unequivocal tokens of disapprobation from the members; and the third censure from the chair will be referred to the by-laws and punished accordingly, or the case may be reported to the Board of General Purposes, at the discretion of the Worshipful Master.

3. *Speaking against Time.*—It is generally understood amongst the brethren, that no new motion can be entered on after the usual hour of closing the lodge; and hence, disagreeable subjects are sometimes got rid of by prompting an eloquent brother to speak against time on some previous motion, and continue his observations until the hour is past, and the objectionable subject cannot be introduced. In that case the notices expire, and must be renewed before the motion can be again brought forward; and although renewed motions are usually allowed to take precedence, yet, if still unacceptable, it is not improbable that it will be again shelved by some similar proceeding. Such an irregular method

of disposing of obnoxious motions, though not absolutely illegal, is, to say the least of it, discourteous, and sometimes creates a scandal which is anything but creditable to the Order.

4. *The Amendment.*— In making his motion, the brother must rise from his seat and address himself to the chair. He will be heard with attention, and no one will be allowed to interrupt him unless he travels out of the record, and introduces topics unconnected with the question before the lodge; and then the Master may call him to order, or any member may address the chair to the same purpose; after which the speaker is allowed to proceed.

The motion being seconded, it is competent for any brother to move an amendment, which being also duly seconded, another amendment may be moved on it under certain restrictions; and if one amendment be put and negatived, another may be made on the original motion, provided it varies from that which has been already lost. The following case will illustrate the subject, and show what is the usual practice in our lodges. A. moves that a dinner shall take place on the 26th of March. B. moves, as an amendment, to hold it on the 4th of April. C. wishes to move another amendment, to substitute a still more distant day; but it is decided that he cannot do so until the first amendment has been put, which, having been negatived, the original motion is declared to be carried, and C. is informed that his amendment cannot be

entertained. Now the question is whether this be a correct course, and if so, when and in what manner C. might have legally pressed his amendment, so as to have had the sense of the meeting taken upon it; and whether, under these circumstances, Masonic practice bears any analogy to that of the House of Commons?

It is quite clear that C. could not move his amendment until the first amendment had been disposed of; but on the original motion being put, and before the votes of the meeting were taken, C. was legally entitled to move his amendment; and failing to do so at the proper moment, he lost the opportunity: for our Grand Lodge being of a mixed nature, is not exactly analogous with the House of Commons; and the above case and opinion, we believe, are in strict accordance with Masonic practice.

SEC. II.—THE DEBATE.

1. *How conducted.*—In the conduct of a debate, the Master ought never to forget that wholesome law which prohibits any brother from speaking twice on one and the same motion, unless for the purpose of explanation, and he must then confine himself strictly within the limits of the subject to be explained. His speech should be short, terse, and to the purpose. It is true the phrase “explanation” is occasionally interpreted by some speakers in a most unlimited sense; for they entertain the absurd opinion that

they are entitled to the privilege at the close of every opponent's address; but if such were the law, a debate would be interminable. This, however, is not the practice, except, as it appears, in the case of the Grand Registrar, who is exempt from the operation of this law; for on a certain occasion, when cries of "Spoke! spoke!" arose against Bro. Harrison, H. R. H. the late Grand Master replied, "that rule does not apply to my Grand Registrar; he has a right to reply to all arguments as they arise."* If, however, the Master neglects to call such a prosy brother to order, the word "spoke" being uttered by any of the brethren will remind him of his error.

2. *The Reply.*—The mover has the privilege of reply at the close of a debate, which affords him an opportunity of reviewing and refuting, if he can, the arguments of his opponents. A violation of these wholesome and well-established rules is sure to introduce confusion into the debate, and produce consequences which could not be foreseen, and may be difficult to remedy. The law having been once violated, its spirit evaporates, and nothing remains but disorder, inconvenience, and dispute. And if those who have already spoken joined with others in unseemly interruptions, the vigilance of the Worshipful Master ought to be promptly exercised, or it will engender strife, confusion, and every evil work.

* See the *Freemasons' Quarterly Review* for 1840, p. 196.

3. *Speaking-time.*—To prevent the occurrence of a redundant battology, or tedious and prosy harangues, a few of our lodges restrict the speeches to ten minutes or a quarter of an hour, although such a practice is not authorized by the Constitutions. But the regulation, in some cases, is not unworthy of commendation; for as a lodge has business to transact of much greater moment than personal discussions, it would frequently follow, in the absence of some such rule, either that the important duties of the lodge would be neglected, or the sitting be protracted to an untimely hour, which would materially interfere with the domestic avocations of all regular and methodical brethren.

The following case will, however, show that the most judicious arrangements may be carried to excess:—At a recent quarterly communication, a brother entered an appeal against the decision of his Provincial Grand Master, in which he stated that the Master of his lodge had exceeded his powers, by restricting every speaker to ten minutes, and that the appellant, at the expiration of that time, was ordered to sit down. He further pleaded that the Master had refused to put a question of law; that on the Book of Constitutions being referred to, the Master refused to look at it; and that, on a division, he disallowed the votes of three of the brethren because they were not Master Masons. The appellant carried his complaint in the first instance before the Provincial Grand Master, whose decision

formed the subject of the present appeal; for he had ruled that the Worshipful Master had neither misused nor exceeded his proper authority on the occasion alluded to, and that the complaint was uncalled for and unjust.

In discussing this question, one of our best authorities on such subjects observed, that, in his opinion, the Grand Lodge could not sustain the decision of the Provincial Grand Master. He thought that no Worshipful Master had the power of limiting any member of the society as to the length at which he should address the meeting; the only limits could be, that the brother should use proper and Masonic language, and confine himself to the question under discussion. He thought that when the lodge was in deliberation, it was competent for any brother to ask a question of law; and that if the Master decided a question which was considered to be at variance with the Book of Constitutions, he might be referred thereto, and if he refused the appeal, he committed a dereliction of duty. And lastly, it was well known that any brother who, at his initiation, had expressed his intention of becoming a member of the lodge, was as competent to vote as the oldest Past Master. He thought, therefore, that the Provincial Grand Master had pronounced a judgment which the Grand Lodge could not sustain. A motion was therefore made, and ultimately carried, that "the Worshipful Master had exceeded the powers vested in him; that the decision of the Provincial

Grand Master be in this respect reversed; and that the Worshipful Master be admonished to a more strict observance of the laws of Masonry for the future."

4. *Calling to Order.*—There are other rules with which every Master of a lodge ought to be intimately conversant, and prompt to carry into execution on all necessary occasions. He must never forget that, when any brother diverges from his subject into the wide and unlimited ocean of religion or politics, or descends to personal reflections or sarcastic remarks, it is his peremptory duty to call the speaker to order at once, under the full assurance that, in such a necessary discharge of his duty, he will be supported by all right-minded brethren who may happen to be present. The ancient charges, and the Entered Apprentice's charge, are his authority, and he is bound to render implicit obedience to both.

5. *Marks of Disapprobation.*—It is distinctly provided in the Constitutions, that no brother shall be allowed to hiss at anything which may be advanced, on pain of being promptly excluded, and incapable of again attending as a member until he has made an acceptable apology for his conduct. But there are other ways of expressing disapprobation besides hissing, which are not absolutely illegal, although equally offensive and annoying to a speaker. Groaning, for instance, derisive cheers, ironical cries of "hear, hear!—oh, oh!" The members of Grand Lodge some-

times go a little further than this, if there be any truth in the following report, extracted from the "Freemasons' Quarterly Review" for 1848 (p. 240):—"We have already alluded to this newly-imported talking nuisance into Grand Lodge. No one seems to look upon time as of any consequence until it has passed, and motions are lost. Some chatter their undigested opinions to mislead their hearers; others impute motives, while they denounce the same in their brethren; and there are those who in a kind of undergrowl—for it is not a voice—cry out 'Humbug!—Stuff!' every now and then, when some home-thrust is made which disturbs their serenity. As these members seldom speak themselves, their unfraternal exclamations might be spared in an assembly of Free and Accepted Masons." And we think ought to be put down at once by the Grand Master himself, and silenced by the magic stroke of his gavel.

6. *Betting on Motions unmasonic.*—The custom, not often practised we would hope, of offering wagers on the result of a debate, or indeed on any other subject, is indecent and unmasonic, and ought to be discountenanced by the Worshipful Master the instant he is aware of it; for it introduces into the lodge a system of gambling, which surely cannot be ranked amongst the Masonic virtues: on the contrary, it is a vice that arrays man against man, and brother against brother. Let the fraternity beware of it.

SEC. III.—THE DECISION.

1. *Open Voting*.—It appears, from the general principles of Masonic law, that on all collateral questions, when regularly put by the Chair, open voting by a show of hands is the established rule, the ballot-box being only used for the election of the Worshipful Master, the Treasurer, candidates, and joining members. In a secret society, secret voting may be tolerated; but it is not the characteristic of an open-hearted Englishman, whose national pride it is to see everything “fair and above-board,” and to display his dealings to the examination of the sun at its highest meridian. Some think that if the Chairman refuse to put a question, the proposer is competent to do it himself; but we doubt the authority on which this opinion is founded. In case of an equality of votes, the decision centres in the Worshipful Master.

2. *Right of Appeal*.—In all cases of motion in private lodges, the question at issue is usually decided by a majority of open votes; but if the matter be subjected to the dictum of the Worshipful Master, and any brother should feel aggrieved by his decision, an appeal may be made to the Grand Lodge or Board of General Purposes, which possesses a judicial power of finally determining all disputes among the brethren. The ancient charges thus enunciate the privilege:—“If any brother do you injury, you must apply to your own or his lodge; and from thence you may

appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in all nations."

Every brother therefore possesses the right of appealing to that body against a decision which affects himself; and his most simple and unassuming course would be, in such a case, to hand the protest to the Worshipful Master, with a request that he would order it to be entered on the minutes; which we think he is bound to do, although the appeal may affect himself. But in case of his refusal, the appellant may enter it on his own responsibility, if the cause of his complaint is contrary to the laws and usages of the craft. The appeal must be transmitted to the Grand Secretary at least twenty-one days before the meeting of Grand Lodge, that it may be laid before the Board of Masters for examination; and a duplicate must be sent to the party against whose decision the appeal is made. All the brethren who are implicated in the matter will be summoned to appear before the Grand Lodge or the Board of General Purposes, where it will be finally adjudicated and settled by the members present.

3. *Adjournment of the Lodge.*—A lodge is incapable of being adjourned except at the will and pleasure of the Master, who has the sole power of regulating its motions. He may open and close it,—and when closed all business is brought to a legitimate conclusion; and he may call it from

labour to refreshment for a time ; but in this case he cannot finally close it until it has been resumed by returning from refreshment to labour. This power is distinctly admitted at every opening and closing by a public declaration that they are both effectuated solely " by the command of the Worshipful Master," and that the lodge is called from labour to refreshment " at his will and pleasure." The authority thus centring in himself alone, a motion by a private brother for adjournment cannot be entertained ; because, as the members of the lodge have the undoubted disposal of all motions by a majority of votes, it is evident that the proposition of an act over which they possess no control, and which they cannot dispose of by vote, would be equally illegal and untenable.

4. *Closing the Lodge.*—The closing of a lodge is a matter of solemn importance. In the United States some appropriate portion of Scripture is usually read ; but amongst ourselves it is neither enjoined nor generally practised. Many Masters substitute the closing passage of the ancient charges ; which is to be commended as a very judicious practice. The legitimate ceremonies, however, being of ancient date and unquestionable authority, cannot, under any circumstances, be dispensed with ; for if a lodge be not closed *in form*, the transactions will be divested of their legality.

The time of closing is sometimes inserted in the by-laws ; but even this is not altogether binding

on the Master, because, according to customs derived from an unknown antiquity, it rests entirely on his will and pleasure whether he will close earlier or later; and no brother is competent to dispute his authority in this respect, or to appeal against its exercise. It may be kept open for the purpose of completing any business which may have been previously commenced, but no new matter can be brought forward after the time named in the by-laws for closing the lodge has arrived. We have in our possession a manuscript copy of the by-laws of a lodge used about 1760, containing the following provision, which, although highly judicious, is inoperative as far as the Worshipful Master is concerned; for the power of closing centres solely in himself:—"As nothing has a greater tendency to bring the craft into disrepute than late hours on lodge nights, the Master shall be acquainted by the Senior Warden when it is ten o'clock, and shall immediately proceed to close the lodge; either of them failing herein shall forfeit the sum of one shilling; and any member remaining in the same house after eleven o'clock shall also forfeit the sum of one shilling. It is hoped and expected that no member will offend against this law, because it is so well calculated to secure the honour and harmony of the lodge, to prevent uneasiness to our relatives at home, and to preserve unsullied the domestic economy of our families."

Let a lodge be governed on these principles, and we need have no apprehension of an un-

favourable judgment at the hands of the profane world; for, after all, as it has been well observed, the real empire of Freemasonry is public opinion, —a power, as far as human power can go, supreme. Shake the prestige of confidence in its principles, and we lose all; maintain it, and we preserve for posterity a blessing beyond price. To this empire every Freemason is subject, be he ever so humble or exalted; and whoever attempts to avoid it, will never be able to prove his title to respect or protection.

CHAPTER XIII.

COMPLAINTS AND MISDEMEANOURS.

SEC. I.—COMPLAINTS.

1. *Rectus in Curid.*—Before a brother institutes a complaint, whether at his own lodge or the Board of General Purposes, he should take especial care that his own hands are clean, or, in other words, that he himself has punctually complied with every regulation of the Craft which is applicable to his circumstances, whether in or out of office, and that he stands *rectus in curid*; else, while he is striving to bring censure, pains, or penalties on others, he may unexpectedly commit himself. When a brother, from personal pique or any other trivial cause, endeavours to cast odium on a fellow-member, how frequently it happens that he mistakes his position, and finds, to his great mortification, that the tables are turned, and he falls into the pit that he had dug for his brother! *Ex. gr.*: A. charges B. with having acted unmasonically at the last lodge, by hissing while another brother was addressing the Chair. B. produces sufficient evidence to prove that he only blew his nose; and is acquitted of the charge. B. then retorts upon

his accuser, that he is more than two years in arrear of dues to the lodge, and makes his motion accordingly. The books are examined, the charge substantiated; the Worshipful Master then rules that, until the dues be paid, A. can have no further vote in the lodge, or exercise any of the general privileges of Masonry.

2. *Masonic Etiquette*.—The breaches of decorum in a Masons' lodge are numerous, although frequently of trifling importance; but it is necessary that they should be alluded to in such a work as this; for if unknown, how are they to be avoided? Ignorance or misconception of a Masonic law will always be treated leniently; but a wilful transgression, though not of serious importance, merits some castigation. In many cases, a breach of the Constitutions is made penal, and the punishment is distinctly named; and where the penalty is not specified, the Grand or Provincial Grand Lodge may award admonition, fine, or suspension, according to the circumstances submitted to its judgment. If the decision be pronounced by a Provincial Grand Lodge, it will be open to an appeal to the Grand Lodge.

3. *Insubordination*.—Differences of opinion will exist, and ought to exist, in the best-regulated communities; for the interests of truth can alone be elicited by free inquiry and a friendly collision of intellect. It is true these differences of opinion sometimes originate a discussion, which may lead to acrimonious disputes and personal animad-

version, if not promptly and judiciously checked by the Master; but nothing like a real quarrel, we would sincerely hope, ever occurs in a lodge of Masons, which is the peculiar abode of harmony and peace. And yet, alas! our hopes are sometimes delusive; for, to the disgrace of those concerned in the matter,—sorry are we to acknowledge this discreditable truth,—there are occasionally personal quarrels in open lodge, which the authority of the Master, enforced by the strong arm of the law, is not capable either to prevent or reconcile. And though, in such contingencies, it is his best policy to close the lodge at once, yet he frequently feels so anxious for the restoration of harmony, that he hesitates to determine whether delay is not preferable so long as feelings of hostility exist, and the contending brethren are in a state of anarchy and insubordination.

4. *How to be treated.*—The Worshipful Master may, indeed, admonish a disorderly brother, and punish or report him to the proper authorities; but we should strongly recommend the former alternative of closing the lodge; because a passionate, like a drunken man, can seldom be brought to his proper senses until reason has resumed her empire, which is scarcely to be expected while sharp repartee and recrimination are rapidly exchanged by the infuriated combatants. Let the discussion be terminated by closing the lodge, and before another month comes round, the intervention of kind-hearted

friends may have arranged the dispute and reconciled the parties to each other. But much will depend, after all, on the pugnacious dispositions of the belligerents; for one quarrelsome member will frequently keep a whole lodge in a series of perpetual and disgraceful broils.

5. *Contumacy*.—This offence is regarded as an expression of wilful contempt and disobedience to any lawful summons or judicial order. By the laws of Masonry, all Masters of Lodges are bound to attend boards, whether Grand or Provincial, and produce all minutes, papers, and evidences belonging to the lodge when called on so to do; and if they refuse or neglect to obey this peremptory order, or render a sufficient reason for their disobedience, they are guilty of contumacy, and become liable to suspension until the next quarterly communication, when the summons is repeated, and if again unattended to, the punishment may be expulsion of the offending member, and the erasure of the lodge. In like manner, if an individual be summoned by either of the above-named powers to answer any charge that may be brought against him, and he refuse obedience to the mandate, his contumacy will subject him to the same severe sentence.

6. *Smoking prohibited*.—There is one indulgence which was not only tolerated, but universally practised by our brethren of the last century, that is prohibited by custom, if not by legislative

enactment, amongst ourselves: *viz.*, the use of tobacco. It is an undoubted fact that smoking was prevalent during the greater part of the century, in all lodges where an absolute regulation to the contrary was not inserted in the by-laws. But some of them contained a provision to the following effect:—"That no brother be allowed to come into the lodge intoxicated, or to call for wine or other liquors, but to give his orders through the Stewards of the lodge; and every brother who does not behave himself with proper decency, shall forfeit the sum of two shillings and six pence to the funds of the lodge." It was, however, laid down by the Grand Lodge, as a standing rule, "That no brother shall smoke tobacco in the Grand Lodge at the quarterly communication, or Committee of Charity, *till the lodge be closed.*" From which it may be fairly inferred, if we did not know it to have been actually practised, that in a private lodge the custom was generally allowed.

SEC. II.—OFFENCES.

1. *Wrangling, Quarrelling, &c., forbidden.*—In a code of laws promulgated by the Grand Lodge in the reign of Edward III., William of Wykeham, Bishop of Winchester, being the Grand Master, it was ordained, that "if any of the fraternity shall be fractious, mutinous, or disobedient to the Grand Master's orders, and after proper admonitions shall persist in his

rebellion, then the lodge shall determine against him that he shall forswear or renounce his Masonry, and shall no more be of the Craft; the which, if he presume to do so, he shall be imprisoned till grace be granted to him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art.—Amen. So mote it be.”

There are many minor instances of misdemeanour in Freemasonry which merit reprehension, although the above severe law is not now in operation, and ought to be most carefully guarded against both by Masters and brethren; such as wrangling, quarrelling, backbiting, profane swearing, and indeed every species of irreverent conduct which is not in keeping with the solemnity of a lodge. Many of these are enumerated in the by-laws, and are left to the discretion of the Master to correct and purify as he may conceive to be most conducive to the honour and reputation of the Craft.

Other external misdemeanours might be noticed, which are not the less censurable because they are more difficult of proof; such as sanctioning irregularities, frequenting unwarranted lodges or clandestine meetings of pretended or excluded brethren, supporting or encouraging charlatanry, and disobedience to, or contemptuous expressions of, the legitimate authorities. All these instances of insubordination and irregularity ought to be

carefully avoided by every Free and Accepted Mason who is desirous of preserving a good fame, and sustaining his Masonic reputation unsullied either by the taint of disloyalty or actual complicity with its foes.

2. *Charlatanism discountenanced.* — To the above may be added charlatanism, which is an offence not only against the fraternity, but against the public at large: it consists in printing and promulgating pretended rituals and spurious lodge lectures, to impose on the credulous public an idea that they contain the real secrets of Masonry, and by this means extorting from the purses of curious gentlemen and ladies, of the John Bull school, large sums of money, for trash that is not intrinsically worth the value of the paper. These impositions are confined to no age or country, and our own island has not been exempt from the influence of such publications, which, however, are generally classed with the veracious histories of "Tom Hickathrift," "Jack the Giant-killer," &c., and contain about the same amount of truth; as witness, "The Dissector" of *Prichard*; "Jachin and Boaz," by *Goodall*; "The Master Key," of *Brown*; "Freemasonry Stripped Naked," by *Warren*; the spurious Lectures of *Finch*; besides a multitude of others with mystical titles, such as "Hiram," "Shibboleth," "The Adept," "The Three Knocks," "The Veil Withdrawn," &c.; not to mention the more recent attempts of Carlile and Claret.

Brother Laurie has some very sensible remarks on these spurious revelations:—"If ever the secrets of Freemasonry," he says, "were betrayed, it must have been by men who were completely destitute of any religious principle,—who paid no respect to those ties which unite the members of civil as well as secret associations,—who, in short, neither feared God nor regarded man. Suppose, then, that a person pretending to be a Freemason offered to communicate, either to an individual or to the public, the rites and ceremonies of his order, what degree of credit should men of probity attach to the information which they might in this way receive? A person addresses them under the character of a perjurer, offering to violate the most solemn engagements, and to divulge mysteries which have been concealed for ages. He may give them accurate information, or he may not. If the secrets which he offers to betray have been hitherto unknown, there is no possible way of ascertaining the truth of his deposition, and it is rather to be suspected that he will dupe his auditors by false information, than trample upon an engagement guarded by the most awful sanctions. He might, indeed, confirm by an oath the truth of his asseverations, as Prichard actually did; but, as he must have violated an oath equally solemn, no man of sense will give him the smallest credit."

3. *Laws respecting Masonic Beggars.*—Nor must they be excluded from the category of offenders who travel about the country in the

avowed character of Masonic beggars. This is an evil of long standing; for it appears that at a Grand Lodge in June, 1732, Deputy Grand Master Batson in the chair, it was signified that, notwithstanding the general charity, some brothers had molested noblemen and others, being Masons, with private applications for charity, to the scandal of the Craft. It was then and there resolved that any brother who makes such private applications for the future shall be for ever debarred from any relief from the Committee of Charity, the Grand Lodge, or any assemblies of Masons.

These pretended Masons are frequently in the possession of Grand Lodge certificates, which in many cases have been either stolen, or obtained under circumstances equally surreptitious; and this unfortunately renders it extremely difficult to distinguish between real and assumed objects of charity; and it is strictly prohibited in the Constitutions for any lodge, or officer, or member of a lodge, under any circumstances whatever, to give a certificate or recommendation to enable a Mason to proceed from lodge to lodge as a pauper, or in an itinerant manner to apply to lodges for relief.

Several cases of this description have been at various times brought under the consideration of Grand Lodge; from which, by way of illustration, we select a few which were reported at the quarterly communication for December, 1823. An individual, who gave in his name as Simon Ramos, had been endeavouring to obtain pecuniary

assistance from some brethren belonging to the Lodge No. 283, under colour of a fabricated certificate, which was detained and transmitted to the Grand Secretary. Another individual, calling himself Miles Marton, had in a similar manner been wandering idly about the country, and imposing on charitable brethren, by begging under the authority of two certificates, one purporting to be from the Grand Lodge of Ireland, and the other from a lodge at Norwich, which certificates were also forwarded to the Grand Secretary by the Lodge No. 779. The Board of General Purposes stated that they were induced to make a report of these circumstances thus publicly, with a view to guard the lodges against such impostures, although, in the present instances, the means of imposition would be in a great measure neutralized by the detention of their certificates.

4. *Masonic Impostors.*—The evils consequent on the injudicious practice of giving money to travelling Masons, who prefer begging to work, have reached a fearful extent in the provinces. Imposture and impudence go hand in hand, and every enormity is unthinkingly cherished by the benevolent brother, who imagines the practice of giving alms to such impostors to be an exercise of charity. There is an officer appointed by every lodge for the purpose of examining, and if worthy, relieving every applicant; and to this officer all such persons ought to be referred. If an individual indiscreetly relieves one of these trampers,

it is ten to one but he is encouraging the commission of sin and wickedness. We have known terrible instances of the misapplication of money given to begging Masons; and every brother ought always to be upon his guard against them, unless he make up his mind to be a willing victim of their machinations.

5. *Masonic Tests*.—Masonic beggars are generally impostors, but not, we charitably hope, always. A brother who is really in distress will confide his situation to some personal friend who has known him as a Mason, in the hope that something legitimate may be done for his relief; but we doubt whether any *worthy* brother would have the courage to tramp about the country in rags and wretchedness on the credit of his Grand Lodge certificate. Our ancient brethren had many ways of detecting such pretended Masons; one of which was, by taking up any rough stone that lay in his way, and, handing it over to the beggar, asking him what it smells of. There is only one legitimate answer to the question, and it is impossible for any person to know it unless he has been in the habit of frequenting a lodge. They had nine other ways of distinguishing a true brother from an impostor, most of which are obsolete. These were, three manual, one pedal, three vocal, one guttural, and one pectoral.

SEC. III.—MISDEMEANOURS.

1. *Speaking disrespectfully of the Grand Master.*

—We now proceed to analyze the subject of Masonic misdemeanours. It has been ruled by the Grand Lodge that to speak disrespectfully of the Grand Master is a punishable misdemeanour, and that the presiding officer or chairman of any meeting where such language is advanced is *particeps criminis*, if he does not promptly call the erring brother to order, and silence him; and in a recent case the punishment inflicted on both was six months' suspension from all Masonic privileges. In a formula more than a hundred years old we find the following regulation:—"That any brother who is known to have spoken disrespectfully of the society in general or of any particular lodge, shall not be admitted a member, or received as a visitor, until he has made such concession as may be thought satisfactory."

2. *Printing and Publishing.*—Another species of misdemeanour consists in printing and publishing such proceedings of lodges as ought not to be exposed to the rude gaze of an uninitiated eye. This restriction, however, excepts summonses, by-laws, reports of festivals and other Masonic meetings, where the arcane rites of the order cannot be practised, because of the unavoidable presence of public singers and other unmasonic persons. An exemplification of this offence occurred at Liverpool in the year 1821, the full details of which would be out of place here; but the chief

points turned on a lodge holding irregular meetings while under suspension, and not only passing resolutions, but illegally printing and distributing them amongst the craft in every part of the kingdom; and also for contumaciously refusing obedience to the summons of the Provincial Grand Master, and publicly avowing its determination to continue its Masonic meetings in the usual manner, notwithstanding the suspension; and the members further alleged, that "it had become impossible for them to pay any further attention to the commands of the Grand Lodge; and that under existing circumstances it was their determination not to do so."

Such a flagrant instance of contumacy and violation of discipline could not be overlooked, and therefore it was unanimously resolved by the Grand Lodge, that the Lodge No. 31, at Liverpool, be erased from the list of lodges, and its warrant forfeited; that notice of such erasure be transmitted to every lodge upon the registry; and that no brother, being at present a member of the said lodge, be received, even as a visitor, in any other lodge; that these resolutions be communicated to the Grand Lodges of Scotland and Ireland, and to all lodges in communion with the Grand Lodge of England; that the several brethren implicated be summoned to show cause, at the next quarterly communication, why they should not be expelled from the fraternity; and that in the mean time they be suspended from their Masonic privileges; and that notice of such

suspension, with the names of the individuals so suspended, be transmitted to all the lodges, in order that those brethren may not be received, even as visitors, under the penalty attached to lodges receiving irregular Masons." The above law against printing, however, has been recently suspended under certain restraints, as we shall hereafter have occasion to show.

3. *Illegal Initiations.*—To open a lodge in a prison or place of public confinement, and make Masons there, is another misdemeanour which has been affirmed by the Grand Lodge to be inconsistent with the principles of Masonry; and a lodge which was guilty of the practice in 1783 was disgracefully erased from the list. It is also a misdemeanour equally indefensible to initiate candidates into Masonry in any other place than a lodge, just, perfect, and regular. In 1766, information was received by the Grand Lodge, that brother Jonathan Scott, at the Three Tuns, Brook Street, had made two persons Masons, for an unworthy consideration; it was ordered that a note be put at the bottom of each summons for the next Committee of Charity and Quarterly Communication, desiring the lodges not to admit them as visitors. And at the next Grand Lodge, in obedience to the order of the committee, brother Scott appeared, and publicly asked pardon for the indiscretion he had been guilty of in making Masons irregularly and for unworthy considerations; and he produced a certificate that the two persons had been since

remade in a lawful lodge, and promised never to be guilty of the same offence again. On this promise he was restored to grace, and admonished.

A more recent case came under the cognizance of the law in 1815, in an action tried at the Palace Court, Westminster, wherein Thomas Smith was plaintiff, and William Finch defendant. The plaintiff was a copper-plate printer, and the action was brought to recover £4. 2s., being the amount of work done for the defendant. A plea was set up by Finch to the effect that the plaintiff was indebted to him £16. 19s. 6d., for making him a Mason, and giving him instruction in the various degrees in his "Independent Lodge," held in his own house near Westminster Bridge. It was proved, however, by the evidence of the Rev. Dr. Hemming, Past Senior Grand Warden, as well as of Brothers White and Harper, Grand Secretaries, that the defendant was not authorized to make Masons; on the contrary, that his whole system was an imposition on the parties who were deceived by him, and that no man had a right to make Masons for private emolument.

The trial occupied a considerable portion of time; and after an excellent charge from the judge, stating that it appeared by the evidence that Finch's conduct was altogether unjustifiable; that he could neither make Masons nor procure them admission into any lodge, and that he was totally disavowed by the fraternity, the jury without hesitation gave a

verdict against Finch to the full amount of the printer's demand.*

4. *Is Rebellion a Masonic misdemeanour?*—Rebellion in reality is a political and not a civil offence; and Masonry entertains no political predilections. For although the candidate is solemnly charged to discountenance disloyalty and rebellion,—not to be concerned in plots and conspiracies, but cheerfully to conform to the laws and the government, wherever he may reside, and in all cases to submit to the civil authorities; and although the old charges affirm that a Mason is a peaceful subject to the civil powers wherever he resides or works, yet they also assert, although the passage is omitted in the version contained in our present Book of Constitutions, “that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage, on the ground of political jealousy, to the government for the time being, *he cannot be expelled from his lodge*, and his relation to it remains indefeasible.” A political offence therefore is not within the jurisdiction of Masonic law.

Notwithstanding this primitive ordinance, it was thought expedient, during the prevalence of extreme party feeling at the time of the French

* See “Preston's Illustrations,” p. 375.

Revolution, to circulate amongst the brethren a hint respecting the propriety of inquiry into the political character of all persons offering themselves as candidates in their respective lodges. For though as Masons, the document urged, "we are citizens of the world, yet being sheltered under an impenetrable veil of secrecy, it behoves us to give a mild and generous legislature no room to suspect that any of our meetings are coverts for disloyalty. This suspicion may, however, be naturally excited, if we admit into our society men whose sentiments are known to be adverse to the constitution by which we are protected. A Masonic assembly is profaned and polluted by the presence of an infidel or a disloyalist."

5. *Atheism and Irreligion repudiated.*—With respect to religion, the same ancient charges describe a Mason as obliged, "by his tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid atheist or an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves." Now the moral law above mentioned is contained in the Decalogue; and therefore it is incumbent on a Mason to hold both the tables in equal reverence, by believing in God, being just to his neighbour, and temperate in himself; which three

requisitions are accordingly termed by Dr. Anderson, "The cement of the lodge," and antagonistic to an adverse faith. Thus atheism and irreligion are repudiated by the Craft, as offences against Masonry. A preliminary test secures us against the admission of an atheist; and if, subsequently to his initiation, he should become a convert to such principles, a public avowal of them would render him subject to exclusion.

CHAPTER XIV.

MASONIC PUNISHMENTS.

SEC. I.—THE INDICTMENT.

1. *The Forms to be observed in Making Charges.*
—It must be observed, *in limine*, that a brother who may be presumed guilty of any serious offence, cannot be punished until the necessary formalities have been used to afford him a full and fair opportunity of defending himself before his peers, and in the presence of his accuser; that would be a stretch of power which no Masonic law can justify. Every step that is taken to criminate a brother must be done openly and without disguise. The charge must be preferred in writing, signed by the accuser, and forwarded to the Secretary of the lodge, whose duty it is, in concurrence with the Master, to furnish the accused brother with a copy of the charges against him, accompanied by a notice of the day which has been appointed for investigating the case, which may either be at a regular lodge or one of emergency; but it ought to be fixed for some distant day, that the accused brother may have sufficient time to collect his evidences, and prepare for his defence. The special busi-

ness should be distinctly stated in the summons, and no examination of witnesses can possibly be allowed, except in the presence of him who brought the charge, and him who is the object of it.

The accuser first introduces the matter to the lodge, and then brings forward his evidence in proof of the facts which he has previously stated; and these witnesses may be cross-examined by the accused brother, if he should be disposed to question the truth of any damaging statement which may materially contribute to produce his inculcation. He is then at liberty to reply to the charge, and to produce his own witnesses if necessary, after which the accuser is entitled to offer a few words of explanation, and the case closes. It is the business of the Master to recapitulate the arguments on both sides with strict impartiality, and then to submit the decision to the brethren present, who express their opinion by holding up their right hands, which the Deacons are to count, unless there be such a disparity of numbers as to render counting unnecessary.

2. *The Verdict.*—Should a verdict of guilty be recorded, the next consideration relates to the punishment. The question should be put first for the highest, *viz.*, expulsion; and if that is negatived, as it is pretty sure to be, the Master will then descend gradually down the scale until the proper penalty, commensurate with the offence, according to the opinion of the members,

is attained. If it be suspension or exclusion from the lodge, the accused brother may, if he considers himself aggrieved, or thinks that the punishment awarded to him is disproportionate with the offence, transfer the cause, by appeal, to the Grand Lodge, and its decision will be final; for it may either confirm the sentence, or restore the excluded brother to all the rights of membership. But if the mildest punishment, admonition, be only inflicted, such appeal would be considered an aggravation of the offence.

SEC. II.—MINOR PUNISHMENTS.

1. *Admonition.*—In all breaches of Masonic law, the punishment may be admonition or reprimand, fine, suspension, exclusion, or expulsion, according to the circumstances of the case; every delinquent must expect to be subjected to one or other of these alternatives. Admonition is a gentle punishment for small offences, committed by those brethren who have entertained a misconception, or have not perfectly understood, the true bearings of the law which they have violated. But in cases of a more serious nature, we would advise every Master of a lodge to refer the matter at issue to the Provincial Grand Master (or the Board of General Purposes, if in the London district), who is invested with full power to hear and determine all questions of irregularity and insubordination which may occur within his jurisdiction; but he is bound to transmit a detailed

account of the whole case, together with the decision, and the reasons for it, to the Grand Master, that he may be prepared with a correct statement of the facts on the event of an appeal. A Provincial Grand Master has no authority to expel a brother or erase a lodge for any amount of delinquency; but if he considers the accusation, whether communicated by an individual brother or the Master of a lodge, of so grave a nature as to deserve extreme punishment, he may announce his impressions to the Grand Lodge in a special report, and that august body may proceed to expulsion or erasure, as the case may be.

2. *Fines*.—The Masonic punishments are regulated by the nature of the offence. Fines are pecuniary mulcts imposed on lodges or brethren for certain offences against the Constitutions, and range from one to five pounds for the first offence; but should the lodge persist in its error, and repeat it within three years, from two to ten pounds may be imposed; and if it be a third time committed within a corresponding period, the penalty is erasure of a lodge, or expulsion of a brother; and in the former case, the warrant will be resumed by the Grand Master, and its authority ceases. All fines are handed over to the Treasurer of the Fund of Benevolence.

3. *Definite Suspension*.—The scale of punishment for a breach of Masonic law becomes more severe as the offence rises in moral delinquency, and the next step in the penal ladder is suspension, which is of two kinds, definite and indefi-

nite. The former limits the penalty to a certain specified period, as, for instance, till the next Quarterly Communication, or during three or six months, as the case may be. And this frequently assumes the character of a milder phasis of expulsion; for the suspended brother very seldom renews his connection with the Craft, although his readmission may be effected, as a matter of course, without ceremony or inquiry. Suspension has placed him, for the time being, on a level with the cowan or profane, by divesting him of his Masonic privileges, and incapacitating him from attending a lodge or being acknowledged in any shape as a brother; for it is idle to argue, as some do, that his connection with the lodge remains unbroken, and his Masonic rights only placed in abeyance. They are really and absolutely severed during the period of suspension, nor can any lodge dues be demanded of him. And being reduced to this questionable state, his pride seldom permits him to take any further interest in an institution by which he has been thus publicly repudiated.

4. *Indefinite Suspension.*—This is a sentence which remains in force until certain investigations are brought to a satisfactory conclusion, or during the will and pleasure of the Grand or Provincial Grand Master, or of the individual lodge by which the punishment is inflicted. In this situation a suspended brother may remain for a long period, during which he is totally excluded from all Masonic association; and

his zeal, how strong or influential soever it may have been, generally evaporates before his suspension is removed, and he bids a final adieu to the Craft, and returns no more to its communion.

5. *Appeal against Suspension.*—A sentence of suspension, whether definite or indefinite, is, however, subject to appeal; and whilst that is pending, the rights will remain intact. Sir Frederick Pollock, in the case of Wood, Crucefix, and Stevens, furnished the following legal opinion on this subject:—"I am of opinion that the parties under sentence of suspension may, pending the appeal, exercise their Masonic rights and privileges, until the final decision on their respective appeals has pronounced them either innocent or guilty. By the Constitutions, an appeal is given; and it is the essence of an appeal, that it should stay execution of the judgment appealed against; and this may be supported by analogy from every existing code of laws. In many cases a contrary doctrine would lead to the greatest injustice and the grossest absurdity; as if a judgment affected life and limb. The case of Mr. Stevens, in an inferior degree, is a specimen of the same sort; the punishment will have been suffered before the justice of it can be inquired into, unless it be held that the appeal suspends all proceedings under the judgment; which in my opinion it does."

6. *Casual Exclusion.*—The next superior grade of Masonic punishment is exclusion, which may be either casual or permanent. If a brother

misconducts himself in Grand Lodge, having been twice called to order, the Grand Master possesses the power of excluding him for that evening, and he is obliged to quit the lodge accordingly: this is casual exclusion. The by-laws of private lodges generally furnish the Master with the same power. And if a dissentient member expresses his disapprobation by hissing, he is not only liable to be excluded for that particular evening, but is rendered incapable of entering any lodge until he has publicly acknowledged his fault and apologized for it. But the Worshipful Master who, on his own responsibility, inflicts this punishment, is amenable to the Board of General Purposes for the justice of his sentence.

7. *Exclusion for Disorderly Conduct.*—Instances of disorderly and troublesome brethren are not so uncommon as to render a few remarks on the subject unnecessary, because when they do unfortunately occur, they disturb the harmony of the lodge, and frequently create a degree of confusion which may be attended with serious consequences if the Master be unacquainted with a summary method of neutralizing the evil by the application of an effectual remedy. A brother of this description may be what is usually termed a good Mason, *i.e.*, he may be well acquainted with the rites, ceremonies, and lectures; he may be a good legist, a good orator, and in other respects a useful man; but he is undoubtedly a bad member. His O. B. imposes on him the duty of

acting on the square with his neighbour, and rendering all the kind offices which justice and mercy may require; but he habitually violates this amiable injunction by indulging a contentious spirit. He may be well versed in the laws of Masonry, but he overlooks the old adage, *salus populi suprema est lex*, by hazarding the peace of the community to gratify his own disputatious propensities. The exercise of a certain degree of firmness and tact on the part of the Worshipful Master would generally be sufficient to silence such an obtrusive member; and if they fail, there are other means at hand; for when a dissatisfied brother commences his system of carping and cavilling on every trifling occasion, and finds supporters, which he probably may, he seldom stops till he has got himself into trouble.

And if he continues studiously and deliberately to obstruct the business of the lodge night after night, disgusting the brethren by refusing obedience to the legitimate authority of the chair, and disturbing the peace and harmony of the lodge, the Master, with the consent of a majority, is empowered, if admonition and reprimand prove ineffectual, to remove him from the lodge by the minor exclusion. But it will be expedient for him to consider that he cannot legally proceed to inflict this penalty without a formal consideration of the facts in the presence of the accused party, who must be patiently heard in his own justification; and if unable to exonerate himself to the satisfaction of the brethren then

present, a sentence of exclusion may be legally recorded, and the proceedings reported to the proper authorities through the Grand Secretary.

8. *Permanent Exclusion.*—It must, however, be remarked, that exclusion from a private lodge, whether casual or permanent, does not affect the erring brother's standing in Masonry; for after the sentence has been recorded, he may demand his Grand Lodge certificate, which will necessarily be conceded, unless the Master has substantial grounds for refusing to comply, which he will have to defend, if the excluded brother prefer his appeal to the Board of General Purposes; but if the sentence be approved by that body, and he be found guilty of general insubordination and irregularity, the charge will then be demitted to the Grand Lodge, which is pretty sure to endorse the sentence; and in such a case a temporary may probably end in permanent exclusion, as a judicious method of getting rid of a mischief-maker on easy terms, for it virtually dissolves all the ties which unite a brother to the Craft and give him a Masonic status.

A disorderly member will, however, from an exuberance of nerve and pertinacity, sometimes possess sufficient influence to prevent such a catastrophe; in which case the Board of General Purposes will probably recommend an amnesty. But this course is calculated to heal the wound falsely, as was the case with a turbulent member of a lodge in 1849, who being excluded by his lodge, appealed to the Board, and they, although agree-

ing in the propriety of the sentence, felt themselves bound, from some technical error in the proceedings, to reverse it, and the brother was restored; in consequence of which many worthy members withdrew from the lodge, for the acknowledged purpose of preventing a recurrence of the disputes by which it had been for a long time distracted, from the irregularities of the brother in question. Such a member is more dangerous than a cowan; and woe to the lodge in which he sets his foot.

9. *Exclusion for Non-payment of Arrears.*—Exclusion from a lodge is sometimes inflicted on brethren who have allowed a large amount of arrears and dues to accumulate, and show no disposition to liquidate them; and it has more than once been suggested by members of the Board of General Purposes that the names of individuals who are thus in arrear should be published in the quarterly circular of the Grand Lodge. The subject has at different times undergone much discussion by the Board; the result of which has been a conviction that the proceedings would not altogether meet the object in view; and in many cases it would be extremely harsh. In the first place, all Masters of lodges are not in the habit of reading those circulars to the lodge, and if they do, the brethren would not be likely to bear in their recollection for any long period the names of excluded members, which, in any given year, would be very numerous from the whole of the lodges. In the next place, there

can be no doubt but that it sometimes falls to the lot of an individual to be really unable, from a limited income, loss of business, or other legitimate cause, to pay his quarterages or arrears; and not possessing sufficient moral courage to acknowledge his inability, he suffers himself to be excluded, when in fact, if the lodge had been made acquainted with his difficulties, they would have assisted him rather than have inflicted the extreme penalty; and every good Mason would regret that under such circumstances the unfortunate individual should be proclaimed throughout the whole fraternity as an unworthy member.

10. *Restoration of an Excluded Member.*—And again, if a lodge incur the responsibility of passing so severe a sentence on a brother as exclusion, an appeal will lie to the Provincial Grand Master (or the Board of General Purposes, if in the London district), by whose authority he may be restored to membership, with all its rights and privileges. And this would be considered as an indirect censure on the Master and brethren, which could not fail to mortify them exceedingly, by the undisguised triumph of the excluded member. After all, exclusion is a ticklish subject, and ought not to be resorted to but in the most pressing emergency.

SEC. III.—THE GREATER PUNISHMENT.

1. *Expulsion.*—We enter on the subject of expulsion with undisguised reluctance, entertaining, as we do, considerable doubts whether it is

either prudent or politic to resort to it under any circumstances; for in the very few instances where it has been inflicted, there appear to have been sound reasons for supposing that it was the result of a cry raised to the prejudice of some individual brother who had actually rendered good service to the Order; as in the case of the celebrated Preston, who ought to have been advanced to the highest honours, instead of being made the victim of party feeling, which placed him under the ban of the Grand Lodge, and ended in his expulsion. And, as if to establish the truth of our representation, after the lapse of a few years, a new dynasty having succeeded to power, all the former proceedings against him were rescinded, and he was voluntarily and triumphantly restored to all his Masonic honours and privileges.

In an inquiry into the causes which will justify the excision of a friend and brother, a writer of the last century arrives at the conclusion that "It can be no other than something that is directly contrary to the very design and essence of friendship; such as notorious perfidiousness, deliberate malice, and a desperate and resolved continuance in them. For as long as there is any hope of amendment, the man is rather to be advised than deserted; but if hopeless and irreclaimable, we may and must desert him; but let it be with all the tenderness imaginable, with as much unwillingness and reluctancy as the soul leaves her over-distempered body. In such a situation, our greatest care must be that our

former affection turn not to inveterate hatred ; for though the friend be gone, yet still the man remains ; and though he has forfeited my friendship, still I owe him common charity.”*

Expulsion constitutes an absolute Masonic death ; but the credit and stability of the Craft are triumphantly vindicated in the fact that the power of expulsion and restoration is vested in the Grand Lodge alone ; for it is not to be conjectured to what lengths antipathy might be carried in a private lodge when its object was an unpopular brother : for by expulsion, his honours, if he had any, are dissolved and laid in the dust, his usefulness is superseded, his Masonic status vanishes, and he disappears from the scene of Masonry as completely as the ripple of the sea subsides after the stately ship has passed over it. His former brethren cannot acknowledge him ; they pass him and make no sign. He is a perfect masonic cipher, and his connection with the Craft has become a blank, never to be referred to or mentioned without a sigh or tear of regret. Happily the Grand Lodge itself is incapable of inflicting this severe penalty until after the offending brother shall have not only been furnished with an ample opportunity to show cause why such sentence should not be recorded and enforced, but shall have utterly failed to substantiate his innocence to the satisfaction of the brethren. The motto then is, *fiat justitia*,

* Norris's "Theory of Love," p. 132.

ruat cælum; and to vindicate its character, the delinquent is repudiated by the society which he has dishonoured.

2. *Private Lodges cannot expel.*—We will take an extreme case, and one which is very unlikely to occur. We will suppose that an officer of a lodge has betrayed his trust by an embezzlement of the funds, and the circumstances have become publicly known to the profane world; and that he has been further guilty of such glaring offences against the laws of his country, as have made it necessary for him to flee from justice and take refuge in a foreign land. Even under such circumstances the lodge cannot legally inflict the extreme penalty of expulsion from the Order. The utmost it can do is to issue summonses to take the case into consideration, causing a copy to be left at the delinquent's late residence, or with one of his relatives or friends. And if the facts be substantiated to the satisfaction of the brethren, they may *exclude* him from the lodge, and forward a copy of the minutes, through the Grand Secretary, to the Board of General Purposes, with a request that the necessary steps may be taken for his final expulsion; and this course having been acceded to, a note of the proceedings is sent officially to the Grand Lodge of the country where he has taken refuge, which will prevent him from using his Grand Lodge certificate as a means of introduction into any of its lodges.

3. *Expulsion is limited in its Operation.*—But the Grand Lodge of England will not allow the

effects of expulsion by any other governing body to operate within the limits of its own jurisdiction. In the absence of any specific law concurrently adopted by a mutual understanding between our Grand Lodge and other governing bodies, we are of opinion that, although a companion who has been expelled by the Grand Chapter undoubtedly loses his privileges as a Royal Arch Mason, he still remains in full possession of all the immunities he ever possessed in Craft Masonry; because no man can be subjected to a series of punishments for the same offence; according to the terms of that sound maxim of our own jurists, *nemo bis puniatur pro eodem delicto*; nor can he be responsible to any one tribunal for a crime committed in another. The court which tries and punishes him must be that, and no other, in whose jurisdiction the misdemeanour has been committed. A civil court cannot try a military or ecclesiastical offence, neither can a civil or military culprit be arraigned and punished by an ecclesiastical tribunal. If, therefore, he be expelled from this institution, his standing in Blue Masonry remains unaffected.

For instance, supposing a companion of the Royal Arch to have committed some vital offence against the statutes of the Order, which produces his expulsion by the Supreme Grand Chapter. That body, by the final sentence, has exhausted its power over him, for it possesses no authority to interfere with his status as a Craft Mason; and his connection with this Order cannot be interfered with, so long as he observes its laws, and avoids

all offence to the governing body. This interpretation of the law is consistent with reason and justice, and in strict coincidence with the principles of British Jurisprudence. And to produce a corresponding excision from Craft Masonry, it will be necessary for the Grand Lodge to endorse the sentence pronounced by the Grand Chapter, as the latter body has already declared its intention of doing, *mutatis mutandis*, in the laws agreed to in 1852, which distinctly specify that, "When the Grand Lodge, or any other competent authority in the Craft, shall suspend or expel any brother who is a Royal Arch Mason, the Grand Chapter shall, immediately on such suspension or expulsion being communicated, proceed to declare such companion suspended or expelled from his Arch Masonic functions for the period while such Craft suspension or expulsion continues in force."

Our transatlantic brethren entertain opinions similar to the above; and the editor of the "Masonic Review," published at Cincinnati, for October, 1847, thus argues the point:—"The jurisdiction of lodges, chapters, and encampments is limited, and clearly confined to members of their own bodies, or such as have taken the degrees which pertain respectively to those bodies. A Grand Lodge can make no law that can be binding upon a Royal Arch Mason as such: nor * can a Grand Chapter make laws to regulate the symbolic degrees. Each has its respective department to govern; each its separate jurisdiction. A Master Mason possesses the inalienable right

to be tried by his peers, and, if dissatisfied with their decision, to appeal to the Grand Lodge. When a Master Mason receives the chapter degrees, he acquires the rights and comes under the responsibilities of a Royal Arch Mason, without forfeiting his previously acquired rights and remedies. A Royal Arch Mason might commit an act which would suspend or expel him from a chapter, but of this a Blue Lodge could know nothing, and consequently would be incapable of suspending or expelling him. It therefore follows inevitably, that a law which requires suspension or expulsion from a chapter to be considered in all cases as working the same infliction in a Blue Lodge, is in itself wrong; and as a Master Mason, the individual suffers a punishment which is not in accordance with any law known within the limits of a Master's degree."

In like manner, the Masonic authorities of New York appear to have been so doubtful about the unsatisfactory state of the law in this particular, that they found it necessary, a few years ago, to cut the knot, by making a specific resolution on the subject; and the following entry stands in the minutes of their Grand Lodge, under the date of June 5, 1841:—"Whereas the Grand Encampment and the Grand Royal Arch Chapter of the State of New York have adopted concurrent resolutions, requiring their subordinate bodies to exclude all members suspended or expelled by the lodges under the jurisdiction of this Grand Lodge; be it therefore resolved, that this Grand Lodge

adopt a reciprocal resolution, excluding all members suspended or expelled by the Grand Encampment and the Grand Chapter of this State from this Grand Lodge, and the subordinate lodges under its jurisdiction." But the Grand Lodge of Tennessee, in 1842, arrived at a different conclusion ; and adopted as a binding law, "That a suspension or expulsion from an encampment or chapter of Royal Arch Masons does not necessarily suspend or expel a brother from the privileges appertaining to a Blue Lodge.

4. *Application of "Beauty and Bands."*—Our English brethren of the last century used Zechariah's symbol of Beauty and Bands, to represent the parallels of Masonry; and the breaking of them was an emblem of the excision of an unworthy member.* And an ingenious commentator on the passage well observes, that "the idea of breaking or cutting a staff or wand, in token of the termination of an engagement or obligation, happens to be one that is very familiar to ourselves. The memory and meaning of what was an act among our fathers, is still preserved; and at the funeral of a sovereign in this country, the great officers of the royal household break their wands of office over the grave, to denote the termination of their functions and obligations. That their duties and engagements were undertaken under the sanction of an oath, gave the more force to this illustration, as the breaking of

* Zech. xi. 10—14.

the staves seems to be designed to express the final disruption of a sworn covenant. In the present text, and in the obvious and literal acceptance, the breaking of the staff appears to express the termination of the engagement of the shepherd who had been out to the pasture-grounds of his flock.”*

5. *Restoration of an expelled Member.*—Should it be subsequently discovered that the decision of the Grand Lodge has been made on erroneous grounds, and circumstances have come to light which afford the brethren reason to believe that the expelled brother has been harshly treated, he may, by another vote of the Grand Lodge, be restored to all his Masonic honours and privileges, including the membership of the lodge to which he formerly belonged. We are aware that there exist some doubts respecting this latter fact, but we are persuaded they are unfounded; because, as he did not voluntarily demit or abandon his lodge, any deprivation of its privileges, having constituted one portion of his punishment, must necessarily, at his restoration, form a part of his revived rights.

* “Pict. Bible,” *in loc.*

PART II.

Tables relating to Purple Lodges.

CHAPTER I.

LAWS FOR THE REGULATION OF PROVINCIAL GRAND LODGES.

SEC. I.—THEIR JURISDICTION.

1. *Defined.*—A Provincial Grand Lodge is, as its name implies, an epitome of the General Grand Lodge in the metropolis, but its jurisdiction is strictly limited to the boundaries of the county or district where it is held. A warrant is not necessary to give a sanction to its meetings, for it is summoned by the sole authority of the Provincial Grand Master, conveyed to him by his patent of appointment; and at his death, resignation, or removal, the Provincial Grand Lodge becomes extinct, unless the Grand Registrar keeps it alive by presiding over the province till the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, making regulations, hearing disputes, &c.; for no absolute sentence can be promulgated by its authority without a reference to the Grand Lodge through the Board of General Purposes.

The periodical meetings of Provincial Grand Lodges are attended with many social advantages. The brethren of the several private lodges become mutually acquainted with each other, and a good understanding and brotherly affection are fostered and encouraged, which, under other circumstances, could not so efficiently be accomplished. Personal friendships are commenced amongst men who would otherwise be for ever strangers to each other; and old acquaintances renew those reciprocal sympathies which time and absence would weaken, if not destroy. A uniformity of rites is also preserved, because brethren communicate to each other any diversity which may exist in the working of their respective lodges; and by a comparison of systems error is avoided, and improvements are effected, which tend to the general benefit of the Order. Zealous brethren are furnished with an opportunity of displaying their several talents, while the heart and the hand join in promoting each other's welfare and rejoicing in the prosperity of the Craft.

The actual members of a Provincial Grand Lodge consist of the present and past officers, so long as they continue to be subscribing members to any lodge in the province, and these form the company of the Purple brethren; together with all masters, past masters, and wardens of the county lodges, who constitute the Blue division; and these are bound to be present when duly summoned to attend. The brethren of all lodges have the right of *entrée*, but they can

neither speak nor vote without permission of the chair. If the Provincial Grand Master presides in person, the lodge is pronounced to be open in *due form*; but if that officer be absent, it is open in *form* only, and the same ritual should be used for opening and closing as in the Grand Lodge.

2. *The Provincial Grand Lodge to be held annually.*—By a recent regulation, the Provincial Grand Lodges must be convened at the least once in each year. In 1841 the members of a lodge offered an admonition to the Provincial Grand Master for neglecting this indispensable duty; and at the ensuing Provincial Grand Lodge that officer alluded to the subject, and admitted that “the brethren were quite right in the remonstrance which they had forwarded to him, for it was strictly correct that by the laws of Masonry the Provincial Meetings ought to be held every year; but the law, as he conceived, was rather recommendatory than compulsory—circumstances sometimes made it desirable to intermit the meeting; and he would appeal to the worthy brother on his right hand, who was a provincial grand officer of an adjoining province, whether it was not the practice of his Provincial Grand Master, whom he accounted a most zealous Mason, to hold these meetings only once in three years.” According to this reason, the editor of the “Free-masons’ Quarterly Review,” in his commentary on it remarks,—“The latter Provincial Grand Master evinces his zeal as a Mason by holding

his meetings only once in three years; if that be true, how great must be the zeal of another Provincial Grand Master whom we have in our eye, who, having been appointed to the office three years ago, has held none?"

3. *The By-laws.*—The Provincial Grand Lodge possesses the power of framing a code of by-laws for its government, provided its requirements are not at variance with the general constitutions of Masonry. And in order to keep up its prestige, and to accumulate a fund to defray its necessary expenses, these by-laws usually contain a provision for the payment of fees of honour, similar, although less in amount, to the payments of grand officers on their elevation to the purple. In addition to which, the Provincial Grand Lodge is empowered to levy certain dues for the same purpose, from which no lodge under its jurisdiction can be exempt.

A question sometimes arises whether, if an officer be requested to retain his situation for a second year, he is subject to the repayment of the fee of honour? The answer to this question will depend in a great measure on the terms of the by-laws; but if no specific regulation exists on this point, we should be inclined to decide in the negative, although we have known instances where the contrary opinion has been affirmed as being more in conformity with Masonic law. We think, however, that the Provincial Grand Lodge has the power of pronouncing a definitive sentence either way; because, if it has the autho-

urity to impose an arbitrary fee, it may also dispense with the payment under peculiar circumstances. But when once a fiat has been pronounced by authority, it will become a positive law in future in all parallel cases. And it is historically true that at the original imposition of fees of honour in 1768, for the purpose of raising a fund to build and furnish a Masonic hall for the meetings of the Grand Lodge, it was resolved that every grand officer should contribute *annually*, in proportion to the dignity of his office, the specified honorary fee.

4. *The Charity Fund.*—The Provincial Grand Lodge is also competent to form a fund of charity for local purposes, and to impose a tax on the lodges for its support, not exceeding five shillings for every initiation, one shilling for every joining member, and six pence per quarter for every member of all the lodges in the province. But, in order to acquire a legal right to levy this tax, certain preliminary steps are necessary to be observed: for instance, every lodge must have due notice of the intention to propose such a measure on a given day, that its representatives may be furnished with an opportunity of being present to enounce the opinion of the brethren on the subject; because, if once established, it can on no pretence whatever be laid aside, although the Provincial Grand Lodge possesses the power to diminish any of the payments. The project, however, cannot be carried into execution, except by the consent of two-

thirds of the members present in Grand Lodge when the motion is discussed.

SEC. II.—AND DUTIES.

1. *The Provincial Grand Master alone can summon the Lodge.*—A Provincial Grand Lodge cannot exist without a Grand Master at its head, for no other power is competent to summon a meeting of the members. Even his deputy cannot call the brethren together without his special permission; and in case of the death, dismissal, or resignation of the Provincial Grand Master, all the other offices are suspended, and the Provincial Grand Lodge remains in abeyance, if not placed under the superintendence of the Grand Registrar, until a new appointment recalls it to life; and his authority is amply sufficient to reinvest it with all its legal functions.

2. *Its Powers.*—After all, a Provincial Grand Lodge, as it at present exists, is in practice little better than a nonentity, unless managed with extraordinary activity and judgment. The machinery is somewhat defective, and can only be brought into working condition by the superior tact of the Provincial Grand Master. It has a faint shadow of power, but very little substance. It may talk, but it cannot act. It may examine, but the decision is claimed by a superior power. Its meetings are indiscriminate and irregular; some few Provincial Grand Masters holding two lodges every year, others one; some at an interval

of three years, while others seldom summon the brethren to meet them in provincial synod.

This evil is growing so notorious, that in 1857, at a Grand Lodge of Emergency holden in Freemasons' Hall, February 11th, brother Portal very properly brought the subject forward by moving, "That the Board of General Purposes be requested to procure a return of the number of Grand Lodges held in each province during the last ten years, specifying those at which the Provincial Grand Master has presided in person, and to report the same to Grand Lodge." But a doubt having been started that the Board of General Purposes did not possess the power of ordering the return, it was ultimately decided, "That the Grand Secretary be directed to obtain a return of the number of Grand Lodges which have been held for the last ten years in each province, and the names of the presiding officers." Whether this motion will animate the sluggish Provincial Grand Master to his duty, or suggest to him the necessity of giving place to a more active brother by resignation, remains to be seen. We can only add, that Provincial Grand Lodges might be productive of much good, if placed under a code of judicious regulations, while, as at present conducted in many provinces, they are simply useless.

But the most intelligible method of making ourselves understood, will be by giving an historical account of the decay of Masonry in a certain province by an indiscreet change of its ruling

officers,—*Ex uno disce omnes*,—and the detail will usefully suggest to the apathetic Provincial Grand Master some motives for serious reflection on the duty he has undertaken, and will not be altogether useless to those who are sensible of the responsibilities of office, and anxious to discharge conscientiously its important requirements.

3. *Provincial Rights*.—The lodges in this province were formerly in possession of certain privileges, which, under a new dynasty, were deliberately violated. It is true that, strictly speaking, individual lodges have no vested provincial rights, except that of representation in Grand Lodge; but, in the province referred to, custom lent a sanction to certain usages which a prescription of half a century had elevated into the rank of immunities; and though not absolutely entitled to them, yet the brethren frequently expressed their dissatisfaction at the discontinuance of these customs, by absenting themselves from the Provincial Grand Meetings subsequently to the period when they were withdrawn.

4. *The Law of Custom*.—Now the law of the land holds, “that precedents and rules must be followed, unless flatly absurd and unjust; for, though their reason be not obvious at the first view, yet we owe such a deference to former times, as not to suppose they acted wholly without consideration.” And it also rules that uninterrupted custom by long continuance be-

comes a right. "Customs established by consent, must, when established, be compulsory, and not left to the option of every man whether he will use them or not." Such is the legal dictum of this realm; but whether it can be applied to Freemasonry or not we leave to the judgment of others, as the Constitutions are silent on the subject. Some of the above-named usages may indeed be considered of trifling importance; but the consequences of their absence or disuse will show that they are not so in reality. For nothing is too trifling to be prized and cherished by the enthusiast, as every antiquary will tell you who has the good fortune to possess a rare shell or a broken tooth of the megatherium.

5. *Time of holding Provincial Grand Lodges.*—To prevent any misconception on this point, it will be useful to enumerate a few of these conventional usages, which were suffered to fall into abeyance in the province before us. And first with respect to the time of holding the annual Provincial Grand Lodges. The Constitutions merely direct in general terms that they shall be holden once, at the least, in every year; but it was formerly customary, under a distinct provision in the by-laws, for the Provincial Grand Master to convene two annual meetings; one in the spring for the despatch of business, and the other in the autumn for sociality and enjoyment, the pleasure of making new Masonic acquaintances, and the public display of Masonry as a religious institution, by an attendance on the house of

prayer and the dissemination of its principles from the pulpit.

These assemblages were always so contrived as to steer clear of all public engagements, such as markets, fairs, races, agricultural shows, assizes, sessions, and elections; an arrangement which was found in practice to answer exceedingly well. The brethren, unshackled by any other engagement, were thus enabled to devote an unoccupied day to this exclusive purpose; and the Provincial Grand Lodges were consequently well and numerously attended.

SEC. III.—INNOVATIONS.

1. *Consequences of Inefficient Management.*—An infraction of this rule was the first innovation of the new dynasty in the time-honoured customs of the province; and it proved an unhappy source of disquietude and annoyance. Now we will suppose that the change of administration was effected in the spring of 1843; the preceding Provincial Grand Lodge having been attended by the average number—exceeding a hundred members. The first three meetings, viz., in 1843, 1844, and 1848, after the above date, were convened at the principal town in the county *during the assize week*,—a most unpropitious period,—and, as might have been anticipated, the attendance was very scanty. Instead of the customary number of from 70 to 120 brethren, there were only 22 present in 1843; 24 in 1844; and in

1848 only 9! And, singularly enough, in the latter case, neither the Provincial Grand Master nor his Deputy, his Senior or Junior Warden, Treasurer, or Secretary found it convenient to attend, because, as magistrates, barristers, and solicitors, the assizes provided other duties to occupy their attention. And therefore, the Provincial Grand Lodge having no legitimate Master, the chair was committed to a stranger, who not only held no rank in the province, but was not even a subscribing member to any one of its private lodges, and, as it was believed, had never been the Master of a lodge.

2. *Rotation of Provincial Grand Lodges.*—The next item refers to the place at which the Provincial Grand Lodges were formerly opened. The prevailing custom was, that these meetings should be held at the several Masonic towns in rotation, except in the case of a newly-established lodge; when, as a matter of courtesy, the cycle was interrupted in its favour; after which, the claims of the next in seniority were resumed, and its Master and Wardens demanded the privilege as a right. Each lodge in the province paid two sovereigns annually to the lodge where the meeting was held. But it was always understood, that unless the Master of the lodge where the next Provincial Grand Lodge in rotation was to assemble, should distinctly pledge himself to make his arrangements with such precision as to guarantee an attendance of not less than seventy brethren, the meeting should be transferred to

the next in order which possessed sufficient influence to insure the minimum number. And hence this number was always attained, and generally extended to upwards of a hundred brethren.

The breach of this custom was the second innovation, and it produced a large amount of disgust; for instead of extending to every lodge in the province an equal participation in the patronage of the Provincial Grand Master, it appears that out of twenty-one Provincial Grand Lodges that were convened between the years 1842 and 1856, eight were held at No. 1;* none at No. 2, although it contained one of the oldest and best lodges in the county; four at No. 3; three each at No. 4 and No. 5; one each at No. 6 and No. 7, besides an extraordinary one holden at a place where there was no lodge, for the purpose of laying the first stone of a public building; and none were summoned to meet at Nos. 8, 9, and 10; at all of which places there were lodges in existence entitled to the privilege: and it is no wonder that they have become extinct.

Now, although it is quite clear that the Provincial Grand Master possesses the undisputed power of holding his lodges when and where he pleases, yet, the invidious exercise of that power, in the face of a prescription extending over more

* We have designated the ten lodges in the province by numbers.

than half a century, might naturally be expected to create much dissatisfaction,—if it did not produce a serious defection of the members. *Moribus antiquis stat Roma.* You may lead your horse to the water, but you cannot compel him to drink. The Provincial Grand Master may convene his lodges at pleasure, but he cannot command the attendance of the brethren, unless he shows a disposition to consult their wishes in the accommodation of their respective lodges. And, accordingly, in the province here referred to, the average attendance of brethren for the above fourteen years was only thirty-five!

3. *The Provincial Grand Festival.*—As the lodges in that province are situated at a considerable distance from each other, the Provincial Grand Meetings were always so arranged that the brethren might dine together at two o'clock, in order to afford them time to return to their respective homes on the same day; thus preventing any serious inconvenience to their general avocations, or the duties of social and domestic life. The benefits attending such an arrangement need no explanation. The banquet was provided at a moderate charge, and a cheerful interchange of sentiment rendered it a day of unalloyed enjoyment, to which the brethren looked forward with pleasure, and recollected without regret.

In lieu of this feast of reason and flow of soul, what was substituted, under the the new system of management? Occasionally, the Provincial

Grand Lodge was convened at 6 o'clock in the evening instead of 11 in the forenoon; and when the business of the province was transacted, the members were presented with a cold collation; as if it were possible to expect that a brother would ride thirty or forty miles through the country and back—as the convenience of railways did not then exist—for the sole purpose of answering to his name, and partaking of a wing of cold fowl or a slice of over-done beef which had probably been cooked in the preceding week.

4. *Distribution of Honours.*—We will now consider the manner in which the distribution of honours was conducted. As every lodge in the province contributed equally towards the expenses, it does not seem an unreasonable expectation that the offices should be disseminated impartially. Accordingly, every lodge in the province had its Provincial Grand Officers; and whenever changes were made, this sound principle invariably prevailed, and no lodge was ever deprived of its purple representatives. Hence the Order was in such a prosperous condition, that in the above year the ten lodges contained more than 250 *bond fide* members. But what has been the practice since that era? Why, the appointment of Provincial Grand Officers in 1843 gave seven to the lodge No. 1; three to No. 3; one each to Nos. 4 and 5; and none to Nos. 2, 6, 8, and 9. The next alteration assigned four to No. 1; one to No. 3; and one to No. 4; the rest being omitted. In 1849 eight were given to No. 1; two to No. 4;

and one to No. 5. In 1850, three were appointed from No. 1; two from No. 5; one from No. 6; and one, for the first time, from No. 2. In 1851, the number was still more disproportionate; ten Provincial Grand Officers being appointed from No. 1; two from No. 3; and one from No. 5. Hence it appears that in twelve years Nos. 2 and 6 have had only one turn each; Nos. 8 and 9 altogether omitted; while thirty-two appointments had been made from No. 1; six from No. 3; five from No. 5; and four from No. 4. Can it then be surprising that under such a *régime* several of the lodges ceased to exist, and that the *bond fide* number of brethren was reduced to little more than fifty persons actually attending their lodge duties?

SEC. IV.—ERRORS IN JUDGMENT.

1. *Discontinuance of Processions.*—The effects which were produced by the discontinuance of Masonic processions were very disastrous, as a brief consideration of the facts will testify. The Provincial Grand Lodge was established towards the end of the last century; and from that period to the year 1842, no general meeting of its members was suffered to take place without a public procession to the parish church, attended with solemn prayers and a sermon by the Chaplain. This always constituted a *sine quâ non*; and no Provincial Grand Master was ever bold enough, during the whole of that period, to omit this

indispensable ceremony at a general convention of the provincial brethren;—they would not have endured it. Such a slight on the customary religious services of the Order would have been received as a studied mark of disrespect to T. G. A. O. T. U., and resented accordingly.

It is true the propriety of the custom was questioned in 1832, and a motion was made in Grand Lodge to discontinue public processions to church; but it did not find a seconder. It was renewed in the following year, and seconded by a clerical brother; but when, after ample discussion, the question was put by the Provincial Grand Master, the proposer and seconder found themselves in a minority of two,—every brother present, except themselves, having held up his hand against the motion.

To set the question at rest, the Provincial Grand Master, at a subsequent Grand Lodge, in his address to the brethren, vindicated the use of public processions, by observing that, in his opinion, “they bore some resemblance to the dignity attached to royalty, and to those external circumstances attendant on the administration of justice by a great and mighty nation, and thus contribute to the lustre and popularity of our ancient and honourable Order. He excused himself for introducing to their notice a controverted subject, but he did it advisedly, in consequence of some objections which had been made at a previous Grand Lodge by two respected members of the Fraternity, who appeared to entertain an

aversion to the processions of the Craft; but at the same time he begged to assure those brethren that if they would take the trouble of communicating their wishes to the Deputy Provincial Grand Master, that brother would do everything in his power to adjust the matter to the satisfaction of the brethren at large."

These sentiments were reiterated by the Provincial Grand Senior Warden, who observed that, "as processional ceremonies were, as he undoubtedly believed, conservative of essences, he would, although but a young Mason, venture to advise extreme caution in the abandonment or disuse of these ancient usages of Masonry;" a recommendation which was received with long-continued cheering and acclamations.

Yet, notwithstanding the opinions of the brethren had been so clearly expressed and recorded, the new Deputy Provincial Grand Master, at a Grand Lodge holden in 1845, introduced into his address the subject of processions, and pronounced, *ex cathedra*, "that as he considered them detrimental to the interests of Masonry, he should, on his own responsibility, discontinue them." And they were discontinued accordingly, and the public worship of God extinguished by one of His own ministers.

After these disclosures, there will be no difficulty in discovering why the Provincial Grand Lodges were so thinly attended, as well as the decrease and subsidence of that fervour and enthusiasm which uniformly characterized the Fraternity at an earlier period of time. The privileges which the

brethren enjoyed under a former dynasty had been wrested from them—irregularities fatal to the general interests of Masonry prevailed, with the connivance, if not the absolute concurrence, of the authorities; the rotation of lodges was rescinded; honour confined to certain favoured lodges; the grand characteristic of the Institution—prayer, abandoned; and public worship repudiated.

On the general subject of processions, we have great pleasure in quoting the words of Brother Preston, in which we fully concur. “Dispensations for public processions are seldom granted but on very particular occasions; it cannot therefore be thought that regular Masons will infringe an established law by attending those which are not properly authorized. In fact, if a brother thus offends, he will be rendered incapable for ever of being an officer of a lodge, and also be excluded from the benefit of the general charity. And if a lodge so offend, it stands suspended until the Grand Lodge shall determine thereon.” The laws which bear upon this subject refer to processions of every kind where the brethren appear publicly in their Masonic costume, the Provincial Grand Master not being present. They were made for the purpose of preventing irregularities by which the Craft might be dishonoured, or suffer in public opinion. For this reason dispensations are seldom granted; and it would be well if a stringent law were enacted, compelling the Deputy Provincial Grand Master to take the

personal direction of every procession which may occur in his province, under a prescribed penalty.

2. *Masonic Balls*.—In some of our provinces Masonic balls have been substituted for processions to church, although their legality is doubtful, for the Constitutions contain no laws for their regulation; and, indeed, they were unknown when our present Constitutions were drawn up at the union of ancient and modern Masonry.

Hoc fonte derivata clades
In patriam populumque fluxit.

English Masonry, in its pure and primitive state, knows nothing of these continental frivolities. A Masonic ball is an exotic of foreign growth, which will never thrive on British soil. It may be in character with the androgyne lodges of France, which admit ladies to a participation in a certain class of secrets called Masonic, but it cannot prevail to any extent in a country where females are systematically excluded. We are so fully persuaded of the illegality of Masonic balls, that we doubt whether it be in the power of the Grand Master himself to lend a sanction to them.

3. *District Grand Lodges*.—The only difference between Colonial and Provincial Grand Lodges consists in the privilege awarded to the Provincial Grand Master of expelling unworthy members, and erasing disorderly lodges; but the power is somewhat modified by affording the parties implicated a right of appeal to the mother Grand Lodge. The Provincial Grand Master is further empowered to augment the fees under certain

regulations, and, by a recent resolution of the Grand Lodge, to limit the interval between the degrees to one week instead of four. An intelligent correspondent has communicated the following observations:—"The time defined by the Book of Constitutions was not invariably adhered to by our brethren abroad before the above alteration was conceded. When Captain —— visited our lodge, I remarked that he was not properly clothed, having only a royal Arch apron and sash; but he replied by saying that he never had any other clothing; which he thus accounted for. Having rendered some essential service to one of our presidencies in India, he was asked what they could do for him, and he replied by requesting to be made a Freemason. His wishes were of course complied with, and, as he was to sail the next day, they conferred upon him in the evening not only the three degrees, but also the Royal Arch. This was his account. I am apprehensive that returns are sometimes made in a very careless manner to the Grand Lodge from lodges in India. I well know that three or four friends of my own, who proved themselves to be Master Masons, and whose words as gentlemen I could not doubt, had never been returned; and I afterwards learned from the Grand Secretary's office that no returns had been made from that lodge for many years, which may account for the Grand Lodge not noticing the irregularity in Captain ——'s case."

CHAPTER II.

THE PROVINCIAL GRAND OFFICERS.

SEC. I.—MOTIVES FOR EXERTION.

1. *Local Distinction a laudable Ambition.*—In all the institutions of this country there is an ambition amongst the members for local distinction—at least amongst those who consider the tenets and principles of the society worth the trouble of cultivating. And it is a laudable and proper ambition, and highly to be commended. In its absence apathy would be the rule, and inutility the result. Societies might be established, but what beneficial end would they accomplish without energy in the leaders and enthusiasm in the subordinate elements? An influential position can only be established by experience and reflection, united with untiring assiduity and general usefulness. In Freemasonry an active and intelligent member of a lodge who conducts himself with prudence and discretion, is pretty sure to rise gradually through the subordinate offices to the chief government; and this leads, by an accurate process, to provincial honours, although it is not to be denied but they are sometimes conferred on ignorant pre-

tenders, who have not the slightest claim to distinction. But in such discreditable cases the Institution suffers, and the Craft wonders who is in fault.

2. How flourishing Lodges may be produced.—

No society can expect to prosper if its interests are not placed under the direction of a master-mind. The flourishing state of a private lodge depends, in a great measure, on the zeal and assiduity of one or more individual members, who are imbued with the true spirit of Masonry, and by their unceasing exertions enliven the brethren, and prevent them from sinking into lassitude and indifference. A Provincial Grand Lodge ought to be formed out of the master-spirits of each county lodge; for they are the only men who are likely to promote its interests, and make its machinery conduce to the general benefit of society in the province.

Now, the great principle enunciated by every Masonic Law may be condensed into a single short sentence:—**TAKE CARE WHAT CANDIDATES YOU ADMIT!** If this precept were strictly attended to, the lodges would have none but good members, and the laws would be punctually observed. But in many instances it is to be feared that the fee possesses more influence with the brethren than the character of the candidate. A little extra strictness in the examinations respecting moral fitness, would be an element attended with great advantages, if made imperative by a stringent ordinance of the Grand Lodge. Sure we are that

many candidates have been admitted to the light who had much better have remained in darkness, both as regards themselves and the institutions of the Order.

Our brethren manage these things much better in Switzerland. There the character of the lodge is sustained in its integrity by the following process at the introduction of a candidate, the particulars of which have been forwarded to us by the Worshipful Master of the Lodge of Hope at Berne, and are too interesting to be passed over without especial notice:—The candidate makes his application in writing, and gives his sponsor an account of his reasons for wishing to become a Mason. The most minute inquiries are then made into his character and financial position in society; and if the sponsor finds nothing to his disadvantage, he personally ascertains the grounds which induce the candidate to seek initiation, recounts the sacrifices to which he may probably be subjected, and candidly informs him that, even if the society be inclined to admit new members, he cannot receive an answer for several months to come, and he will have to wait patiently for the event.

The sponsor then transmits the application to the Worshipful Master, accompanied by his own remarks thereon; and at the next meeting of the College of Officers, to whom all matters are submitted before they can be introduced into the lodge, the Worshipful Master produces the application, and the question of his acceptance as a candidate is

decided by a majority of votes. If unfavourable, the Master returns the application to the sponsor, who can either institute more particular inquiries, or inform the candidate that his request has, for the present, been rejected. But if favourable, the Master reads the application at the next lodge, and at the end of another month repeats it at the ensuing meeting, states what he knows of the candidate's propensities, and entreats the brethren before the ballot takes place to make strict inquiries into his character and circumstances; and his name, profession, and abode are written on a board which hangs in the porch for that purpose.

On the evening of the ballot, if no objection be taken, the box is circulated, and the numbers shown. One black ball in seven is sufficient to send back the candidate *sine die*; and a less number defers the matter until a subsequent lodge. The brother, however, who deposited the unfavourable vote is obliged to give his reasons in writing for so doing. But, on the other hand, if the ballot be favourable, the day of initiation is fixed, and the candidate signs two obligations, the one of allegiance and submission to the authorities of the lodge, and the other promising to pay all dues, fees, and subscriptions, both of which must be countersigned by the sponsor.

At the appointed time the candidate is placed in an appropriately furnished cell; and after having been left for a time to his own reflections, he is prepared by the proper officer, and intro-

duced into the lodge. Here he is placed on a stool at the foot of the tracing-board, so as to be visible to all the brethren, and the Worshipful Master proceeds to question him in an audible voice on the particulars of his former life, making a judicious use of all the information he has received. If the candidate has any particular failings—if he be addicted to intemperance, gaming, disobedience to parents, or any other besetting sin, he is sure to be closely questioned on these points. I myself, says our informant, try to ascertain the truth by a searching examination; and usually ask him how he would comport himself if he should recognize a personal foe among the brethren, and whether he would take advice or endure admonition from a brother Mason. This ordeal being satisfactorily passed, the candidate is then admitted to the first degree; but he cannot be passed to the second till the expiration of a year, nor even then if he is unable to procure a certificate of having attended seven lodge meetings at the least. Under this regimen the Helvetian lodges are in a very flourishing state.

SEC. II.—APPOINTMENTS.

1. *Qualifications of Provincial Grand Officers.*—The qualifications for wearing a red or purple apron are necessarily rather stringent. The brother must not only have been registered in the Grand Lodge books, and the fees paid; he must not only be a subscribing member to some

lodge in the province, and have paid all his dues and subscriptions; but he ought also to have attained some distinction in the Craft. It is true a brother who has only recently joined the Order, and holds no rank in Masonry, may be appointed to the subordinate offices of Provincial Grand Pursuivant, Sword-bearer, or Steward; but no brother ought to be nominated to the office of a Deacon until he has been Warden of a lodge, nor a Provincial Grand Warden until he has served the office of Master. In all other cases the appointments are left to the discretion of the Provincial Grand Master and his Deputy, who are expected to be able accurately to determine what brethren are best qualified for the different offices. But, as a general rule, every brother who is ambitious of being raised to the purple should have already shown himself to be a zealous and worthy Mason in his private lodge, and not only have held some of its chief offices, but also have obtained for himself the favourable report of the brethren.

The above requisitions ought to be strictly attended to, because if the laws are not punctually observed, no beneficial results can reasonably be expected. But in this, as in other respects, we are afraid there are many cases, in the absence of activity and zeal on the part of the Deputy Provincial Grand Master, where his principal invests unqualified brethren; for he can scarcely be expected to have an adequate knowledge of the character and capabilities of each individual

brother. Nay, we know a Mason who was appointed to the important office of Deputy Provincial Grand Master before he had been raised to the degree of a Master Mason twelve months, and had neither served as the Master or a Warden of his lodge. The position in life of the Provincial Grand Master frequently precludes a local knowledge of the state of the lodges in his province, which is usually intrusted to the superintendence of his deputy, who, being on the spot, is expected to be fully cognizant of all the details. But no person who is incapable of performing the duties of an office ought, whatever his standing in Masonry or other exoteric qualifications may be, to be intrusted with any situation in a Provincial Grand Lodge, how insignificant soever it may be.

2. *Discrimination indispensable.*—It is said by a modern writer, that there is not a business of any importance which does not require an exact method, vigilant observation, prompt execution, and a thorough oversight, as well as an entire control over all the agents and instruments employed. Whoever undertakes to manage a farm, to sail a ship, to conduct a school, or even to keep a shop, without these qualifications, soon and deservedly brings his work to an unprofitable and inglorious end. Our readers may easily supply for themselves the sort of mishaps which will be certain to occur, sooner or later, and bring everything to a stand-still. The farmer may be a gentleman, the captain a good fellow,

the schoolmaster a scholar, and the shopkeeper an honest man; but if they have not all the qualities we have mentioned, and something more, the farm stock will soon be sold, the ship wrecked, the school deserted, and the shop closed. So in Freemasonry. No brother ought to accept an office unless he is thoroughly master of all its complicated duties and details; for by so doing he will not only expose himself to derision, but inflict a certain portion of discredit on the institution.

3. *The right Men in the right Places.*—And we will venture to affirm, that however strong may be the desire amongst the brethren of a province to carry out the principles of Masonry in the Grand Lodge respectably and fully, they will be utterly helpless unless the Provincial Grand Master set them the example, and afford them due encouragement. No plan, how excellent soever it may be, although originating with themselves, can be carried into execution without the active concurrence of their rulers. Let the Provincial Grand Master lead the way, by placing the round pegs in the round holes and the square pegs in the square holes,—or, in other words, adapting his appointments to the several capacities of his nominees,—and the brethren will follow to a man. But they must be led with energy, and not with passive indifference. *Formidabilior cervorum exercitus, duce leone, quam leonum cervo.* If there be any defect in the flock, the fault lies in the lassitude of the shepherd.

4. *Impartiality.*—Freemasonry, as we have before observed, is essentially a democratic institution; and it is an incontrovertible fact, that its members, particularly those who are possessed of talent, will be either something or nothing. There is no middle path of safety for them. If a *hoi polloi* business be made of the Masons of a province, and a marked preference be shown to a few private or political friends, a lamentable failure will be the inevitable consequence: the fraternity will not endure it. No clans or separate committees will they tolerate. A Provincial Grand Master might as well attempt to force the sea into a bushel measure, as to constrain them to sanction anything by their presence which their convictions point out as being derogatory to the honour or interest of the Craft. It is not merely meeting once or twice a year, and appointing officers by a partial selection, that will prove any attraction to the mass. The subordinate offices must be judiciously filled up from amongst those who are really qualified to do ample justice to the appointment.

5. *Effects of improper Appointments.*—Freemasonry is a great social compact; and individual distinction can only be secured by a judicious application of peculiar talent to the exigencies of the whole body. A minute error in the escape-ment of a watch disorders the whole of its beautiful machinery. It is easy to guess the confusion that would ensue in a community if every mechanic were called on to execute a

business to which he had not been regularly trained. If an architect were employed to make a boot, the leather would be spoiled; if a miller were intrusted with cloth to fabricate a suit of clothes, it would be cut to rags; if the management of the engine belonging to a railway-train were committed to a tailor, he would undoubtedly blow himself and his passengers to atoms; and if a tinker were commissioned to build a house, the first high wind would level it with the ground. How then can it be expected that Masonry should be prosperous, if the regulation of its chief departments be committed to incapable hands?

In provinces which have the singular good fortune of possessing an active and intelligent Provincial Grand Master, whose chief object is to carry out the principles of the Order in their integrity—one who has his heart in the work—the community always prospers. And even when the Provincial Grand Master is not a working man himself, if he be careful and judicious in his selection of a deputy, the result will be the same. But still the great interests of Masonry are intrusted to the keeping of one man; and the result solely depends on the energy and popularity of that one individual brother.

A Provincial Grand Master, before he accepts the office, should acquire the art of conciliating and restraining those who are subordinate to his orders and under his influence, by a candid appreciation of their merits, and a competent knowledge of their feelings and propensities;

and he should ever bear in mind that honourable men are not to be trifled with. They will never be parties to the prostitution of a sacred order; and unless the business of a province be conducted at least respectably, they will withdraw their attendance, and abandon the institution to its fate.

6. *Residence required.*—He must also remember that it is absolutely necessary to nominate brethren to office who are resident in the province. The Secretary is the only exception to this rule; and he may be allowed, if circumstances require it, to reside elsewhere. The policy of this regulation, which was agreed to at an especial Grand Lodge in November, 1847, is not particularly transparent; and we perfectly coincide with the observations of the Grand Registrar, when the question was discussed. He observed that "Provincial Grand Masters were noblemen, members of Parliament, or other distinguished individuals, who resided a part of the year, if not the whole, in London; and, of course, they would like to have their secretary near them. But, in that case, how was the correspondence to be carried on with the province, or with the Deputy Provincial Grand Master, who in most cases did all the work, and corresponded with the Grand Secretary; and had to inform and be informed of what was going on, more particularly that which related to his own province? For instance, how is the province of Cumberland to be governed, which has its Secretary in London, to whom the brethren were perfect

strangers, and who, of course, could know nothing of the condition of the province or the interests of the fraternity? Or he would take the case of the Provincial Grand Master for Sumatra. Suppose he had his Secretary at his elbow, how is the Craft in Sumatra to be ruled? He thought the government there would be very inefficient."

7. *Nominations to Provincial Grand Office.*—The officers of a Provincial Grand Lodge, whether purple or crimson, should, as a general rule, be changed annually, or certainly at an interval not exceeding two years at the most. But in some provinces the same brethren are kept in office for five or ten years together, although the Constitutions distinctly provide that they shall be nominated annually. It is true they do not dogmatically debar the same brother from continuing in office for more than one year, for that is left entirely to the discretion of the Provincial Grand Master; but it certainly could never be contemplated by our law-makers, that he would close the purple to all the brethren in his province in behalf of a few favoured individuals. Such a system is vicious in principle and discourteous in practice, destructive of discipline, and a violation of fair and upright dealing; for it cannot be imagined that there are not in every province many brethren who are equally talented, equally deserving, and quite as competent to disseminate the beneficent principles of Masonry, as those who appear to be inalienably vested with a life-interest in the purple. This course cannot fail to

injure the private lodges, by producing a defection of the members; for as hope deferred maketh the heart sick, so a deserving brother who is honourably ambitious of becoming a purple member of the Grand Lodge, when he discovers that such an appointment is next to impossible, as the officers are never changed, he will retire in disgust—not at the imperfection of Masonic law, but at the partial and inefficient manner in which it is administered.

8. *The Investiture.*—Now, although it is the undoubted prerogative of the Provincial Grand Master to convene his lodges at pleasure, yet it is imperatively enjoined by Masonic law that he shall “nominate and install, or invest, his subordinate officers once in every year;” and we doubt the practicability of yielding obedience to this injunction in those provinces where the Grand Lodge is triennial, or held at still greater intervals. Such, however, is the unquestionable duty of a Provincial Grand Master; for the Constitutions are imperative on this point. They provide that the Provincial Grand Master shall hold his lodges at least once in every year; at which there may be a Masonic festival. He may also convene Lodges of Emergency whenever in his judgment it may be necessary. But if any Provincial Grand Master neglects to summon the brethren of his province to meet him in Grand Lodge annually, he cannot escape the charge of violating the solemn declaration which he made when installed into office, that he “would strictly conform to every edict of the Grand Lodge.”

Unfortunately, there is no penalty for disobedience appended to the clause; and in 1843 an attempt was made to supply this deficiency by a motion, "That any Provincial Grand Master neglecting to hold his Grand Lodge for twelve months or cause it to be holden, should be deemed to have vacated his office, and in future enjoy the rank of a Past Grand Officer only." The propriety of this motion cannot be questioned, as several of the provinces have at different periods been so grievously neglected that the effects have been prominently observable. By those Provincial Grand Masters who perform the duties of their high station with exemplary fidelity, the above motion can be viewed as not merely complimentary, but as an act of Masonic justice. And, accordingly, the objections to the motion were weak and unsubstantial; and the necessity of the case was shown to be so clear and obvious as to render the majority in its favour sufficiently evident, without resorting to the customary mode of counting.*

SEC. III.—STATUS AND DUTIES OF THE SUBORDINATE OFFICERS.

1. *The Grand Treasurer.*—In a Provincial Grand Lodge, the same rule obtains for the appointment of a Treasurer as in grand or private lodges. The Provincial Grand Master is

* See the *Freemasons' Quarterly Review*, 1843, p. 347.

relieved from the nomination; and this officer is elected by a majority of the members present, because, in the event of a defalcation in his accounts, the onus will then rest on no single individual, but on the whole body by whom he was appointed. His duty is simply to receive fees and contributions, and to keep regular accounts, which ought to be produced for inspection at every Provincial Grand Lodge, and a copy forwarded to each lodge in the province that has paid its regular dues. A minute book must be kept by the Provincial Grand Secretary, in which all the transactions ought to be entered, and submitted to the inspection of the Grand Master whenever he may require it. The rest of the appointments are at the entire disposal of the chief.

2. *The Provincial Grand Stewards.*—The Provincial Grand Master, no matter how large the province may be, or how numerous its lodges, can only appoint six stewards in any one year, who are entitled, while in office, to wear—in the province, but not out of it—jewels of the same description as those worn by the Stewards of the Grand Lodge, suspended from crimson collars, and aprons with crimson edgings of the same width as the purple of the other officers. The rank, however, is not permanent; but expires, when superseded by other appointments in its room, during the succeeding year. Such is the law, as propounded by our learned Thebans, and distinctly averred in the English Constitutions of

Masonry; whether it be reasonable or not, is another question. If the Provincial Grand Stewards be nominated annually, as they ought to be, they are put to the expense of aprons, collars, and jewels, when, perhaps, it' may not be quite convenient to incur such an extraordinary outlay, to say nothing of the charges of their journey to and from the Provincial Grand Lodge, dinners, &c.; and after having worn them once, they are consigned to an eternal oblivion. The membership with the Provincial Grand Lodge ceases, and leads to no other privilege; for they cannot legally assume their clothing after the expiration of their official year. We should opine that Provincial Grand Stewards are a difficult fish to catch.

3. *Clothing of Provincial Grand Officers.*—The rest of the officers, however, are at liberty to appear in their official costume when attending their own lodge or visiting any other; a privilege which the Masters and Wardens of private lodges do not legally possess, because it is absolutely necessary to the well-being of a lodge that its ruling officers should be broadly distinguished by their collars and jewels, which would be materially obstructed if other Masters and Wardens were in attendance as visitors, decorated in the same manner. The purple brethren have the further immunity of wearing their clothing at other Provincial Grand Lodges, although they cannot attend there *ex officio*, even though they be subscribing

members to both provinces; and if they attend another Provincial Grand Lodge as qualified members by reason of being Past Masters of lodges within the province, it would be more decorous to appear in the simple blue clothing of that office, because a provincial office in one district does not convey rank in another.

Indeed, the privileges of a Provincial Grand Officer are almost wholly restricted to the purple and gold. They are not members of the Grand Lodge, for their rank is strictly limited to the province; and it is doubtful whether they would be allowed, even as a matter of courtesy, to wear their clothing in the Grand Lodge; because they can only attend there as Past Masters or Wardens, and consequently ought to appear in the proper clothing of those offices. They are competent, however, even after their official term has expired, to wear their official clothing, so long as they continue their subscription to any lodge; although we are not quite certain whether such subscription be legally necessary to entitle them to that privilege, but we are sure that it is expedient; and it is a sound doctrine, that all Provincial Grand Officers ought to be chosen from the contributing members of existing lodges who are not in any arrear of payment; yet if an officer should find it necessary to withdraw from his lodge during his incumbency, we believe that the office is not vacated thereby. Past Grand Officers are not, however, allowed to wear the

regular official jewel, but must substitute a blue enamelled oval medal, charged with the emblem of the office.

SEC. IV.—THE GOVERNING OFFICERS.

1. *Rank of the Deputy Provincial Grand Master.*
—Even this officer, who is usually burdened with all the actual business of a province, is but a cipher beyond its limits. He cannot be legally nominated to this important office, unless he has served as Master of some regular lodge, is resident within the province, a subscribing member to some one of its lodges, and regularly authorized by patent to hold the office during pleasure. His appointment must be announced to the Grand Secretary and to all the lodges in the district within a month after the patent has been issued; and he must pay a fee of two guineas for the registration of his name in the Grand Lodge books. He is then competent to assume a jewel containing a square within a circle of gold which has the name of the province inscribed on it, where he ranks as the second officer; but, unlike the Provincial Grand Master, he is not a member of Grand Lodge, nor does he possess any rank whatever, by virtue of the office, in any other Province.

Now it is to be considered that as our Provincial Grand Masters are usually appointed from the nobility and gentry, it frequently happens that their time is occupied with other and perhaps

more congenial pursuits than an inquiry into the prestige and morals of the brethren of their province. But this consideration need not affect the interests of Masonry, if they take the judicious precaution of giving their deputies an unrestricted *carte blanche* to conduct the collateral business of the province according to their own judgment. They are legally empowered to visit and even preside in any private lodge within the jurisdiction, when and as often as they please; and this occupancy of the chair implies a right of speaking and voting on any subject which may be brought before the lodge. But if they waive the right of presiding, and take their seat as common visitors, they must be contented with the scant measure of a visitor's privileges; unless they think proper to assume the reins of government during any subsequent part of the proceedings, which, as we conceive, they are legally competent to do.

2. *His Duties.*—The duty of the Provincial Grand Master is simply to preside at the annual meetings of the Craft, and to represent his province in Grand Lodge; for it would be *infra dignitatem* to interfere with the petty details of individual lodges, unless officially called on for that purpose. That is the business of the deputy. In ecclesiastical affairs, the archdeacon relieves the bishop by the regulation of discipline amongst the clergy; and the rural dean attends to the parochial edifices and schools. In naval matters, the first lieutenant takes care of the discipline of the ship. In like manner the Deputy Provincial

Grand Master is the real manager of a province. The details of office which pass through his hands naturally and gracefully, would appear in those of his principal affectedly intrusive. He is, or ought to be, personally acquainted with the members of every lodge in the province; which the Provincial Grand Master, from his superior rank, can scarcely ever be. He knows all their habits and propensities, their talents and acquirements in Masonry; of which his chief is necessarily ignorant. His judgment and experience will be the safest guide in arranging the details and distributing the honours. If the Provincial Grand Master fails to avail himself of the valuable assistance of his deputy in these particulars, a slovenly management, a discontented fraternity, and a total disarrangement of affairs, accompanied by the loss of old adherents and an uncertain attendance of members on the great days of public assemblage, are sure to be the calamitous result.

3. *The Provincial Grand Master.*—The appointment of a Provincial Grand Master is vested in the Grand Master; and he is expected to be a brother of eminence and skill in the Craft, to feel an interest in its prosperity, with a corresponding degree of activity and zeal to promote its welfare, and cause it to be respected and honoured, not only by the fraternity, but also by the profane world. He is the representative of the Grand Master within the province, with powers second only to himself; for his decisions are subject to no other authority. He is distinguished by a

collar of garter-blue, four inches broad, with narrow edging of gold lace, and ornamented in the centre with a pomegranate embroidered in gold; but *being always in function*, he may wear a chain of gold in the Grand Lodge, and also at his provincial meetings, or when officially present at any lodge in his district, or when visiting any other Provincial Grand Lodge. From the terms of this law it should appear that Provincial Grand Officers *who are not in function* cannot legally wear such chains. To the collar is suspended a jewel of gold, charged with the square and compasses in a circle containing the name of the province, with a pentalfa in the centre. He must pay a fee of three guineas for his patent, and twenty guineas to the fund of General Purposes; and, if he have not served the office of a Grand Steward, an additional twenty guineas to the fund of benevolence.

If the Provincial Grand Master thus appointed happens to be the Worshipful Master of a private lodge, his nomination does not relieve him from the local duties of that office until the expiration of the year; because, in such a case he would not have attained the rank of Past Master, which is an indispensable qualification for the dignity to which he has been appointed. And it is of the utmost importance that his installation be regularly and scientifically executed; otherwise the legality of his tenure is liable to be disputed. Nor is it legal for him to perform any official duty before that ceremony has taken place.

4. *Origin of the Office.*—The office of Provincial Grand Master was found particularly necessary in the year 1726; when the extraordinary increase of the Craftsmen, and their travelling into distant parts and convening themselves in lodges, required an immediate head to whom they might apply in all cases where it was not possible to await the decision or opinion of the Grand Lodge. His authority was limited by patent to one year only from his first public appearance in that character within his province; and if, at the expiration of that period, a new election by the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence, we find, within the compass of a few years, different appointments to the same province. The office is now, although nominally during the will and pleasure of the Grand Master, considered to be virtually for life. It is his duty, either by himself or deputy, to communicate to the Grand Secretary annually, before the spring quarterly communication, an account of the state of Masonry in his province, together with a list of his lodges, marking any new ones that may have been established since the former report, and transmitting the fees thereon. Query:—Is this requisition always complied with?

5. *His Prerogative.*—Again, he is empowered to take the chair at any lodge in his province, and to summon, and suspend in case of contumacy, any lodge or brother to appear before him, for

the purpose of answering charges, giving evidence, and producing papers or accounts ; and it is penal on the Provincial Grand Master, if he neglect to proceed against any brother when a formal complaint has been made to him. For should he be imprudent enough to delay or refuse to take action upon it, the Board of General Purposes will deal with the question, and the aggrieved complainant may appeal from the Provincial Grand Master to the Grand Lodge.

6. *Demise of the Provincial Grand Master.*— We have already observed that, by the demise, removal, or resignation of a Provincial Grand Master, his lodge falls into abeyance. But a remedy has been provided by the law on the occurrence of such an event. The Grand Master is empowered to authorize the Grand Registrar to take charge of the province, and to direct its affairs, by appointing a deputy and other officers, convening meetings, and performing all other functions of a Provincial Grand Master, until a successor shall have been duly nominated.

CHAPTER III.

OF THE GRAND LODGE.

SEC. I.—ITS CHARACTER AND POWERS.

1. *Mutual Dependance*.—Our great dramatist, the painter of nature, when desirous of showing the mutual dependance of the human family on each other, feigns a general complaint of all the members of the body against the belly :—

“ ‘That only like a gulph it did remain
I’ th’ midst o’ the body, idle and inactive,
Still cupboarding the viand, never bearing
Like labour with the rest ; whereas the other instruments
Did see and hear, devise, instruct, walk, feel,
And mutually participate, did minister
Unto the appetite and affection common
Of the whole body.’ ”

To which the belly replied :—

“ ‘True is it, my incorporate friends,’ quoth he,
‘That I receive the general food at first
Which you do live upon. And fit it is,
Because I am the storehouse and the shop
Of the whole body ; but, if you do remember,
I send it through the rivers of your blood,
Even to the court, the heart, to the seat of the brain ;
And through the cranks and offices of man,
The strongest nerves and small inferior veins
From me receive that natural competency
Whereby they live.’ ”

So, in Freemasonry, the Grand Lodge receives its power by universal suffrage of the Craft at large ; absorbs all fees, dues, and contributions, and governs everything. It appoints the Grand Master (the head), makes laws, votes away money, and by its authority all the business of the Order is transacted ; but, like the office of the belly in the parable, its proceedings invigorate the society, and preserve its vitality unimpaired. Its counsels, like wholesome nutriment in the human frame, circulate through every vein and artery of the Craft, and keep it in a healthy and prosperous state. The annual election of the head constitutes a fountain of honour, which conveys life and vigour to the whole body, and gives it an energy that makes it capable of executing the most arduous undertakings.

Thus, the head becomes the seat of reason, decision, and judgment, and, receiving its nutriment of moral power from the body, is enabled by its exercise to maintain the true balance of interests by which the municipality is cemented and bound together in the golden chain of peace, unity, and concord. By the operation of this happy system of mutual benefits and mutual affection, which is inherent to the constitution of Freemasonry, it has grown and prospered from a remote and unrecorded period of time ; it blooms at the present day in unprecedented beauty ; bears fruit richly to comfort needy and indigent brethren ; trains up their orphan children to habits of industry and usefulness, and makes the

widow's heart to sing for joy. Its future prospects are most enlivening, and promise a harvest of benefits to a new race of members, when the present fraternity are swept from off the scene.

2. *Incorporation of the Grand Lodge.*—The present Grand Lodge of England was established in 1717, at the revival and general dissemination of Masonry “amongst men of various professions, provided they were regularly initiated into the Order;” and as it was at that time the only regular Grand Lodge in the world, and the mother of all existing lodges, its laws are binding on the whole of the present symbolical Craft, wheresoever dispersed. Although it is not denied that the Grand Lodges of every other country and nation are competent to form laws for the local government of the fraternity under their own especial jurisdiction; yet they should carefully model them on the framework of this primitive pattern, as the Masons of that period did on the old Constitutions which were in existence before their time.

An attempt was made in 1768 to incorporate the order by Act of Parliament, and several meetings were held on the subject. The design was actively prosecuted by the Duke of Beaufort, Grand Master; but before the society had come to any determinate resolution on the business, the members of a respectable lodge entered a caveat in the attorney-general's office against the incorporation. This circumstance being reported to the authorities, an impeachment was laid against the officers of that lodge

for unwarrantably exposing the private resolutions of the Grand Lodge. On the business being brought forward, it was determined that the members of the said Lodge had been guilty of a great offence in presuming to oppose the resolutions of the Grand Lodge, for the purpose of frustrating the intentions of the society. A motion was therefore made that the Lodge should be erased from the list; but on the Master acknowledging his fault, and in the name of his brethren making a proper apology, the motion was withdrawn, and the offence forgiven.

A large majority of the society, however, being friendly to the measure, a charter was at length engrossed and printed, and a copy sent to every Lodge under the Constitution of England, in which the Duke of Beaufort was nominated as the first Master. It contained all the covenants and powers which free charters usually exhibit; constituting the order into a body politic and corporate in deed and in law; to have perpetual succession, &c. &c. And in 1771 a bill was brought into Parliament by the Hon. Charles Dillon, the Deputy Grand Master; but, on the second reading, it was opposed by Mr. Onslow, at the request of several brethren who had petitioned the House against it; and ultimately Brother Dillon moved to postpone the consideration of it *sine die*: and thus the design of an incorporation fell to the ground.

3. *Powers of the Grand Lodge.*—The powers of the Grand Lodge must be considered in a three-

fold capacity; viz., as being legislative, judicial, and administrative; in all of which its prerogative, so far as its jurisdiction extends, is omnipotent and supreme, and there is no appeal against its decisions. And to consolidate its authority in the most ample manner, a resolution was unanimously passed at a Grand Lodge holden in April 1808, to the effect that "it is absolutely necessary for the welfare of Masonry, and for the preservation of its ancient landmarks, that there be a superintending power, competent to control the proceedings of every acknowledged Lodge; and that the Grand Lodge, representing by regular delegation the will of the whole Craft, is the proper and unquestionable depository of such power."

4. *Legislative Character of the Grand Lodge.*—It has been well observed by an intelligent writer in the "Freemasons' Quarterly Review,"* that "Legislative assemblies are appointed for the purpose of altering, revising, and abolishing incongruous laws, and establishing such new ones as may be from time to time required to meet the altered wants of society; otherwise a code of laws, once established, would only require executive instead of legislative bodies; but of all the duties which such bodies are called on to perform, none are so difficult, so frequently avoided, and so continually postponed, as making laws for their own improvement, and modelling themselves in a

* *Freemasons' Quarterly Review*, 1848, p. 26.

manner desired by their constituents, or the laws by which they were originally created."

In accordance with this sentiment, the Constitutions of Masonry place the power of making new laws for the regulation of the Craft, and of altering, repealing, or reviving old ones, in the Grand Lodge alone; for supremacy, whether in an absolute monarchy, an oligarchy, or a democracy, must be vested somewhere; and the Grand Lodge has been considered by our law-makers as the safest as well as the most convenient place where it can beneficially centre, for it is the supreme court in Masonry, and its powers and duties were thus clearly defined in the primitive Constitutions which were framed in the tenth century:—"The General Assembly, with the Grand Master at its head, shall meet annually to establish order, to enforce the regulations, to confirm old laws, and to make new ones when necessary." But no motion for a new law, or the revival of an old one, can now be made until its nature and tendency have been investigated by the general committee, and that body has reported that it contains no attempt, direct or indirect, to produce organic changes in the Constitutions or to effect the alteration of a landmark. It may then be handed up to the Grand Master in writing, who will allow it to be proposed; and if duly seconded and carried by a majority of votes, it becomes a settled and acknowledged law.

5. *Its Judicial Character.*—The Grand Lodge, in its judicial capacity, is competent to hear and

examine evidence, or to decide on the report of others. In a word, it is subject to no control; and its majorities are finally decisive of all charges, accusations, and appeals, whether for good or evil.

6. *Its Executive and Administrative Character.*—In the execution of these powers the Grand Lodge regulates all matters amongst the Craft which are beyond the jurisdiction of private Lodges to settle, either by puisne action, or by delegating its authority to others, who make their investigations on the spot where the offence was committed. But no substituted power is competent to inflict a penal sentence. It can only report the case to the Grand Lodge, which, in its united wisdom, is alone competent to pronounce a final decision. Thus, it not only makes new laws *pro re nata*, but enforces their execution by a public trial of the offenders, and the infliction of a just and retributive punishment.

7. *Its Democratic Character.*—The whole Craft being virtually represented in this body,* its regular meetings take place quarterly, at which none but members can be present, except by special permission of the Grand Master. He is, indeed, competent not only to admit a strange brother, but to authorize him to speak, or rather to give his opinion on any subject under discussion, but not to vote. Its constitution is essen-

* Unfortunately this theory is not borne out by literal facts. The brethren are not, and cannot possibly be equally

tially democratic, for its members are chosen by universal suffrage and the use of the ballot-box, every subscribing member to any Lodge having a right to vote, and all questions are decided by a majority; and even the Grand Master himself, although, as we shall see elsewhere, invested with immense privileges, can only vote with the other members, except in cases of an equality of numbers, when by his casting vote he can finally decide the question.

But every Worshipful Master of a Lodge possesses the same immunity. This is the *beau idéal* of a democratic institution, according to the definition of Locke, who says that "the

represented. A writer in the *Freemasons' Quarterly Review*, for 1847, has given the following statistical table in proof of the fact:—

Europe out of England ..	11	Not represented.
Guernsey and Jersey	6	Ditto.
East Indies and China ..	56	Ditto.
Africa	7	Ditto.
West Indies	31	Ditto.
Canada	78	Ditto.
Australia	9	Ditto.
Military	10	Ditto.
Scratched	4	Ditto.
Provincial	387	Ditto.
	599	Unrepresented.
London	110	Represented.
Numbers not in existence	71	
	780	

So that out of all the lodges on record only one-seventh constitute the real legislature.

majority, having the whole power of the community centring in themselves, may employ all that power in making laws and executing them; which form of government is a perfect democracy." In Masonry every member of a Lodge has an undoubted right to speak and vote under certain specified regulations. Formerly the Grand Master, according to the old regulations, might allow any brother, a Fellowcraft, or even an Apprentice, to offer his sentiments in Grand Lodge on contested points, directing his discourse to the chair, or to make any motion for the good of the fraternity; which was to be considered immediately, or else referred to the next communication, at the discretion of the Grand Lodge. But this rule, which introduced a certain degree of licence that caused much confusion, was ultimately rescinded, and the power of originating motions, &c. was confided to the Masters, Wardens, and Past Masters of Lodges only.

SEC. II.—ITS CONSTITUTION.

1. *The Members.*—The Grand Lodge, being thus a representative institution consisting of the superior officers of the different Lodges with the Grand Master on the throne, constitutes the supreme Convocation or Parliament of Masonry, the three classes of brethren occupying distinct places in that assembly. The blue brethren occupy the floor of the hall; the crimson brethren, eighteen in number, occupy the front seats in the hall,

nine on each side; and the purple brethren are placed on the dais in the character of Grand Officers, who are nominated, with the exception of the Treasurer, by the Grand Master annually on the day of his installation. Past Grand Masters, Past Deputy Grand Masters, and Past and Present Provincial Grand Masters are also considered members of the Grand Lodge; although, according to the articles of union, Past Provincial Grand Masters are not entitled to this privilege *ex officio* until they have discharged the duties of that office for five complete years. Deputy Provincial Grand Masters are not eligible for admission unless they be otherwise qualified; and in no case are they entitled to appear there in their provincial decorations.

The Grand Lodge, by a majority of votes, is also competent to number amongst its members, with any rank they may agree to confer, such eminent brethren as have rendered essential services to Masonry, whether in its charitable, scientific, or literary departments. And it was resolved by the Grand Lodge, Feb. 1806, that "The actual Masters and Wardens of the Lodges under the authority of the Grand Lodge of Scotland who may be in London, on producing proper testimonials, shall have a seat in this Grand Lodge, and be permitted to vote on all occasions." This congregation of brethren forms the body politic of every Masonic jurisdiction.

2. *Right of Entrée.*—Hence all Masters, Wardens, and Past Masters of Lodges, being eligible,

can demand admission at all times as a right, provided they present themselves in the porch with proper clothing and decorations. From one or other of these classes all the Grand Officers are chosen. A few distinguished brethren have occasionally been appointed honorary members by a vote of the Grand Lodge, and enjoy the same privilege. In all cases a subscription to some private Lodge constitutes a condition, which can never be legally dispensed with; for it is not reasonable that any brother should be invested with the power of voting away money to which he is not personally a contributor, or of making laws which are not binding on himself; for if he be not a *bond fide* member of some lodge, he is virtually exempt from the operation of both. The ancient charges, however, rule that every brother ought to belong to some Lodge, and be subject to its by-laws and the general regulations of the Craft. To insure a compliance with this requisition the laws require that an annual return shall be made of the names of the Masters and Wardens, and also of all other subscribing members of a lodge who have attained the rank of Past Master, and who, as such, claim a right to sit and vote in the Grand Lodge; specifying against each Past Master's name, whether the brother served the office of Master in that Lodge or in some other; and if in another, the name and number of the Lodge, and the year in which he filled the chair.

3. *Representatives of Foreign Lodges.*—A dele-

gate or representative from any other Grand Lodge may be appointed, although not otherwise qualified, to watch its interests in the Grand Lodge of England; and the Grand Master usually invests him with all the rights and privileges of a member. His duties are ambassadorial. He receives instructions from his executive, and carries them out as effectively as his knowledge of Masonry may permit, by attending to the necessities of the brethren of that country which he represents, and as far as his means extend, relieves them; but if their wants exceed his means, he should communicate with his executive, in order to prevent, if possible, any claims on the exchequer of the Grand Lodge to which he is delegated.

He should be able to give advice and instruction to all inquirers on the minutiae of Masonic policy and statistics, to solve questions of importance, to promote peace, eschew special pleading, avoid meddling, and, as the representative of a Grand Lodge, or rather of its Grand Master, he should at least maintain the bearing and character of a gentleman. Our Constitutions do not provide for the position of a representative to the English Grand Lodge, neither do they give us the alternative of rejection; probably, because it could not be contemplated that an objectionable brother would ever be appointed.*

* Our authority for the above opinion is the late Dr. Crucefix.

SEC. III.—ITS PRIVILEGES.

1. *Method of Voting.*—To prevent anything offensive to the Grand Lodge, or at variance with the genuine principles of Masonry, the Committee of Masters, as we have already intimated, are authorized to examine every motion, whether it be of a personal nature, or refer to a revision of the general laws, for the purpose of ascertaining not only its object, but also whether it contains improper or disrespectful matter; and if they find anything objectionable in its language or design, they return it to the mover for correction.

Every decision is verified by a majority of votes, signified by each member holding up his right hand; and the numbers are counted by the deacons under the supervision of the Grand Master, who has a second vote in case of an equality. The parties, however, sometimes agree to leave the matter at issue entirely in the hands of that dignitary for his decision; which is a peaceable and judicious method of settling a vexatious question, and in a great majority of cases it would be correct, if free from the guidance of collateral influence.

2. *Breaches of Privilege.*—The privileges of a member of a Grand Lodge correspond in some respects, but not in all, to those of a member of Parliament. Security from arrest is, however, one of the immunities to which the former has no claim. A personal assault, indeed, would entitle him to protection; for the ancient Gothic Charges

provide that, "if any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry them by appeal to the Grand Lodge), and to whom they ought to be referred; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge." Hence any species of violence committed on a member of Grand Lodge while in the discharge of his official duties, would be an undoubted breach of privilege, and meet with severe reprehension and punishment by that body in its judicial capacity; but his servants, land, or goods, are not entitled to any such protection, and any aggression on them must be rectified by the laws of the country.

The tenth point in the Constitutions of Athelston further enjoins on the fraternity to lead a good and honest life, and to do no evil to a brother, under the penalty of being brought before the next Grand Lodge and tried by his fellows; and if he refuse to appear to the summons, "he shall be chastised after the law, and be compelled to forswear the Craft."

Freedom of speech is another undoubted privilege, and no member can be called to account by any individual brother for anything he may feel himself called upon to advance in Grand Lodge; and writing and publishing invidious remarks as criticisms on any propositions or speeches which may be made during the discussions, would con-

stitute an indictable offence; for the Constitutions expressly provide that "No brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge, or any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master or Provincial Grand Master, under pain of being expelled from the Order."

Under this law, the publication of the proceedings of Grand Lodge has been ever considered by that body a breach of privilege; because it is, according to the old law maxim, *contra pacis domini regis*. In 1847, Brother Fox Maule (Lord Panmure) brought forward a motion on the subject, in denunciation of the *Freemasons' Quarterly Review*. He said, "I know nothing to which the Grand Lodge should apply more earnest vigilance in general than the preservation of its privileges—privileges established by legislation, and in conformity with the laws of the Constitution. I believe that on the maintenance of these privileges the well-being of the Grand Lodge, and the best interests of Masonry, mainly depend; and I am quite sure that by upholding these privileges, Masonry in England has of late years proceeded so harmoniously and so well; and I should be sorry to think that by any want of vigilance on our part, the contrary should take place. The particular breach of privilege of which I now complain is the publication of what proceeds within these walls unsanctioned by the Grand Master. This law is broadly laid down in our

Book of Constitutions; and on turning to the December number of the *Freemasons' Quarterly Review*, at page 446, we find, under the head of 'Masonic Intelligence,' the whole of the details of the Quarterly Communication briefly, although, it is not to be denied, correctly given; but I find that a complaint was subsequently made against the editor on the ground that in abridging lengthy speeches he had fallen into the error of adding portions to one brother's speech, and omitting portions of another." And he further urged, that although the matter was not confirmed by the Grand Master, yet it was so done as to give it the appearance of authenticity; thus clothing with a semblance of authority other matter contained in that publication.

The complainant pronounced this course to be a decided breach of privilege, because no brother is authorized to publish the proceedings of Grand Lodge without the sanction of the Grand Master. And he further contended that if such reports are permitted to be given to the public, there will be nothing to deter other publications from quoting the articles, and commenting on them as they please. And he concluded his appeal by saying, "Thus have I done what I consider sufficient to show that this is an undoubted breach of Masonic law." After considerable discussion it was decided, "That the publication of the proceedings and concerns of the Grand Lodge, or furnishing materials for such publications, is a traitorous violation of one of the most important privileges of the mem-

bers, and deserving the highest punishment denounced against that offence by the laws and Constitutions of Masonry; as such publications, if not discouraged and suppressed, must ultimately destroy the respectability, and may even hazard the existence of the Craft."

Now it will not be too much to say that the above law is rather selfish in its character, and belongs to a by-gone age, when an Index Expurgatorius was imposed on the public by authority to prevent mental improvement, and check the progress of knowledge, by peremptorily enjoining that no one could read the prohibited publications without subjecting himself to heavy penalties. Under the operation of such a law, not only Masonry, but civilization itself, instead of advancing would retrograde; the darkness and ignorance of the Middle Ages would return, and we should soon be involved once more in a maze of the most puerile superstitions.

No government, how despotic soever it may have been, ever attempted to control thought. Human laws may lay a restraint on actions—and it is for the general protection of the community that they do so. But to control thought—to place a curb on the reasoning powers, was never contemplated. And if Freemasonry possesses a legitimate authority to restrain its members from the exercise of private judgment, we have altogether mistaken its tendency, and are ready to confess ourselves profoundly ignorant of its principles. But it has no such desire. The

intelligence of the age is too far advanced for such an attempt to be successful. Every good Mason ought to entertain the highest possible respect for the Grand Lodge; but he is bound also to entertain an equal respect for the purity of the Order. The day has arrived when Freemasonry must expect to be minutely investigated. Its claims to notice will be rigidly canvassed; and we have not the slightest doubt that it will emerge from the ordeal like silver which has been seven times tried. The above prohibitory law, however, still retains its place in the Book of Constitutions, although the action upon it, as we shall soon see, has been greatly modified.

3. *Reporting Speeches.*—We record our opinion frankly on the integrity of the law, but for obvious reasons we refrain from all criticism on the above application of its principles; although we cannot consistently exclude a notice of it from our pages, in a work exclusively devoted to an exposition of Masonic jurisprudence: for we consider it to be an obsolete Tory prejudice engrafted on a democratic institution, and the present age too far advanced in literary intelligence to tolerate any such secret or exclusive dealings; and we rejoice to think that it will be evident, from what follows, that our authorities are of the same opinion.

The subject was again reverted to at the Quarterly Communication, in March, 1857, when the Grand Master informed the brethren that a person had been duly authorized to take notes in the

Grand Lodge exclusive of all others ; that nothing would in future be allowed to be published except with the distinct approval, in writing, of himself or the Grand Secretary, and expressed a hope that the practice of taking notes for the *Freemasons' Magazine* would be discontinued, because that publication was not officially acknowledged as an organ of the Craft. This announcement, being openly made in Grand Lodge, would necessarily appear in the *Quarterly Circular* for dissemination amongst the fraternity ; and therefore the editor of the magazine put himself in communication with the newly-appointed Grand Secretary on the subject, and through his mediation it was at length announced, by the Grand Master's command, that the restriction had been removed, and reporting the speeches and transactions of Lodges would for the future be permitted under certain specified arrangements, and with the moral responsibility of producing a transcript of such proceedings that shall be substantially correct.

The *vexata questio* of many years' standing is therefore at length happily set at rest, and reflects equal honour on the Grand Master, and the Grand Secretary also, as being the first public act of his new administration, and holds out a fair promise that his career will be alike honourable to himself and beneficial to the society.

4. *Adjournment of the Grand Lodge.*—The question respecting the adjournment of Grand Lodge has elicited a variety of conflicting opinions, and it

was authoritatively settled in 1856. The case may be thus stated. At the Quarterly Communication, September 3, 1856, Brother Lewis being the acting Grand Master in the absence of the Earl of Zetland, it was discovered, at half-past ten o'clock, that there was a considerable amount of business on the paper which could not possibly be transacted within the limited time, as by a standing rule no new motion could be opened after eleven. Brother Warren therefore moved an adjournment till the 1st of October, and the motion, being duly seconded, was unanimously carried; and the brethren accordingly assembled on that day, when several Grand Officers protested against the legality of the proceeding,—one asserting that there was no precedent for an adjournment of the Grand Lodge, and another that it was a breach of the Constitutions. It was replied that the brethren do not profess to have the power of calling Lodges of Emergency any more than the House of Commons can meet of its own will. The sovereign must call the parliament together; but when met, it has the power of adjourning from time to time for the transaction of business; and in the same manner it was contended that Grand Lodge possesses the same power, for the proceedings are governed as nearly as possible in conformity with the regulations which govern the House of Commons.

Brother Beadon, however, questioned the validity of this argument, by demanding, "Where is the necessity of this power of adjournment? It

has never been used, and motions have occasionally failed in consequence. It is true that a Grand Lodge of Emergency might be called at any time by the Grand Master, and in some cases, where the notice-paper has been exceedingly full, this course has been adopted; but when such Lodge was called, it was necessarily confined to the exclusive object named in the summons. And it is my decided opinion that the Grand Lodge cannot be adjourned even to go through the Book of Constitutions, and for that reason a special Lodge has always been called." And he concluded, that "if this power of adjournment existed, it would have been resorted to by brethren on many previous occasions, to prevent their motions from lapsing; but they always *did* lapse, and new motions were given."

On the other hand, it was replied by Brother Warren, that "It is a sound argument that wherever a power of discussion exists there must be also a power of adjournment; not perhaps for the purpose of transacting any new business, but merely to complete that which had been left undone at the preceding Grand Lodge. It was because no new business could come on after eleven o'clock that, on the occasion referred to, in the absence of the Grand Master, the Grand Lodge was adjourned half an hour earlier, that the motions of the independent brethren might not be shelved, and that the business upon the programme might be regularly gone through; and it

would be a stultification of our own acts, in the matter of the adjournment, not to proceed with business in such a full lodge as we see now before us."

These arguments, it may be observed, are borne out by the practice of the Grand Lodges in the United States, and their minute-books abound with entries to this effect: "That when this Grand Lodge adjourns on a motion duly seconded, it shall adjourn, or be called to refreshment, until —— (the day being duly specified) at six o'clock in the evening." And on that day the transactions of the Grand Lodge are opened by announcing that "The Grand Lodge was called to labour pursuant to adjournment."

The question, however, remained unsettled, and at length the Grand Master convened a Grand Lodge of Emergency for November 19, 1856, and decided it in the following terms:—"It appears," he said, "that at the September Quarterly Communication the Grand Lodge passed a resolution of adjournment to the 1st of October, which, I am decidedly of opinion, was an unprecedented and illegal act; and consequently whatever proceedings took place at such adjourned meeting are null and void. In looking over the minutes of Grand Lodge, it appears to me that the phrase *to adjourn*, when used with respect to Grand Lodge, is precisely analagous to its application to the House of Commons. In that House the question is, That the House do now adjourn; which only

means *until the next legal day of meeting*, and it is adjourned accordingly to that day and no other. In like manner, when the Grand Lodge adjourns, it adjourns to the next Quarterly Communication, and to no intermediate time. I am prepared to stand by my own decision on this point, that when Grand Lodge adjourns, it adjourns to the next legal day, unless a Grand Lodge of Emergency be called, at which no business can be transacted except such as appears upon the circular by which it is convened."*

* See the Report of the proceedings of Grand Lodge in the *Freemasons' Monthly Magazine* for 1856.

CHAPTER IV.

BOARDS, COMMITTEES, &c.

SEC. I.—BOARD OF GENERAL PURPOSES.

1. *Its Constitution.*—This Board, as its name imports, was appointed to lighten the labour of Grand Lodge by taking cognizance of the minor details of the Order, and is consequently an emanation from that body, consisting of the Grand Master, Deputy Grand Master, the Grand Wardens, a president, and twenty-four other members, ten of whom, together with the president, are appointed by the Grand Master, and the other fourteen elected in Grand Lodge by ballot, half of whom may be Past Masters, and the other half actual Masters of Lodges; but no Past Master is eligible if the Master of his Lodge be on the Board, and he can only be chosen for some other Lodge to which he may be a subscribing member. One third of the members are changed every year. It is not essential that the members of this Board should be Grand Officers, although the choice often falls on the purple, for any qualified blue Mason is equally eligible. The method of ascertaining the opinions of the brethren present on the respective merits of the nominees appears so fair and

impartial that we have never heard of the result being disputed.

The names are delivered in writing at the General Committee preceding the Grand Lodge in June, in order that they may be printed in a list, a copy of which is delivered to each member in the Grand Lodge after it is opened. Four scrutineers are appointed by the General Committee, and four others nominated by the Grand Master, for the purpose of collecting the balloting-lists from the brethren, and they solemnly pledge themselves to make a correct report in writing, with their signatures attached, of the result of the ballot. They then retire, and after having ascertained the numbers of the respective candidates, they return and present their report publicly in the Grand Lodge.

If any one of the members appointed by the Grand Master should die during his official year, that officer is authorized to appoint another brother to supply his place for the remainder of that period; and in like manner, if the deceased were elected by the Grand Lodge, the vacancy is filled up at the ensuing Quarterly Communication by ballot; notices having been previously issued for that purpose. And if the president and vice-president be both absent at any meeting of the Board, the chair is taken by the next in rank and seniority.

2. *Its Powers.*—The Board meets on the third Tuesday in every month for the despatch of business, and on all routine affairs five constitute a quorum; but it requires seven to decide on matters of a more serious or emergent nature, such as

complaints, offences, and misdemeanours, all of which it is fully competent to take cognizance of and decide, subject however to an appeal to the Grand Lodge. But no application, whether by petition, memorial, or otherwise, can be received unless it be in writing under the signature of the party on whose behalf it is presented. The Board may then proceed, each member being clothed in his official costume, to hear the complaint, examine witnesses, and institute the necessary perquisitions; after which it may adjudicate on the question, and record on its minutes a decision either that the complaint is frivolous and vexatious, or, on the other hand, that it has been fully proved, and a corresponding sentence passed on the delinquent, which is pretty certain to be confirmed by the Grand Lodge.

3. *Disputes and Differences settled.*—The Board possesses the further power of settling all differences and disputes that may arise between different Lodges or brethren which cannot be adjusted amongst themselves, and of hearing appeals from brethren who may feel aggrieved by any decision of a private Lodge. The appellant should reduce the matter of his complaint to writing, in the form of a memorial or petition, taking especial care that it is couched in respectful language, and that it contains no expression which may be considered indecorous or offensive, otherwise it will most probably be rejected. This document, being forwarded to the Grand Secretary, will in due course be laid before

the Board for adjudication, who, having patiently heard the arguments on both sides, will decide the question according to the laws and constitutions of the Craft.

4. *Management of Funds.*—The Board has charge of all funds and other property belonging to the Grand Lodge; and the Grand Treasurer is bound to satisfy all its pecuniary demands on receiving a legal written authority for that purpose. Its accounts are balanced and audited every quarter by a committee consisting of the Grand Officers for the year, assisted by twenty-four Masters of Lodges in the metropolitan district; and a report is made to the Grand Lodge, which is printed and forwarded to the several Lodges in the provinces; together with the annual balance of account, and statement of property, the latter being usually made at the conclusion of each current year. The funded property belonging to the Board amounts to about £7,000.

All ordinary expenses of the Grand Lodge are regulated by the Board, and to insure the correctness of their accounts, they are empowered, at any time to examine all books and papers relative to the finances, and to give orders for their arrangement; and also to summon the Grand Treasurer, Registrar, Secretary, or other brother who may be supposed to have possession of any papers, documents, or accounts which they may be desirous of inspecting; and to give such general orders as they may consider necessary for the due execution of their important functions. They are competent

to summon any lodge or brother, against whom they may have received information of Masonic irregularities, to attend them, and to produce the warrant, books, papers, or accounts of the lodge, or the Grand Lodge certificate of the brother. And if such lodge or brother fail to comply with the summons, or to give sufficient reason for their neglect, a peremptory order will assuredly be issued; and in case of contumacy, the lodge or brother will be at once suspended, and the proceeding notified to the Grand Lodge.

5. *Its Official Duties.*—The correspondence with all-sister Grand Lodges is carried on by this Board, as well as with the private lodges and brethren under our own constitution. The members are also intrusted with the duty of making the necessary arrangements and preparations for all public ceremonies, whether for the regular and emergent meetings of the Grand Lodge, for the annual festival, or for the accommodation of all other Boards and Committees appointed by authority; and it has also the local supervision of all private lodges meeting at Freemasons' Tavern. It is empowered to originate plans which may promise to increase the comfort and convenience of the Grand Lodge, and to recommend any feasible expedient, which, in their united judgment, may be conducive to the welfare and more perfect organization of the Craft. To render their advice acceptable, however, it must be tendered in writing, and signed by the President in behalf of the members; and no document proceeding from the

Board can be considered authentic unless a voucher be regularly entered in their minute-book, and not only read before the business of the meeting be closed, but also signed by the President.

6. *Its Responsibility.*—In the exercise of all these multifarious duties, the Board is responsible to the Grand Lodge for a strict adherence to the principles of justice and the Constitutions of the Order. As a creation of that supreme body, it is under an obligation of allowing the discussion of any subject recommended by the Grand Master to take precedence of all other business; in default whereof its authority is in danger of being superseded by a formal resolution of Grand Lodge. The Board possesses no powers but such as have been delegated to it by that body, and an appeal is consequently reserved in all cases. Nor is it the only channel of communication with the Grand Lodge; for petitions, appeals, &c. may be addressed to the Grand Secretary; and if transmitted at least fourteen days prior to any Quarterly Communication, the same may be read at a meeting of the General Committee on the Wednesday fortnight previous; and if properly expressed, will be presented to the Grand Lodge by the chairman. And, indeed, every member of the Grand Lodge is at liberty to bring any subject under discussion, provided he give the proper notice at the said general committee of his intention so to do.

SEC. II.—BOARD OF BENEVOLENCE.

1. *Its Origin.*—A Committee of Charity was formed in 1723, consisting of the four Grand Officers and Martin Folkes, Frances Sorrel, and George Payne; and the scheme was attended with such beneficial consequences that a few years later it was resolved by the Grand Lodge to lighten the labours of these worthy brethren by adding to their number twelve Masters of contributing lodges; and to prevent all invidious distinctions, the first twelve on the printed list were nominated; and it was agreed that they should be succeeded at the expiration of the year by the next twelve, and so on in regular rotation; and that, for despatch, any five of them should be a *quorum*, provided one of the five is a present Grand Officer. This regulation, however, as the lodges and members numerically increased, was found in practice to be too limited, because many of the lodges on the list were situated in distant parts of the country, which made it inconvenient for the Masters to attend. The Grand Lodge, therefore, in 1733, resolved that all Masters of regular lodges that have contributed to the charity for twelve months shall be members of the committee, together with all former and present Grand Officers.

2. *Improvements in the System.*—On these small but auspicious beginnings the Masonic Fund of Benevolence has progressed so favourably that the annual amount distributed in various ways

amongst distressed brethren at the present day, and their widows and orphans, is so great as to confer a lasting honour on the Craft which no species of sophistry can gainsay or resist. The present Lodge, or Board of Benevolence, consists of the Grand Officers past and present, and the Masters of all existing lodges under the constitution of England, together with twelve Past Masters nominated by the Committee of Masters and elected by the Grand Lodge.

These latter form a new element in the Board, which was introduced so recently as the year 1850. The Master and Wardens of this lodge are specially appointed before each meeting by the Grand Master from amongst the purple brethren; and if the Master of any lodge be unable to attend, a Past Master of the same lodge may supply his place. Provincial Grand Officers cannot be members of the Board unless they have some other qualification. And it is a stringent and useful law that no member be allowed to vote unless all his dues be liquidated both to his own and the Grand Lodge.

SEC. III.—COMMITTEE OF MASTERS.

1. *Its Usefulness.*—All matters of business which are intended to be submitted to the Grand Lodge, must be previously discussed by a committee consisting of the Grand Officers and all Masters of lodges, and communicated, through their agency, to the fraternity at large. But as the attendance of a great majority of the Masters

is impracticable, on account of their distance from the metropolis, it has been further provided that, "in order that all lodges may be duly informed of the business to come before the Grand Lodge, the printed report of the proceedings of the last Grand Lodge shall be sent, together with a copy of the notices of motion for the ensuing Grand Lodge, to all Lodges at least ten days before each Quarterly Communication," that the brethren may offer an opinion thereon through their representatives instructed for that purpose. The Committee meets on the Wednesday fortnight immediately preceding each Quarterly Communication. If these arrangements be duly carried into effect, the members can never be taken by surprise, nor can a resolution be passed without the virtual concurrence of a majority of all the lodges on record.

This committee is empowered to nominate three of its members at each meeting of the Grand Lodge, to assist the Grand Pursuivant in his duty of examining all persons presenting themselves at the porch, and preventing any unqualified brethren from entering the Grand Lodge; and to exclude even those who are otherwise qualified, unless they are provided with the proper clothing and jewels, and have signed their names to the accustomed papers; thus preventing any irregularity, and exonerating the Grand Lodge from the trouble and loss of time which might otherwise be expended in detecting unauthorized intruders on their deliberations.

2. *Imperfections in the Executive.*—In practice,

however, the before-mentioned arrangements are almost nugatory, if the following observations be worthy of credit, and it does not appear that their correctness was ever questioned:—"The intention of our Masonic law appears to be, first, that all the representatives of lodges should be apprized of the business to be brought before the Grand Lodge, to be prepared to decide thereon without being taken by surprise; and, next, that the members of each private lodge should have the privilege of giving the necessary instructions to their representatives before the meeting of the Grand Lodge. But these acts come scarcely within the verge of possibility, for never, in any single instance, have they been generally operative. The meetings of the Committee appear to be of little practical service to any but the Grand Officers. For as concerns the Masters, Past Masters, and Wardens of lodges, in their representative capacity, or the members of lodges as their constituents, the law is useless, because it can only apply to the very few London lodges whose meetings are held on either of the twelve days intervening between the two Wednesdays on which the meetings of the Committee and the Grand Lodge are held. The vast majority of the London lodges, and, unless accidentally, all the Provincial lodges, are always taken by surprise, and thus deprived of the privilege of instructing their representatives. Yet the law is not answerable for this evil. The Masters of lodges present ought certainly to be permitted to take copies of the business-lists or notices for

the purpose of obtaining the necessary instructions from their respective lodges, and not be left to the chances of a defective memory on the one hand, or misapprehension on the other.”* By a recent regulation, however, it has been arranged that for the future the business-paper shall be actually circulated ten days before each Quarterly Communication, and therefore the Masters will be inexcusable if they suffer their lodges to remain in ignorance of it.

SEC. IV.—CLUBS, &c.

1. *Club of Masters.*—In 1834, a Club of Masters was inaugurated by a few worthy brethren at the “George and Blue Boar,” in Holborn, and a code of resolutions was agreed to for its governance. The meeting was adjourned till the 30th October, at the same place, for their further consideration before they were recognized as a law. The pecuniary arrangements were adjusted on an economical scale to meet the views of every class of Masters; and the club was thrown open to all Provincial Grand Masters and Past Masters who are entitled to a seat in the Grand Lodge. This was done for the purpose of affording the provincial brethren an opportunity of Masonic intercourse under circumstances of peculiar interest and importance.

It would seem that this club fell into abeyance, for at a meeting of Masters, Past Masters, and Wardens, in April, 1848, it was resolved unani-

* See the *Freemasons' Quarterly Review* for 1841, p. 264.

mously, "That it is evident to this meeting that there exists a necessity for the re-establishment of a Masters', Past Masters', and Wardens' Club, and that such club be now formed. That the members must be also members of the Grand Lodge. That the objects of the club shall be to have a precognition of the current business to be brought before the ensuing Grand Lodge, to discuss and consider the same, and to suggest such arrangements thereon as may best conduce to the interests of Freemasonry."

2. *Grand Officers' Club.*—This club is generally well attended. As every Grand Officer, Past and Present, is entitled to admission, and no other brethren, the ballot-box is seldom in requisition; for although the membership is not compulsory, yet it is considered that every one who has been thought worthy of elevation to the purple has an indefeasible right to attend. The annual subscription is three guineas, which covers all expenses, including the festival. The general affairs of the society are usually discussed at these meetings, which are held quarterly, and preliminary views are taken as to the probable proceedings in Grand Lodge on the evening of the same day.

3. *Establishment of a Library and Museum.*—An attempt was made in 1839, by Brother Henderson, the Grand Registrar, to improve Masonic literature by the establishment of a public library and museum in the Grand Officers' clothing-room. Many brethren forwarded presents of books, and several valuable purchases of manuscripts and

printed books were made from time to time by the Board of General Purposes, who also appointed curators to superintend it. Unfortunately, the project was not actively seconded by the authorities, and in 1846 only three hundred volumes had been collected.

At the March Quarterly Communication in that year, a worthy brother made a motion for granting twenty pounds annually in its support, and expressed his surprise that so vital a subject, which had occupied the attention of all the educated and talented members of the Craft, had not been taken up and patronized in a more energetic manner. He was sorry to find that after the lapse of so many years there was nothing but empty shelves, and little prospect of any additions being made, which was a discredit to the Grand Lodge, and a disgrace to those to whom the collection had been intrusted! After some discussion the motion was negatived. It was, however, renewed at an especial Grand Lodge in the following year, with this addition, that it should in future be open for the instruction and amusement of the brethren from ten o'clock in the morning until nine at night, in the house where the Grand Secretary's office was.

The proposition was replied to by the Grand Registrar, who considered it to be ridiculous to think of founding or continuing a library to be open eleven hours a day, purchasing books, and liquidating all other expenses, with the sum of twenty pounds a year. Who was to attend to the duties

of librarian, and how was he to be remunerated? And when all that was done, who would come and read the books? *And when they had read every published work on the Order, what good would it do them?* The matter was, however, ultimately referred to the Board of General Purposes, who appointed the Grand Tyler librarian for one year certain, with an experimental salary of ten pounds.

Still the library made no progress; and in 1850 the Report published in the *Freemasons' Magazine* was, "That the attempt to form a Masonic library attached to the Grand Lodge had proved a failure. Every facility had been afforded to the Craft to consult the volumes in the Grand Secretary's office; the Library Committee had taken every pains to carry out the wishes of Grand Lodge; a librarian had been appointed and paid a year's salary; but after a fair trial, it was found that not a dozen brethren had ever come near Freemasons' Hall to consult the books. The consequence has been that the library is closed, and no literary convenience now exists."

4. *The Grand Festival*.—It is provided by the Constitutions that there shall be a Masonic Festival annually on the Wednesday next following St. George's day, which shall be dedicated to brotherly love and refreshment, and to which all regular Masons may have access on providing themselves with tickets from the Grand Stewards. No private lodge within the London district can have a Masonic banquet on the day of this annual celebration; and it is therefore probable that

St. George's day was selected by our Grand Lodge that it might not interfere with the private lodge festivals, which are usually held, according to the ancient regulations, on the day of St. John the Evangelist.

On these festive occasions professional singers were usually introduced, and, as many of them were uninitiated, the custom led to other irregularities, till at length great numbers of cowans made their appearance; and their presence, although sufficiently remarkable, as they were destitute of Masonic clothing, met with no discouragement. Some brethren felt disgusted at this proceeding, and at a recent Quarterly Communication it was proposed that in future no person not being a member of the Craft be allowed to dine at any of the Masonic festivals; and, after some discussion, the motion was agreed to. But at the next Grand Lodge, the Grand Registrar earnestly entreated the brethren present not to confirm the minutes, and he was supported so strongly by several eminent Masons, that his request was complied with, and it was determined to maintain the original custom in its integrity.

CHAPTER V.

DUTIES OF THE ASSISTANT GRAND OFFICERS.

SEC. I.—INDISPENSABLE QUALIFICATIONS.

A CHAPTER with the above heading may appear superfluous in a work on Masonic Jurisprudence, as it will necessarily assume an historical rather than a legal shape, and there are few brethren who are ignorant of the official duties attached to the several Grand Offices, because in their general aspect they may be supposed to resemble those to which they have been accustomed in their own private lodges. But such a conclusion would be manifestly erroneous, for no treatise can be esteemed perfect if a single item appertaining to the general subject be lost sight of and omitted from the record. Our notices of each office will, however, be brief, and perhaps contain no great amount of new information, but we could not consistently adopt the alternative of passing the subject over without a remark.

1. *Officers in Duplicate Illegal.*—It may be necessary to premise, that at a Grand Lodge holden in May, 1780, when the Duke of Manchester had been installed Grand Master, he nominated a distinguished brother, Capt. George

Smith, then Provincial Grand Master for the county of Kent, to be Junior Grand Warden; but the Grand Secretary objected to the appointment, on the ground that a Provincial Grand Master was disqualified from holding any office in Grand Lodge. Capt. Smith urged that there was no express law delaring those two offices to be untenable by the same person, but ultimately, as the discussion appeared to excite some unpleasant feelings, he consented to resign the Provincial Grand Mastership if the union of both offices in the same person should be pronounced by a Masonic legist to be inconsistent with the Constitutions.

The further consideration of the subject was therefore postponed until the next Quarterly Communication, when a letter was read by the Grand Secretary containing a resignation of the office of Junior Grand Warden by Capt. Smith, and it was unanimously resolved, "That it is incompatible with the laws of this society for any brother to hold more than one office in the Grand Lodge at the same time."* This law still remains on the statute-book; and it would be curious to inquire whether it has ever been violated since the decision in the case of Capt. Smith.

2. *To be Subscribing Members.*—It has been wisely ordained that every Grand Officer shall be a subscribing member to some lodge;† and no

* Noorth, Const. p. 336.

† The late Grand Master appears to have been of a different opinion, if the following observation of his Royal

brother who has not actually served his year as the Master of a lodge, can legally be elevated to the purple. It is true, as we have already seen, that brethren of eminence and ability may be elected honorary members of Grand Lodge with any rank that body may think proper to confer; but these are exceptions, and the above rule, in its general acceptance, is peremptory, and should be strictly adhered to, for great confusion would be necessarily produced by a contrary practice. For it is clear that a Grand Officer of the lowest grade, although he be not an installed Master, takes precedence, by virtue of his purple badge, of all Past Masters who still remain in the blue ranks. But there the superiority terminates, for, as it is confidently asserted by some parties, he can neither open nor close a lodge, initiate candidates, or perform any important official duty. It would be well, however, to make it a standing law, as in the case of the Grand Wardens, that no brother shall be appointed to any office, except that of a serving brother, who has not completed his year of probation as Worshipful Master of a lodge.

3. *Removal of Grand Officers.*—A Grand Officer once installed cannot be displaced by the Grand Master on his own independent authority, how

Highness be correctly reported. It having been mentioned that a certain brother who was not a subscribing member to any lodge could not be admitted into the Grand Lodge, the Grand Master replied—"It is not necessary that a Grand Officer should be a subscribing member to any Lodge."—(*Freemasons' Quarterly Review*, 1840, p. 483.)

unworthily soever he may have conducted himself in discharging the duties of his office. But in all cases of actual and indefeasible delinquency the Grand Master may appeal to the brethren, who, after a full hearing of the complaint, may permit him to unseat the offender, and appoint a more trustworthy brother in his place.

4. *Their Official Clothing.*—In the Grand Lodge the actual office-bearers wear chains of gold or metal gilt, the several grades of rank being marked and attested by the number of stars, the Grand Master's collar having nine stars, the Deputy Grand Master's seven, Provincial Grand Masters' the same, the Grand Wardens' five, and the rest of the Grand Officers' three. On all other occasions broad collars of ribbon are used, garter blue, embroidered or plain. Past Grand Officers wear embroidered collars in Grand Lodge, while in private lodges the undress collars may be plain. The Grand Stewards are clothed in aprons of the usual dimensions, lined with crimson, the edging being three inches and a half broad, of the same colour, and with silver tassels; the collars to be of crimson ribbon four inches broad. A Provincial Grand Officer, although a purple brother, cannot wear the dress and decorations of a Grand Officer, but must adhere to his own prescribed costume as an indisputable indication of his local rank. At a Grand Lodge, in June, 1836, it was moved that certain Grand Officers, on the termination of their year of office, should be allowed to retain their clothing and rank, instead

of requiring a confirmation from the Grand Lodge as is now the case. The proposition was negatived by about three to two, as might be expected, for it was an unnecessary attempt, intended as an innovation which would not have conferred the slightest benefit on any individual brother, because an instance has never been known where the concession has been refused.

SEC. II.—DUTIES, COSTUME, AND COMPARATIVE RANK.

1. *The Grand Tyler*.—Any Master Mason may be appointed to the important office of Grand Tyler, unless he has disqualified himself by committing any irregularity or misdemeanour which would render him amenable to Masonic law. And if he should be imprudent enough, after his appointment, to sanction by his presence any unauthorized meeting of Masons in an unwarranted lodge, or attend a Masonic funeral or other public assembly which has not received the sanction of the authorities, he will be liable not only to dismissal from his office, but also to an exclusion from the benefit of all the Masonic charities. He is distinguished by a sword within a circle of gold, on which is engraven GRAND LODGE OF ENGLAND GRAND TYLER.

He ought to be a person of ready tact and quick discernment, for his duties are numerous, arduous, and exacting; and as they occupy much of his time, the Grand Lodge has attached a competent salary to the office, which is held during the

pleasure of the Grand Master, by whom he is nominated. He distributes the summonses for all meetings of the Grand Lodge, boards, committees, and official assemblages of the brethren, at which he is bound to be in constant attendance, to prevent the introduction of improper persons, to answer inquiries respecting absent brethren, and to furnish such other information as he may be expected from his habitual and constant communication with the members of Grand Lodge to be in possession of. And his local knowledge is generally pretty accurate and of good service to the different boards; and more than one of the members has had the candour to acknowledge that in the absence of the Grand Tyler they should often be very much at a loss. He is not a member of Grand Lodge, and therefore must remain silent, unless his evidence is required on any subject about which he is supposed to possess some knowledge.

2. *The Grand Stewards.*—The office of a Grand Steward is of great responsibility, and not unattended with expense; but as it is a stepping-stone to higher preferment, it becomes a desirable appointment, which a great majority of the London Craft are ambitious of occupying, and the Stewards are usually nominated from the metropolitan brethren, inasmuch as the duties would be onerous and inconvenient to the members of more distant lodges. The arrangements for the Quarterly Communications, and all other meetings of the Grand Lodge, are therefore committed to their

superintendence, and they are consequently responsible for any errors or omissions in the programme. But the most arduous part of their office is the preparation for the annual festival. Originally the two Grand Wardens had the burden of regulating and conducting the festival, but it was afterwards thought proper to relieve them of it; and for that purpose the Grand Master was invested with the power of appointing a certain number of Stewards, to whom was intrusted the care of providing the banquet and its accessories, and all circumstances relative thereto were to be decided among them by a majority of votes, unless the Grand Master or his Deputy thought proper to interfere.

Under this arrangement, which was made in 1735, twelve Stewards, with the chairman, Sir Robert Lawley, at their head, appeared for the first time in Grand Lodge, at the December Quarterly Communication, and took the places assigned to them in their new regalia. A question, however, arose, which ought to have been previously settled, whether the Grand Stewards were to be considered members of the Grand Lodge, and entitled to the privilege of speaking and voting, which was decided in the negative. But subsequently they claimed, as a right, to enjoy all the immunities of established members, and their claim was admitted at a Quarterly Communication, February, 1770, in the following resolution:—"As the right of the members of the Stewards' Lodge in general to attend the Com-

mittee of Charity seems doubtful, no mention of such right being made in the laws of the society, the Grand Lodge are of opinion that they have no general right to attend ; but it is hereby resolved, that the Stewards' Lodge be allowed the privilege of deputing a number of brethren equal to any other four lodges to every future Committee of Charity ; and that, as the Master of each private lodge only has the right to attend, it is hereby ruled, that in order to make a proper distinction between the Stewards' Lodge and all other lodges, the Master and three other members of that Lodge be permitted to attend at every succeeding committee on behalf of the said lodge."

3. *Their Appointment.*—According to the present arrangement, the number of Grand Stewards is eighteen, who are annually appointed from as many warranted metropolitan lodges, which have the privilege of nominating one of their own members, who must be a Master Mason, for the sanction of the Grand Master ; and, if approved, he is enrolled on the list of Grand Stewards for the year. The usual course is for a lodge so appointing to forward to the Grand Secretary the name and residence of its nominee, accompanied by a certificate that he has been a subscribing member for at least twelve months, and has left nothing in arrear.

But if the lodge should omit to nominate a Grand Steward, by neglecting to forward the name as above, it loses its privilege for ever, and it is

transferred by the Grand Master to some other lodge. Should the brother so named be unwilling to incur the expense attending the office, and decline the honour proposed for his acceptance, the lodge is bound to substitute the name of another member, under the same penalty for disobedience. And it is strictly provided that all pecuniary charges and payments appertaining to the office shall be borne by the incumbent brother himself; and that if a lodge render such brother any assistance towards the payment of his share of the expenses, it forfeits its right of nomination; and a Grand Steward who is convicted of accepting it loses all the privileges resulting from the office.

4. *Grand Stewards to Regulate the Grand Festival.*—The Stewards thus appointed are expected to provide a banquet for the Wednesday following St. George's day, in April; and all expenses over and above the price of the ticket must be defrayed from their own resources; for the Grand Lodge very properly refuses to contribute a single coin from its charitable funds for any convivial purpose; and it is therefore made a standing rule that the Fund of Benevolence shall not be infringed on, under any pretence whatever, except for the sacred dictates of charity.

To confine the responsibility within decent limits, a restriction is enjoined which expressly ordains that no refreshment shall be introduced into the hall after the Grand Master has vacated

the chair. The old law was still more definite. It prescribed that at the feast the Stewards shall open no wine till dinner be laid on the tables; that the members of each lodge shall sit together as much as possible; that after eight o'clock at night the Stewards shall not be obliged to furnish any wine or other liquors; and that either the money or tickets shall be returned to the Stewards. Notwithstanding this rule the expenses formerly amounted to £100 each, while at present they seldom exceed twenty guineas.

5. *Their Costume.*—In order to distinguish the Grand Stewards from the Blue and Purple brethren, when engaged in the discharge of their arduous duties, they are directed to wear aprons of lamb or kid skin, lined with crimson silk, edged with the same colour three inches and a half broad, and silver tassels; and suspended from a crimson collar four inches broad, a silver-gilt jewel, with the following design:—A cornucopia between the legs of a pair of compasses extended upon an irradiated gold plate within a circle, on which is engraven the words, UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF ENGLAND. The Past Grand Stewards are allowed a jewel with the same device on crimson enamel instead of the irradiated gold plate, but of smaller size, and to be worn on the left breast.

At an adjourned meeting of Past and Present Grand Stewards, the propriety of laying a respectful memorial before the Grand Master was

discussed, and unanimously agreed to, requesting him to alter the anomalous position of a Past Grand Steward; that after his year of office is expired he may have a distinctive badge and an assigned place in Grand Lodge, either on the dais, or on the right or left of the Grand Master, immediately below the dais. And the memorial was accordingly presented; with what success we have not been informed.

Before this, viz. in 1848, a motion was made in Grand Lodge, reflecting on the injustice of allowing only eighteen lodges, to the exclusion of all others, the distinction of nominating the Grand Stewards year after year; and it was proposed that all the lodges in the London district be permitted in rotation to appoint a Steward annually, beginning with the eighteen highest numbers on the Masonic list, and descending gradually to the rest; with this proviso, that if a lodge to which the turn came refused or neglected to avail itself of the privilege, then the Grand Master be empowered to name any lodge he pleases to send a Grand Steward for that year only.

In the course of the debate a brother well observed that if the red apron was a mark of honourable distinction, such a privilege ought unquestionably, in common fairness, to be enjoyed equally by all the London lodges. If, on the other hand, it was considered a burden in a pecuniary point of view, then the expense should be equally levied on all. Whatever circumstances

might have inaugurated the present system, he continued, it was clear that the distinction of the red apron was anxiously desired by the brethren at large. He himself had aspired to the honour and had obtained it, but under very peculiar circumstances, which it was unnecessary to explain; but he felt that all lodges should have equal justice dealt out to them.

The motion, however, was rejected by a large majority; and the eighteen lodges still retain the privilege of nomination.

The Grand Stewards' Lodge is placed at the head of all other lodges, and, like the Grand Lodge, is not badged with a number. Every present and past Grand Steward may be a member of this lodge; and other brethren are not excluded from the same privilege; indeed, it was resolved at a Grand Lodge in 1779, that in future "no brother shall be appointed to any Grand Office, until he has served the office of a Steward at the Grand Festival, nor unless he be an actual subscribing member of the Stewards' Lodge at the time of his appointment." The lodge is represented in Grand Lodge by its Master, Past Master, and Wardens; but being constituted as a Master Masons' lodge it cannot initiate candidates into Masonry.

6. *The Grand Standard-bearers.*—These officers, if such they may be denominated, who have no vote in Grand Lodge, and are not entitled to assume the purple, must be Master Masons; but they are not appointed annually like the other

officers, for the Grand Master nominates them as occasion may require. Their duty is to carry the banners of the Grand Lodge, or of Grand Officers who may be entitled to have a standard, in any procession that may casually occur; and as these public occasions are very infrequent, the office is considered temporary.

7. *The Grand Pursuivant.*—This officer must be a Master Mason, and his duty is to preside over the brethren nominated to attend within the porch of the Grand Lodge, to preserve order and regularity there. It is an annual office, in the appointment of the Grand Master; and when its duties are properly performed, the Grand Lodge may be pronounced just, regular, perfect, and free from all unauthorized intrusion by cowans, listeners, or profane. His office is marked by a jewel containing the arms of Grand Lodge upon a rod and sword in saltire within a circle charged with the sprig of acacia and ear of corn, which is the regulation design for the subordinate Grand Officers.

8. *The Grand Organist.*—This officer is necessarily a Master Mason, and appointed by the Grand Master on the day of his installation in every year. He pays no fee of honour, and wears, attached to his purple collar, a lyre within the regulation circle of gold.

9. *The Grand Sword-bearer.*—The Grand Sword-bearer must also be a Master Mason, and is in the appointment of the Grand Master, before whom he bears the sword of state on all public

occasions. His fee of honour is three guineas, and his jewel, suspended from the usual purple collar, is two swords in saltire within the circle of gold, bound together by a fillet. The office was first made permanent in 1731, when Grand Master the Duke of Norfolk presented to the Grand Lodge the trusty sword of the famous Gustavus Adolphus, King of Sweden, that had also been used by his successor in arms, Bernard, Duke of Saxe Weimar, and it has both their names on the blade. The Grand Master had further adorned it with the shield of his dukedom, in silver, on the scabbard, and requested that it might be used in future as the Sword of State, for which purpose the office of Grand Sword-Bearer was instituted. Before that time the Sword had been carried by the Master of the Lodge to which it belonged.

The office is esteemed to be highly honourable, and has been held by some of our best and most respected Masons; as, for instance, Brothers Moody, Adston, Dyne, Ruspini, Hobson, Simpson, Laurie, and B. B. Cabbell.

10. *Grand Director of Ceremonies*.—This officer is also appointed at the annual installation. He pays a fee of honour, amounting to three guineas, and wears from his collar or chain two rods in saltire within the regulation circle of gold; and his assistant pays the same fee, and uses the same clothing and jewel. He is intrusted with the care of the regalia, clothing, and jewels belonging to the Grand Lodge; and with this responsibility

upon him, it is absolutely necessary that he should never absent himself from its meetings.

11. *The Grand Superintendent of Works.*—This officer was originally named the Grand Architect, and first appointed in 1776, in the person of Brother Thomas Sandby, who designed and built Freemasons' Hall. He held the office till his death, and it remained in abeyance till 1799, when Brother Brettingham was appointed his successor. At the installation, in 1801, some brother proposed that Brother Tyler, who built the tavern, should be appointed to the office; but the Grand Master observed that it had been conferred on Brother Sandby as a mark of personal attachment, on account of his having erected the hall, but was never intended to be a permanent office in Grand Lodge. It was resolved, therefore, that the office should be discontinued, but that Brothers Brettingham and Tyler should be permitted to attend the Grand Lodge, and wear an honorary jewel, as a mark of personal respect.

The office was subsequently restored and made permanent, under the title of Grand Superintendent of Works; and he is intrusted with the oversight of all the buildings belonging to the society, and ought to make an annual report to the Board of General Purposes respecting their state of repair, accompanied by plans and specifications of any improvements or alterations which in his judgment may be considered necessary; to advise the Board respecting the construction of new buildings; to furnish estimates and su-

perintend their erection ; and to take especial care that they are executed in conformity with the plans which have been approved by the Grand Master ; and to attend faithfully to all the duties which fall within the compass of his own department. He pays, on his appointment, an honorary fee of three guineas, and is entitled to wear, attached to the regulation collar, a protractor within the usual circle of gold.

CHAPTER VI.

RANK AND PREROGATIVES OF THE SUPERIOR
GRAND OFFICERS.

SEC. I.—RESPONSIBILITIES, CLOTHING, ETC.

1. *The Grand Deacons.*—No brother can be qualified to act as a Grand Deacon until he has served his year as the Warden of a lodge. The office is of modern establishment, and its duties are not clearly defined in the Constitutions. They are appointed by the Grand Master, and are subject to a fee of five guineas each; and if they have not served the office of Grand Steward, the further sum of ten guineas to the Fund of Benevolence. Their jewel is a dove and olive branch within the usual circle of gold, suspended from a purple collar or gold chain with three stars. In the absence of a Deacon, the Grand Master may appoint any Master to be his *locum tenens* for the evening. A Grand Deacon not attending to his duty in Grand Lodge shall, for each absence, pay a fine of half a guinea. On his neglecting to pay the fines when incurred, his office may be declared vacant, and any rank or distinction acquired in consequence of his appointment forfeited.

2. *The Grand Secretary.*—This is an onerous

and important office; and was first appointed in 1723, by the Earl of Dalkeith, in the person of Brother William Cowper; but the business of the society increased so rapidly, and the correspondence became so extensive, that the Grand Secretary found himself under the necessity of representing to the Grand Lodge, in 1775, that it would be impossible for him to execute the duties of his office without an assistant. It was, therefore, unanimously resolved that a deputy, or assistant secretary, be appointed, and that he be allowed a salary proportionate with the labour of his office. And in 1780, on account of the still greater accumulation of business in the Grand Secretary's office, it was considered expedient to authorize the Grand Master to appoint a joint Grand Secretary, with equal power and rank in the society; and Brother Heseltine informed the brethren that the Grand Master had appointed Brother William White to that office. He was the father of our late Grand Secretary, who succeeded him before the union, in 1813. This officer is appointed by the Grand Master, and subject to a fee of five guineas, if he has served the office of a Grand Steward; if not, he is charged an additional twenty guineas; and is distinguished by a gold jewel of the regulation circle, inclosing two pens in saltire, bound together by a ribbon.

3. *His Duties.*—The duties of this office are of such a complicated and responsible nature, that none but men of education and intelligence, who

are intimately versed in the laws and usages of the Craft, ought to accept it. He not only issues the summonses for all meetings of the Grand Lodge, as well as its boards and committees, but is also bound to attend them, for the purpose of communicating information, and to take correct minutes of all the proceedings, to be read at the subsequent meeting. The returns of all private lodges, together with the fees and dues, are made to him, for registration; and he furnishes Grand Lodge certificates for newly-initiated brethren. He issues quarterly circulars of the proceedings of Grand Lodge to all the lodges on the register; receives petitions, memorials, &c., which are intended for the inspection of the Grand Master and the several Boards, investigates their contents, and gives his personal attendance; he has to produce such books and papers as may be wanted for the elucidation of any difficult or disputed subjects. He is expected to furnish replies to all questions of Masonic Jurisprudence that may be submitted to his judgment from any lodge or brother; and to perform all other services which may be fairly demanded of him as the accredited organ of the Grand Lodge, and the referee of the Craft.

This officer is undoubtedly not sufficiently remunerated according to his station and responsibility. His salary is only £300 per annum as Grand Secretary to the Craft, and £50 per annum as Secretary to the Grand Chapter; and whatever expenses he may incur in his official attendance on the Grand Master, in cases of emergency

(which seldom happens), are paid by the Board of General Purposes; whilst the Assistant Secretary is paid a larger salary, as we shall presently see, without a corresponding responsibility.

4. *The Assistant Secretary.*—At the present period we have only one Grand Secretary; and it is evident that the accomplishment of all this vast amount of business is beyond the power of any one man, in the present infinite extension of the Order, whose ramifications penetrate to every quarter of the globe; and, therefore, he is not only allowed a competent assistant, but as many additional clerks as the business of the office may require, who must of necessity be Master Masons. But such subordinates are not members of Grand Lodge, and have neither speech nor vote therein. But if they should have any legitimate qualification apart from their office, the appointment does not deprive them of their natural rights. The standing salary of the Assistant Secretary is £150 per annum, and a gratuity of £150, making together £300 per annum also a further salary of £60 per annum as Clerk to the Grand Chapter, and £120 per annum as Secretary to the Royal Benevolent Institution.

5. *The Grand Registrar.*—This officer combines the duties of a Chancellor, or Keeper of the Seals, and Assessor to the Grand Master. To qualify him for the situation, he must be an actual Installed Master, and perfectly conversant with the laws, ceremonies, and technical observances of the Craft. For this reason, some eminent

barrister is usually appointed, whose experience has made him as well versed in the etiquette of Grand Lodge as the Speaker of the House of Commons ought to be with the rules of Parliament. He pays to the Fund of General Purposes five guineas, as a fee of honour; and, if he is not a Past Grand Steward, twenty guineas extra to the Fund of Benevolence; and wears a gold jewel, with a sealed scroll enclosed in a circle, suspended from the regulation collar or chain.

He has the supervision of all records and documents, patents, warrants, and certificates; to which, after ascertaining their legal accuracy, he is to affix, or cause to be affixed by the Grand Secretary, the customary seals. His presence at all debates and deliberations of the Grand Lodge is absolutely necessary, as an able expositor of masonic law, for the purpose of determining intricate questions of jurisprudence as they arise in the course of discussion. His opinion being considered final by a majority of the brethren present, the question before the Grand Lodge is usually determined in accordance with it. He is also, as we have already seen, the *ex officio* Provincial Grand Master *pro tempore* of all provinces, when the office is in abeyance.

6. *The Grand Treasurer.*—This responsible officer, who ought to be a Past Master, is not nominated by the Throne, but elected by the Grand Lodge, at the Quarterly Communication in March. He ought to be a gentleman of high qualifications and endowments, of good standing

in society, of great probity and moral integrity, with a competent knowledge of Masonry, and habituated to the details of active business, particularly as regards monetary transactions. He is subject to an introductory fee of honour, amounting to ten guineas, if he have served the office of Grand Steward, and if not, he must pay twenty guineas extra to the Fund of Benevolence; and is distinguished by a golden key, suspended from a purple collar or gold chain with three stars. By our present Constitutions he is entitled to all the privileges of membership, which were originally somewhat restricted; for, if he possessed no other qualification, he was disabled, in right of his office, from voting for the election of a Grand Master.

7. *Origin of the Office.* — The first mention which we find of a Treasurer was during the Grand Mastership of the Duke of Richmond, in the year 1724, when the Earl of Dalkeith moved, “That in order to promote the charitable disposition of Freemasons, and to render the society more extensively beneficial, each lodge should be directed to make a collection according to ability, to be put into a joint stock, and placed in the hands of a Treasurer, at every Quarterly Communication, for the relief of distressed brethren.” But no brother was at that time nominated or elected to the office, although the old regulations provide that a Treasurer shall be appointed—being a brother of good worldly substance,—who shall be a member of the Grand Lodge, with the power

of making any proposition relative to his own especial duties.

Three years later, Brother N. Blackerley, formerly the Deputy Grand Master, was induced to accept the office, and the Committee of Charity met him in the capacity of Treasurer for the first time during the Grand Mastership of the Duke of Norfolk, A.D. 1730. He resigned the office in 1738, having performed its arduous duties at his own private expense, as is recorded by the following honourable memorandum in the Grand Lodge minute book :—“The Treasurer, Blackerley, for the purpose of saving charges, has not employed either clerk or assistant, having been hitherto assisted only by the Grand Secretary. And whenever he was under the necessity of absenting himself on his own private business, he left money with Secretary Revis to pay whatever might be drawn upon him; and for all his generous cares and good conduct the Treasurer is now publicly and solemnly thanked by the Grand Lodge.”

8. *Gives Security.*—The Treasurer’s bond is first mentioned in 1752, when Brother Jesse was re-elected to the office, in this short note :—“Brother Jesse was re-chosen Treasurer, and gave bond accordingly;” which is an evident intimation that a similar bond had been previously exacted. At present the Grand Treasurer gives ample security, under a stated penalty, for the punctual performance of his duties; and as the pecuniary transactions of the society have become very extensive, and a vast amount of money necessarily passes

through his hands, such security is essential, both for the satisfaction of the Grand Lodge and the Grand Treasurer himself, for he is intrusted with the disposal of all the funds of benevolence, whether for casual relief, annuities, schools, asylum, Widows' Fund, or any other purpose; and as an unimpeachable test of the stability of his transactions, his ledger is produced at every Quarterly Communication, for inspection, and his accounts are formally audited once a year by a committee, who make their report at the Quarterly Communication in March.

9. *The Grand Chaplains.*—The Grand Master, on the day of his annual installation, usually appoints two Chaplains, and the office is of unknown antiquity. The first mention of it, since the revival in 1717, has, however, no earlier date than the building of Freemasons' Hall, in Great Queen-street, as appears from the following extract from the Grand Lodge minutes:—"The office of Grand Chaplain, which has been discontinued for several years, was this day revived (May 1, 1775), and the Grand Master was pleased to appoint the Rev. Dr. Dodd to be Grand Chaplain for the ensuing year."

The duties of the office are very trifling, though deeply important; for nothing can exceed the solemnity in which his appeals to the Throne of Grace are received by the brethren at the opening and closing of Grand Lodge. He does not appear in canonicals, because gowns, cassocks, and bands form no part of the legal masonic costume.

Like the rest of the Grand Officers he is distinguished by his purple collar or chain with three stars, badge, gauntlets, and a jewel of gold, representing the Holy Bible, enclosed within a triangle and circle, emblematical of the Trinity in unity. Whether it be decent for the Chaplain to take an active part in the Grand Lodge debates we shall not presume to decide, although we are sure that such a course is not illegal, for the Chaplain, as a member of Grand Lodge, is entitled to all its privileges and immunities, in the number of which is included the right of speaking and voting on any subject offered for discussion.

SEC. II.—THE GRAND WARDENS.

1. *Their Rank.*—The Grand Wardens hold a rank in Masonry inferior only to the Grand, Pro Grand, and Deputy Grand Masters, and take precedence of all Provincial Grand Masters. The dignity is, accordingly, a matter of laudable ambition in the superior classes of the society. The Grand Master possesses the undoubted privilege of appointing them, and it is a piece of patronage that requires the exercise of consummate judgment and discretion. These officers each pay, as a fee of honour, ten guineas to the Fund of General Purposes; and if they have not been Grand Stewards, twenty guineas more to the Fund of Benevolence. The senior Warden is distinguished by a level, and the junior by a plumb, both of gold, and suspended from gold chains with five stars. If a brother happens to be the

Warden of a private lodge at the time of his appointment, that office is vacated, for he cannot hold both at one and the same time, because it would be a violation of the law, which restricts any brother from having more than one qualification for a vote in Grand Lodge. But it is essential that the Grand Wardens be actually Past Masters.

An old regulation of Masonry provides that no Grand Master, Deputy Grand Master, Grand Warden, Treasurer, or Secretary, or whoever acts for them *pro tempore*, can, at the same time, act as the Master or Warden of any particular lodge; but as soon as any one of them has discharged his public office, he may return to that post or station in his particular lodge from which he was called to officiate as a Grand Officer. If Past Grand Officers be officers of private lodges, they are not thereby deprived of their privilege to sit and vote in Grand Lodge as Past Grand Officers. But they must depute some other person belonging to each particular lodge to represent them as the Officers of that lodge at the Quarterly Communication.

2. *Their Duties.*—The duties of a Grand Warden are similar to those of the Warden of a private lodge; and it is equally incumbent on him to be punctual in his attendance. By the ancient Constitutions it is ruled that the Grand Wardens are first to advise with the Deputy Grand Master about the affairs of lodges or private brethren, and are not to apply to the Grand Master without the knowledge of his Deputy, unless he refuses his

concurrence; in which case, or in case of any difference of sentiment between the Deputy and the Wardens, both parties should refer to the Grand Master, by mutual consent, who, by virtue of his great authority, can easily decide the controversy, and make up the difference. The Grand Master should discountenance all attempts to trouble him with any private intimations of business concerning Masons and Masonry, but should receive all information from his Deputy, except in such cases as he can easily judge of himself. If the application to the Grand Master be irregular, his direct course would be to order his Wardens to wait upon the Deputy, who is bound to take immediate cognizance of the business, and lay it fairly before the Grand Master.

3. *Penalties for Non-Attendance.*—In a Warden's presence no other brother is competent to take his place; but should he be unavoidably absent, he ought to notify the same to the authorities, that the Senior Past Warden, if in the lodge, may be prepared to occupy his chair, or that the Grand Master may, without confusion, appoint another qualified brother to act as his substitute. In the old regulations it was enacted that "None can act as Wardens in the Grand Lodge except those that have been appointed for the year; and if they be absent, the Grand Master may order Private Wardens to act as Grand Wardens *pro tempore*, whose places are to be supplied by two Fellow Crafts or Master Masons of the same lodge, called forth to act, or

sent thither by the Master thereof; or if by him omitted, the Grand Master shall call them forth to act, that so the Grand Lodge may be always complete.”

But soon after the first edition of the Book of Constitutions was published, the Grand Lodge discovered that it was the most ancient usage for the oldest former Grand Wardens to supply the places of those of the year, when absent. “The Grand Master, therefore, has ever since ordered them to take place immediately, and act as Grand Wardens *pro tempore*, which they have always done in the absence of the Grand Wardens for the year, except when they have waived their privilege for that time, to honour some brother whom they thought more fit for the present purpose. But if no former Grand Wardens are in company, the Grand Master, or he that presides, calls forth whom he pleases, to act as Grand Wardens *pro tempore*.”

But it may be necessary to observe, that if any Grand Warden should be so remiss in the discharge of his duties as to absent himself from the Grand Lodge during the year of his incumbency, without being prevented by any reasonable cause, he becomes liable, for each absence, to pay a fine of one guinea to the General Fund of Charity; and on his neglecting to pay the fines when incurred, the office may be declared vacant, whereby any rank or distinction acquired in consequence of his appointment will be forfeited.

4. *Their Privileges*.—At the revival of Masonry

it was ruled that if at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a lodge that has been longest a Freemason shall take the chair and preside as Grand Master, and shall be vested with all his honour and power for the time being, provided there is no other brother present that has been Grand Master or Deputy formerly; for the last former Grand Master or Deputy in company would take the chair as a matter of right. In this regulation the privilege of the Grand Wardens was inadvertently compromised, and it was soon discovered that, in practice, the more ancient Grand Lodges never put into the chair the Master of a private lodge; but when there was no Grand Warden in company, Present or Past, any Grand Officer always took precedence of the Master of a lodge that had not been a Grand Officer.

It was therefore resolved that, for the future, in case of the absence of the Grand Master and his Deputy, the present Senior Grand Warden is entitled to the chair, and, in his absence, the present Junior Grand Warden, who, being not present, must give place to the oldest former Grand Warden in company; and if no Past Grand Officer be found, then the oldest Freemason who is the present Master of a lodge. But to prevent confusion or dispute, the Grand Master usually gives a special commission under his hand and seal, countersigned by the Grand Secretary, to the Senior Grand Warden, or, in his

absence, to the Junior, to act as Deputy Grand Master, when the immediate Deputy is not in town. Should the Grand Master preside personally in any private or Provincial Grand Lodge, his Wardens are bound to attend him, if commanded to do so, and their absence in such a case would be construed into a mark of studied disrespect.

5. *Resignation of a Senior Grand Warden.*— If the Senior Grand Warden resign his office before the expiration of the year, it is usual, but not essential, for the Junior to succeed to the vacant chair, the Grand Master appointing some other brother to the lower vacancy. An instance of this occurred in 1775, and it is recorded in the minutes of Grand Lodge that “The Hon. Thomas Noel, Lord Viscount Wentworth, having resigned the office of Senior Grand Warden, the Grand Master appointed John Hatch, Esq., the Junior Grand Warden, in his room, and Henry Dagge, Esq., to be Junior Grand Warden in the room of Brother John Hatch, preferred.”

CHAPTER VII.

OF THE GRAND MASTER AND HIS DEPUTY.

SEC. I.—THE DEPUTY GRAND MASTER.

1. *His Qualifications.*—The Deputy Grand Master, in common with the rest of the Officers, is nominated by the Grand Master on the day of his installation; and if present, as he ought to be, is immediately installed according to ancient usage, paying a fee of ten guineas to the Fund of General Purposes, and, if not a Past Grand Steward, twenty guineas extra to the Fund of Benevolence. His jewel is a square and compasses of gold, with a pentalfa in the centre, suspended from the usual purple collar embroidered with gold, or the regulation gold chain with seven stars. He is always appointed from the peerage, and as a qualification, he is expected to be the actual or Past Master of some regular lodge. In the absence of the Grand Master, he possesses all his powers and privileges, for the office was originally instituted for the purpose of relieving the Grand Master from those official duties which, being simply mechanical, were esteemed to be derogatory to his dignity. It is not a modern office, for we find it in existence

during the reign of Edward III., who, as Grand Master, had several Deputies during his long reign.

By the original Constitutions, the Deputy Grand Master could not be displaced without the concurrence of the Grand Lodge; and it was provided that in his absence the Senior Grand Warden should occupy his chair, the Junior Grand Warden moving forward to that of the Senior, and the oldest former Grand Warden present assuming the place thus vacated by the latter. Our present laws, however, merely direct that the Grand Officer next in rank and seniority shall act as the Deputy Grand Master for the evening; and if no Grand Officer be present, by the Worshipful Master of the senior lodge. In the presence of the Grand Master, his Deputy has no specific duties in Grand Lodge; but in his absence, he is competent to preside, but not, we presume, to occupy the throne; and all his acts will be binding on the fraternity, if confirmed by the ensuing Grand Lodge. The only difference is, that when the Grand Master is present, the Lodge is declared to be open in *ample form*; when the Deputy presides, it is opened in *due form*; and at all other times *in form* only, yet with the same authority. The throne of a Grand Lodge being indelible, ought not to be assumed by any person whatever in the absence of the Grand Master, except he be a Past or Pro Grand Master; all others who may be appointed to rule the lodge *pro tempore*, must be seated in the chair usually

appropriated to the Deputy Grand Master; and if any inferior brother preside, he must not even take that chair, but some other seat placed in a similar situation.

2. *Meaning of the Word "Absence."*—Our transatlantic brethren appear to be undecided about the exact interpretation of this word. Some think it means absence from the place where any act is to be performed; others imagine that it refers to some locality supposed to be connected with the official position of the Grand Lodge, and as every office is a personal trust and a situation of mutual confidence, it is contended that the word absence attaches to the individual, and not to his location or place of temporary or permanent residence. And, therefore, a committee of the Grand Lodge of South Carolina, in a report published A.D. 1853, came to the conclusion that the legitimate meaning of the word, as applied to a Grand Master, refers to his absence from the jurisdiction or State in which his Grand Lodge is situated. But in our system the absence of an officer means simply that his chair is vacant at the actual Quarterly Communication of Grand Lodge.

3. *Visitation of Lodges.*—When a Deputy Grand Master visits a private lodge, the Worshipful Master thereof is bound to vacate the chair and make him an offer of it, which he is competent to accept, and conduct the proceedings of the lodge; and if accompanied by the Grand Wardens, they will also take the Wardens' chairs,

as a matter of course. It was an old law of Masonry, that the Grand Master or his Deputy, accompanied by the Wardens and Secretary, shall, at least once during his year, make a visitation of all the private lodges in the metropolis. This primitive practice was generally performed by the Deputy, and when he visited the lodges, and occupied the chair as Worshipful Master, the Senior Grand Warden acted as Deputy, the Junior as the Senior; and if both, or any of them were absent, the Deputy, or any brother who might be acting for him, appointed whom he pleased in their stead. When both the Grand Master and his Deputy were absent, one of the Wardens presided in the visited lodge, or in the constitution of a new one, as the case might be, neither of which could be legally performed without the presence of at least one of the Grand or Provincial Grand Officers. This laudable custom of visiting lodges by the Grand Master or his Deputy, or in the country by the same Provincial Officers, has of late years fallen very much into disuse, which is to be regretted, because many essential benefits were derived from it.

4. *The Pro Grand Master.*—In the most ancient times it was the practice, when monarchs were Grand Masters of the Craft, to hold the office, by prerogative, during life; in which case, a Deputy was appointed to preside over the fraternity, and perform all the business of the Grand Lodge, with the title and honours of Grand Master. This substituted officer was subsequently

denominated the Pro Grand Master. But the old regulation had this proviso: that, should the sovereign be a female, or not a brother, or a minor under a regent, not a brother; or if the male sovereign or the regent, though a brother, be negligent of the Craft, then, the old Grand Officers may assemble the Grand Lodge in due form, to elect a Grand Master, who shall be re-chosen annually.

This custom was revived, for the first time in England, A.D. 1782, when it was proposed in Grand Lodge by Brother Dagge, at the election of his Royal Highness the Duke of Cambridge to the office of Grand Master, "That whenever a prince of the blood did the society the honour to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master;" which passed unanimously in the affirmative. And accordingly, in 1790, the Grand Lodge, deeply sensible of the great honour conferred on the society by the initiation of the Dukes of York, Gloucester, Cumberland, and Sussex, unanimously resolved that each of them should be invested with, and have the privilege of wearing the clothing of a Grand Officer; and that they should be placed in all public meetings of the society on the right-hand of the Grand Master, and rank in all processions as Past Grand Masters.

Thus it appears that a Pro Grand Master can only be appointed when the masonic throne is occupied by a prince of the blood royal. And

to be qualified for the situation it is requisite that his worldly rank be commensurate with the dignity of the office and the representative of royalty. He must therefore be a peer of the realm, as well as the Past Master of a Lodge. His collar and jewel, like his authority, must be precisely the same as that of the Grand Master; and in case of a vacancy, he actually assumes the office until the next annual election. He is expected to pay at his appointment a fee of twenty guineas to the Fund of General Purposes, and twenty guineas extra if he is not a Past Grand Steward. And Past Grand Masters, and Past Pro Grand Masters have the privilege of wearing the same regalia, without the gold plate, suspended from the regulation chain with the full complement of seven stars.

SEC. II.—THE GRAND MASTER.

1. *Origin of the Office.*—The Grand Master is not a creation of the general regulations, the ancient charges, or written Constitutions. He existed before all those that we know anything about were made, and consequently his authority is despotic. An old Scottish law, made in the reign of James, A.D. 1424, ordained that the Grand Master should be “nobly born, and approved by the Crown, or some eminent clergyman who has his deputies in cities or counties.” He is, indeed, a party to those general regulations which form the constitution of every Grand Lodge, and to the preservation of the ancient landmarks of

Masonry ; and is bound by them, even when they restrain his power, if such restriction be possible, while they remain unchanged ; but if he discovers any disposition amongst the brethren of an attempt to violate the landmarks, it is his duty firmly and uncompromisingly to resist every endeavour to effectuate such encroachments ; for the fraternity have made choice of him to fill this high office during a certain term on a distinct understanding that as no lodge can try its master, neither can any Grand Lodge call its presiding officer to account for acts done in that capacity, while he continues to enjoy the right to preside ; and for this valid reason, that no man can preside at his own trial, nor ought he to do so at a review of his decisions.

2. *His Qualifications.*—The Ancient Charges thus described the qualifications of a Grand Master :—“ No brother can be a Warden until he has passed the degree of a Master Mason ; nor a Master until he has acted as a Warden ; nor a Grand Warden until he has been Master of a lodge, and served the office of a Steward at a grand feast ; nor Deputy Grand Master until he has served the office of a Grand Warden ; nor Grand Master unless he has been the Master of a regular lodge before his election ; who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the lodges.”

3. *To be chosen annually.*—The Constitutions provide that the Grand Master shall be annually nominated at the December Quarterly Communication, and elected by a majority of votes in March; and as the choice is generally unanimous, the ballot-box is seldom used. We must not, however, refrain from expressing our opinion that its omission is not to be commended, as it offers an example of disobedience to the law, which provides that “every lodge shall annually elect its Master and Treasurer by ballot.”

Our present Constitutions are, indeed, silent on the ballot at the election of a Grand Master; but in every other respect the analogy is complete. At the revival in 1717, the method of choosing the Grand Master is thus described:— ‘ Before dinner, the oldest Master Mason, being the Master of a Lodge, in the chair, proposed a list of proper candidates, and the brethren, *by a majority of hands*, elected Anthony Sayer, gentleman, Grand Master of Masons, who, being forthwith invested with the badges of office by the said oldest Master, and installed, was duly congratulated by the assembly, who paid him homage.” At the three following elections it is merely stated that the ex-Grand Master “having gathered the votes,” &c. But the Constitutions agreed to in 1720 introduced the ballot-box in all cases where the members of Grand Lodge were not unanimous in their opinions on the subject; and it was directed that “every Master and Warden writing his man’s name, and the last Grand

Master writing his man's name too, and the man whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master of Masons for the year ensuing." But on a revision of the Constitutions three years later, the proviso was omitted, with this observation, "There has been no occasion in our time for this old regulation, nor can be now; for that there must be no balloting nor any controversy on the feast-day, according to agreement."

The Constitutions of Scotland simply provide that "The whole of the office-bearers in the Grand Lodge shall be annually elected by its members," but say nothing about the ballot-box. The Grand Lodge of Louisiana makes it imperative that "The Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, and Secretary, shall be chosen by ballot. The other office-bearers shall be chosen by ballot, or in such other manner as the Grand Lodge may determine. An absolute majority of all the votes or ballots cast shall be necessary to elect to any office." While, on the other hand, the Grand Lodge of Ohio provides that "The election shall be made either by holding up of hands or by ballot, as may be agreed on 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, until one has the majority of voices or ballots."

During the last century, the prevailing custom was, to change the Grand Master every year or two, in order to induce a greater number of the nobility to enter the Order, who were by this practice furnished with an opportunity of being placed at its head, and acquiring for the remainder of their lives the distinguished rank of a Past Grand Master; but for the last sixty or seventy years the office has been a life appointment. His Royal Highness the Duke of Cambridge was elected in 1781, and held the office nine years. At his death, in 1790, His Royal Highness the Prince of Wales was elected in his stead. He held the office twenty-three years; and when he became Prince Regent, in 1813, he resigned the Grand Mastership, and assumed the title of Grand Patron, and his brother, the Duke of Sussex, was elected, who held the office till his death, in 1843, being thirty years. The present Grand Master was then chosen, and has filled the throne ever since.

How far this may be consistent with the advancing interest of the Craft, we do not venture to predicate, our object being solely to deal with the law as it is, and not with hypothetical conjectures; and the Constitutions merely provide that a Grand Master shall be chosen annually, without any limitation respecting the length of time he may continue in office; and therefore it is perfectly consonant with Masonic law for a Grand Master to remain on the throne so long as the Grand Lodge shall think it expedient to express

their confidence in his administration, by re-election, which they are competent to do without any restriction whatever.

In the year 1720, at a Grand Lodge in ample form, on the day of St. John the Evangelist, it was agreed, in order to avoid disputes on the annual feast-day, that the new Grand Master, for the future, should be proposed some time before the feast by the old Grand Master; and if approved, and present, he shall be kindly saluted, proclaimed, and receive the homage of the brethren; and if absent, his health shall be toasted as the Grand Master elect, with the usual honours. The Duke of Montague was elected Grand Master at the succeeding Grand Lodge, and his example, at the close of his year of office, is worthy of record. His good government induced the brethren to elect him into the chair for another year.

But the Duke of Wharton, who had recently been made a Mason, but had not held the office of Master of a Lodge, being ambitious of the throne, persuaded a competent number of brethren to meet him at Stationers' Hall, in June, 1722, who, as there were no Grand Officers present, placed in the chair the eldest Master Mason. This proceeding was a decided instance of irregularity. Notwithstanding this, the said old Mason proclaimed aloud, Philip Duke of Wharton Grand Master of Masons, and Joshua Timson and William Hawkins Grand Wardens; but his Grace appointed no deputy, nor was the Grand Lodge

opened and closed in due form; therefore, the noble brothers, and all those who objected to such an unprecedented proceeding, refused to acknowledge Brother Wharton's authority. The Duke of Montague, however, healed the breach of harmony, by summoning the Grand Lodge to meet in January, 1723, and the Duke of Wharton promising to be true and faithful, the former Grand Master relinquished his claim, and caused the Duke of Wharton to be proclaimed Grand Master of Masons. Being duly installed in the presence of the officers and brethren, he appointed Dr. Desaguliers his Deputy, and Brothers Timson and Dr. Anderson his Wardens.

4. *His Patronage.*—The Grand Master being installed and enthronized at, or the day before, the annual festival, assumes a power which, in some instances, may appear to border on despotism. He dispenses a vast and varied patronage at will, in the appointment of Grand Officers, Provincial Grand Masters, members of boards, committees, &c., with a discretionary power of altering the boundaries of Masonic provinces.* He may prevent a brother from leaving the Grand Lodge until the current business is disposed of, by ordering it to be closely tyled. An amusing instance of the exercise of this power occurred at a Grand Lodge of Emergency, February, 1857. A large number of brethren were leaving the lodge after a motion had been negatived, and considerable amusement was caused by the Grand Master

* See the *Freemasons' Magazine*, 1850, p. 273.

ordering the brethren to take their seats, and the doors to be locked. One brother was particularly irate at this, and appealed to the Grand Master, who produced his authority for the act in the Book of Constitutions; but after a few moments, during which the greatest merriment prevailed, he said he had also the power to permit any brother to leave, and he accordingly allowed the brother in question to do so.*

He is competent to preside in any lodge under his jurisdiction, or to depute his officers to do the same, not only for the routine purposes of Masonry, but also for making perquisitions, and instituting inquiries into any stated irregularities which may have occurred or are still practised by the brethren; or, if he prefer it, he can summon the lodge, or brother, to attend him with books, papers, and evidences; and if they do not promptly obey his commands, he possesses the power of suspending either or both from their Masonic functions; while, on the other hand, he may restore a brother who, by appeal, can prove to his satisfaction that he has been illegally excluded from his lodge; and even suspend the lodge itself, if it refuses to reinstate him as a member.

5. *May Convene Grand Lodges at will.*—The Grand Master, in addition to his other privileges, has the undoubted power of summoning the brethren to meet in Grand Lodge as often as he pleases for any specific purpose, and may either preside in person or depute any qualified brother

* See the *Freemasons' Magazine*, 1857, p. 205.

to supply his place. In some instances his ruling of itself will decide a controverted question, and there is no appeal from his decision; and if he should even abuse his power, there is no existing law by which he can be called to account, for the Constitutions simply provide that "If the Grand Master should abuse his power, and render himself unworthy of the obedience of the Lodges, he shall be subjected to some new regulation, to be dictated by the occasion; because hitherto the ancient fraternity have had no reason to provide for an event which they have presumed would never happen."

In truth, so long as he retains the office of Grand Master, he is both president and judge; and as no man can preside at his own trial, nor any judge pass sentence on himself, it is consequently quite clear that his authority is superior to the law. This opinion is fully sustained by a declaration of the late Grand Master, who, on a brother observing that there was no law in the "Book of Constitutions" to prevent him from doing, &c., immediately silenced him by saying, "It is the law: *I have laid it down, and will enforce it.*"*

6. *Grant Dispensations.*—He is also invested with the uncontrollable prerogative of granting dispensations as an indemnity against practices which would otherwise be punishable as Masonic irregularities; viz., for a Lodge to be formed

* *Freemasons' Quarterly Review*, 1840, p. 478.

before the warrant is granted; for accelerating the time of initiations; for the admission of a Lewis; for making more than five brethren on one night; for permitting the landlord of a tavern to hold office in a lodge which assembles at his house; for public processions; for appointing officers, if omitted on the regular day of nomination; and for many other purposes, which it would be tedious to enumerate.

7. *And make Masons at sight.*—This privilege is founded on an old law, which provided that “Apprentices must be admitted Fellow Crafts only here (in Grand Lodge), unless by a dispensation from the Grand Master.” This is a very ancient regulation, new Masons being generally made at private lodges. The Grand Master, however, has full power and authority to make, or cause to be made in his presence, free and accepted Masons at sight, and such making is good. But they cannot be made out of his presence without a written dispensation for that purpose. Nor can he oblige any warranted lodge to receive the persons so made, if the members should declare against them. But in such case the Grand Master may grant them a warrant, and form them into a new lodge.*

In some parts of the United States, both the Grand Master and the Deputy Grand Master exercise the power of making Masons at sight, as a time-honoured privilege attached to their high

* Ahim. Rez. Ed. 1813, p. 72.

station.* And a committee of the Grand Lodge of New York declared, in a report dated March 9, 1851, "that warranted lodges alone are restricted from making Masons at sight; and they cannot possibly do it, except by virtue of a dispensation from either the Grand Master or his Deputy." Some of the Grand Lodges, however, question, and even deny the right, while many others admit it in its fullest extent.

The practice has been adopted in some few instances by the English Grand Master, when princes of the blood royal have been admitted; which is amply sufficient to show that the power really exists, and may be legally resorted to by the Grand Master at his will and pleasure. Indeed, the right is so clearly involved in other privileges which he unquestionably possesses, that one would think it indisputable; for it would be absurd to argue that while he possesses the prerogative of granting a dispensation to others for that purpose, he is excluded from practising it himself. Being able to convey the power of making Masons in his absence to any seven brethren who may apply to him by petition for the privilege, by a parity of reasoning he may also summon the same number of brethren to meet him in a private room, for a similar purpose, in his presence.

But it must be observed that in the exercise of this immunity he is bound by the general laws

* Const. of the Grand Lodge of New York, tit. viii. p. 15, and tit. ii. p. 5.

of Masonry to confer the several Degrees ceremonially, and not simply by communication, and at the prescribed interval of a month between each. This rule, however, was not adhered to when H. R. H. the Duke of Cumberland was admitted; for it stands on record that "at an occasional lodge, holden at the Thatched House Tavern, in 1767, H.R.H. Henry Frederick, Duke of Cumberland, was introduced in the usual manner, and made an Entered Apprentice, passed a Fellow Craft, and raised to the degree of a Master Mason."* But the dispensing power of the Grand Master would be amply sufficient to justify a greater innovation than this.

8. *His Prerogative.*—He is invested with the prerogative of transferring a warrant from one Lodge to another, if the former have disgraced themselves, in his opinion, by indecorous practices or breaches of Masonic law. But there is this limit to his authority, that he has no control, *ex officio*, over the funds of the Order, nor can he shorten the interval between the degrees in this country, although a resolution to that effect has been passed in favour of the colonial lodges, that they may be enabled to compete with lodges in the same colonies which are acting under other jurisdictions. There are instances in which it is presumed that the Grand Master can do no wrong, because he is protected by his prerogative, and justified by an appeal to the Grand Lodge. But

* Noorthouck's edition of Anderson's Const. p. 289.

this is a doubtful doctrine, and ought to be received with caution, although it derives a negative corroboration from the Constitution above quoted, which admits that an abuse of power has never yet occurred, and therefore it is unprovided for by the text of Masonic law.

The Grand Lodges in the United States entertain adverse opinions on this point, for while those of Maryland and Florida have pronounced that "an appeal from the decision of the Grand Master is an anomaly at war with every principle of Freemasonry, and, as such, not for a moment to be tolerated or countenanced," others have promulgated a contrary doctrine; but even these admit that the only real and practical penalty at their disposal is the free expression of public opinion on his presumed delinquencies. *Summum jus summa injuria.* But as the power of the Grand Master is derived from the Grand Lodge, and that body is composed of delegates elected by the private lodges, if he should commit any flagrant act of injustice, the veto of the latter will determine, at the ensuing election, whether he shall continue in an office whose license he has abused by ignoring the opinions of the Craft, and acting in open violation of the Constitutions. For what is each private lodge but a local legislature, while the Grand Lodge constitutes a vent for the collective wisdom of its members.

It is well for the general interests of Masonry that such is the fact; for it is a sound doctrine

that the opinions of the whole united body ought to sway the counsels of their delegates, and prevent any offensive exercise of arbitrary power in the Grand Master. Prejudice, partiality, or caprice may influence the judgment of a single individual, and produce deplorable consequences, however virtuous in intention or honourable in conduct he may be, which in deliberative bodies of men could never happen. Such is the security which Masons possess against the wilful agressions of their rulers.

9. *His Demise.*—When the death of the Grand Master causes a vacancy in the throne, it is provided that the Pro or some Past Grand Master shall govern the Craft till the next election; but as in England we have at present neither Past nor Pro Grand Masters, the Deputy Grand Master, or in his absence the Grand Officer next in rank or superiority, will be the Grand Master *pro tempore*.

CHAPTER VIII.

OF THE MASONIC CHARITIES. .

SEC. I.—LAWs RESPECTIVG THEM. .

1. *Their Origin.*—The mutual dependence of the rich upon the poor for service and assistance in the execution of enterprises and designs for the general benefit of the community, and of the poor on the rich for the means of existence in health and aid in adversity, comfort in sickness and sympathy in misfortune, is so universally acknowledged, that no society was ever known to prosper in the absence of some plan of benevolence which might embrace a prompt application of relief to all its worthy members who, by age, calamity, or suffering, should be reduced to indigence and want; and, accordingly, Freemasonry, as a beneficent society, has not been backward in making provision for its decayed and impoverished members.

Shortly after the revival, it was provided by the Grand Lodge that each particular lodge should be urged to establish a fund of charity, which the brethren were authorized to dispose of at their own discretion to poor and worthy brothers of the lodge, until some plan of centralization should be agreed on which would enable the lodges to deposit

the moneys so collected in the hands of a treasurer at the quarterly or annual communication, in order to make a common stock for the more prompt and liberal relief of the aged and decayed members of the society. A motion was accordingly made at the Grand Lodge, in November, 1724, by the Earl of Dalkeith, "That, in order to promote the charitable disposition of the Craft, and to render it more extensively useful, each lodge shall be requested to make a collection, quarterly or annually, as the brethren may feel disposed, to be put into joint stock and placed in the hands of a treasurer at every quarterly communication, for the relief of all distressed brethren who may be recommended by the contributing lodges to the Grand Officers from time to time." The motion was unanimously agreed to, and a committee was appointed in the following year, with directions to embody a series of resolutions on the subject, who presented their report to the Grand Lodge, and it was agreed, that in future the contributions from the several lodges should be paid to the treasurer at every quarterly communication. The disposal of the charity thus established is now placed under the direction of the Board of Benevolence.

2. *Petitions for Relief*.—The members of the Board meet on the last Wednesday but one in every month; and before the Board proceeds to business it is the duty of the Grand Secretary to read *in extenso* that portion of the Constitutions which appears under the head of "Fund of Benevolence." This rule being complied with, he then

presents all the petitions for relief which have been forwarded to him by the lodges for that purpose since the last meeting; and the Board proceeds at once to investigate their validity (for there are many disqualifications), and, if approved, the relief is promptly distributed.

The precise form of petition is prescribed by the Constitutions, but it is essentially necessary that the petitioner's name, occupation, and place of abode be distinctly stated, together with a certificate showing that he was formerly in reputable circumstances, that he has been a regular subscriber to the lodge for at least two years before the date of the petition, and that all dues and quarterages are fully paid up and discharged. It may be observed, however, that this latter proviso is usually waived in case of any distressing accident, equally unforeseen and avoidable, by which serious losses have been sustained. Hence it has been thought that if a Mason die before he has been raised to the 3rd Degree, his widow is entitled to the favourable consideration of the Board of Benevolence, unless the brother, when living, systematically neglected to attend his lodge. This conclusion is supposed by some brethren to be correct, on the ground that our institution is essentially charitable, and that the fulfilment of the law has been intercepted, not by the deceased brother himself, but by a dispensation of Almighty God.

This opinion, however, would seem to be unfounded, from the terms of the following case:—

In 1831 the Board of Benevolence received a petition from the widow of a deceased brother, to which a certificate was attached, professing, as the law directs, to have been signed in open lodge by the Master, Wardens, and a majority of the brethren present, which stated that their late brother had been twelve years a subscribing member to the lodge. But on referring to the Grand Lodge books, it was discovered that he had only been an actual member one-fourth part of the time; and the Master and Wardens of the lodge were accordingly summoned to attend the board with their books, from which it appeared, that although the deceased brother was initiated in the year 1800, he had only paid two quarters from that date, and at subsequent periods, but very irregularly, he had paid three years and three quarters more.

The Worshipful Master stated, in his own justification, that as the brother was made in 1800, and the last payment was received in 1812, he concluded that the man had been twelve years a member, and under that impression the certificate had been signed. The Board, however, resolved that the Master and Officers had shown a great inattention to the requirements of the law; and as their representations were calculated to mislead the Board, it was resolved that they be severely reprimanded for the irregularity, and cautioned to use more circumspection in future.

3. *Petitioner to Attend.*—Being regularly prepared, the petition should be forwarded to the

Grand Secretary at once, for the law requires that it should be placed in his hands at least three days before the meeting of the Board; and when it is read, the petitioner, if a metropolitan brother, must be in attendance personally, unless he be prevented by illness, or any other reasonable cause of absence, to be determined by the members present. And even then its success will be doubtful, unless the Master, Past Master, or one of the Wardens, to be deputed by the Master for that express purpose, except it be a country petition, shall have visited the petitioner at his place of residence, and shall attend the Board, to affirm the truth of the statement which it sets forth, to certify that the signatures thereto are genuine and have been attached in open lodge, and to satisfy the Board that all the proceedings have been regularly entered on the minutes.

4. *Disqualifications.*—The disqualifications under which a petitioner labours may be dismissed in a few words. They are of two kinds, personal and incidental. By the former it is pretty clear that no relief can be granted unless he have been regularly initiated, passed, and raised in a lawful lodge, and not only registered in the Grand Lodge, and the fees paid, but that he has been a *bond fide* subscriber to some lodge under the English constitution for at least two years before the petition be presented. And a brother who has been once relieved cannot petition a second time within the current year.

But as this disqualification may have arisen

from causes over which the petitioner had no control, it is further provided, in accordance with a regulation agreed to at a Grand Lodge holden in January, 1783, that if he can prove the above payments to have been actually made, and it shall appear that the Master has neglected or omitted to forward the requisite portion of them to the Grand Secretary, the petitioning brother will establish his claim to be relieved, and the lodge will be summoned by the Board of General Purposes to answer for the misdemeanour; and in compliance with the terms of the above-named resolution, "will be rigorously proceeded against for detaining fees which are the property of the society."

5. *Canvassing Prohibited.*—All solicitations addressed to any member of the Board in favour of a petition are illegal and peremptorily discountenanced by the constitutions. It is a standing rule which must not be violated under any circumstances, that the members are to be perfectly free from any bias either for or against the petitioning brother; and if he be related to any individual belonging to the Board, that person may speak on the merits of the petition, but cannot vote; nor can any one who may have been canvassed record his vote upon the question. And further, if the Master of the lodge to which the petitioner belongs shall be so imprudent as to canvass on his behalf, he forfeits his privilege of attending the Board for twelve months, and the petitioner, whatever may be his merits, or however just his claim, is sure to

be a sufferer by such imprudence; for if it be ascertained that a regular and formal canvass has been instituted, the petition will be laid aside, and the consideration of the case deferred for three months; and should the offence be repeated, it would doubtless be finally rejected.

6. *Amount of Relief*.—The members of the Board are invested with a power of voting any sum not exceeding £10 to a distressed Mason, or £5 to the widow of any deceased brother who would have been qualified to receive relief if he had been living; and in all such cases the deceased brother's certificate is rescinded, and placed for security in the hands of the Grand Secretary. If the widow be left with a family of young children, the Committee are empowered to extend the grant to £10. Should, however, the members of the Board be of opinion that even this sum is inadequate to meet the urgency of any case propounded for their consideration, they refer the question to the Grand Master, who is competent to extend the relief to £20; and if the circumstances demand a still larger grant, the matter is brought forward at the Quarterly Communication; and instances have occurred where £50, and even £100, have been awarded to the widows of worthy and eminent Masons. But it is a standing rule of the Craft that no vote for the grant of money as a gratuity or reward to a brother shall be valid, unless it shall have been regularly proposed and seconded at a Quarterly Communication, and confirmed at a subsequent Grand Lodge.

7. *May afford prompt Relief.*—A motion was made in Grand Lodge, April, 1848, by the Grand Registrar, "That the Board of Benevolence should be empowered to confirm, at a subsequent meeting, any grant of money not exceeding £50; and when it had received the sanction of the Grand Master, it should be paid at once." To which an amendment was proposed, "That the recommendation of grants of money for benevolent purposes should be paid by an order of Grand Lodge immediately on being passed, and not require confirmation." The amendment, after some discussion, was incorporated with the resolution, and carried unanimously.

We have already noticed that no brother can be relieved more than once in twelve months; but a lodge may certify to a second petition, at the expiration of that period, if the brethren be satisfied that the circumstances of the petitioner's case require it; the Board, however, are not bound to relieve, unless all inquiries shall be perfectly satisfactory. The Fund of Benevolence has £17,500 in Government securities, and annually distributes about £800 in casual relief.

SEC. II.—THE SCHOOLS.

1. *Origin of the Girls' School.*—The school for clothing, boarding, and educating the female offspring of indigent and deceased Freemasons was established nearly a century ago. In 1788 the design was first brought into active operation by the Chevalier Bartholomew Ruspini, and placed

under the patronage of the Duchess of Cumberland, whence it received the name of the Cumberland School. The children were educated in a temporary building at Somers Town, St. Pancras; and in 1793 the Governors, anxious still further to extend the benefits of the Institution, leased a piece of ground in St. George's fields, belonging to the City, on which they erected a commodious and spacious school-house, at an expense of more than £2,500, at which the children were placed.

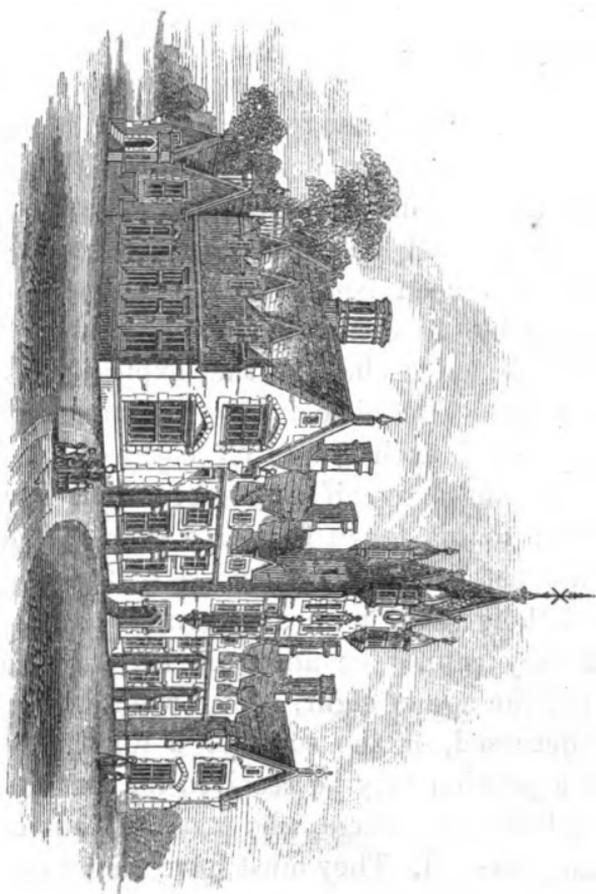
In 1853 the Grand Master stated, at the annual festival, that although this situation was originally airy and open, with ample space for exercise, "there was one great drawback to it; namely, that it was below high-water mark, which rendered it exceedingly damp; and further, within the last thirty years that part of the town had so increased that the school had become surrounded with a bad description of dwelling-houses, and the air had become unhealthy, and no space remained for recreation or exercise. Under those circumstances it became necessary for the house-committee to consider whether a new lease should be applied for, or whether they should endeavour to find a situation in a more distant locality, where a purer air and space for exercise and recreation could be secured for the children. The first course which they took was to ascertain upon what terms the Corporation would grant a new lease; and they ascertained that they should be required to pay a ground-rent of £120, and to

expend £4,000 in rebuilding the premises, towards which the old materials of the present building would realize about £500. And it was ultimately thought better to give up the old school, and to select a locality at a greater distance from London. A place was found at St. John's Hill, Battersea Rise, adjoining Wandsworth Common, admirably adapted for the purpose, being freehold property, with an excellent and ample supply of pure water. The whole expense of purchasing the ground, and erecting a new building, according to the design of Brother Philip Hardwick, Grand Superintendent of Works, in a substantial manner, and fitted for a first-class charity school of 100 children, as complete as could be desired, with plenty of space for recreation and exercise, involved an outlay of £12,000. Such an outlay was, however, far more economical than patching up the old school, and keeping the children in a situation so ill calculated for their health and recreation."

The proposition was promptly agreed to, and the money raised; and now the Masonic Society possesses a girls' school equal to any other in the kingdom.

Several hundreds of destitute Masonic orphans have been nurtured and brought up by this excellent institution; and it is an extraordinary but well-attested fact, and places in its strongest light the superiority of the training, that no single instance has occurred where any pupil has subsequently disgraced herself by vicious

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN,
ST. JOHN'S HILL, BATTERSEA RISE.



or unworthy habits. But this is matter of history; and our present business being jurisprudence, the remarks on our Masonic charities will necessarily be as brief as is consistent with perspicuity.

2. *Who are Eligible for Admission.*—None can be admitted into the Girls' School but the daughters of decayed or deceased Freemasons, who have been for at least five years subscribing members to some lodge; although in the case of orphans this rule is frequently dispensed with; and if it shall be manifestly proved that the father has been compelled, by serious and uncontrollable financial circumstances, to withdraw from his lodge before the expiration of five years, the Committee may, upon unequivocal evidence of such facts, place the child in the list of candidates, if the father shall have subscribed to his lodge for three years. The children must be full seven and a half years of age when their petitions are presented to the Board, and they cannot be admitted till they have attained the age of eight, except when both parents are deceased, or the survivor a lunatic; in such case a petition may be received for candidates six and a half years of age, who may be admitted when seven years old. They must have been vaccinated, or have had the small-pox, and must be able to read the Scriptures and repeat the Lord's Prayer. Each child, when elected, is to be examined by two of the medical governors of the charity; and if their certificate be found unsatisfactory, they

are not admitted. But, on the other hand, if it be approved, she is of course admitted, and remains in the school till she has attained the age of fifteen years; during which time she is instructed in reading, writing, arithmetic, needlework, and all kinds of industrial domestic employment.

On quitting the school, at the end of her term of probation, she is presented with a Bible, a Book of Common Prayer, and other books, and supplied with two suits of clothing, and returned to her friends. It may be useful also to remark that no child can be taken out of the school by her friends before the expiration of the time limited by the regulations of the charity, except in case of illness, without repaying the expenses of her board, clothing, &c. from the time of her admission.

3. *The Governors.*—A subscription of a guinea constitutes the subscriber a governor, with the privilege of one vote for the year of payment. A donation of ten guineas, in one or more payments within twelve months, or at two successive anniversary festivals, constitutes the donor a governor for life, with the privilege of one vote. A lodge or chapter subscribing one guinea or upwards per annum has the same privilege as an individual annual subscriber; but if it contribute ten guineas at one time, or in several payments within a year, or at two anniversary festivals, it will be entitled to one vote for fifteen years, to be computed from the first payment. Clergymen who preach for the charity, or may grant the

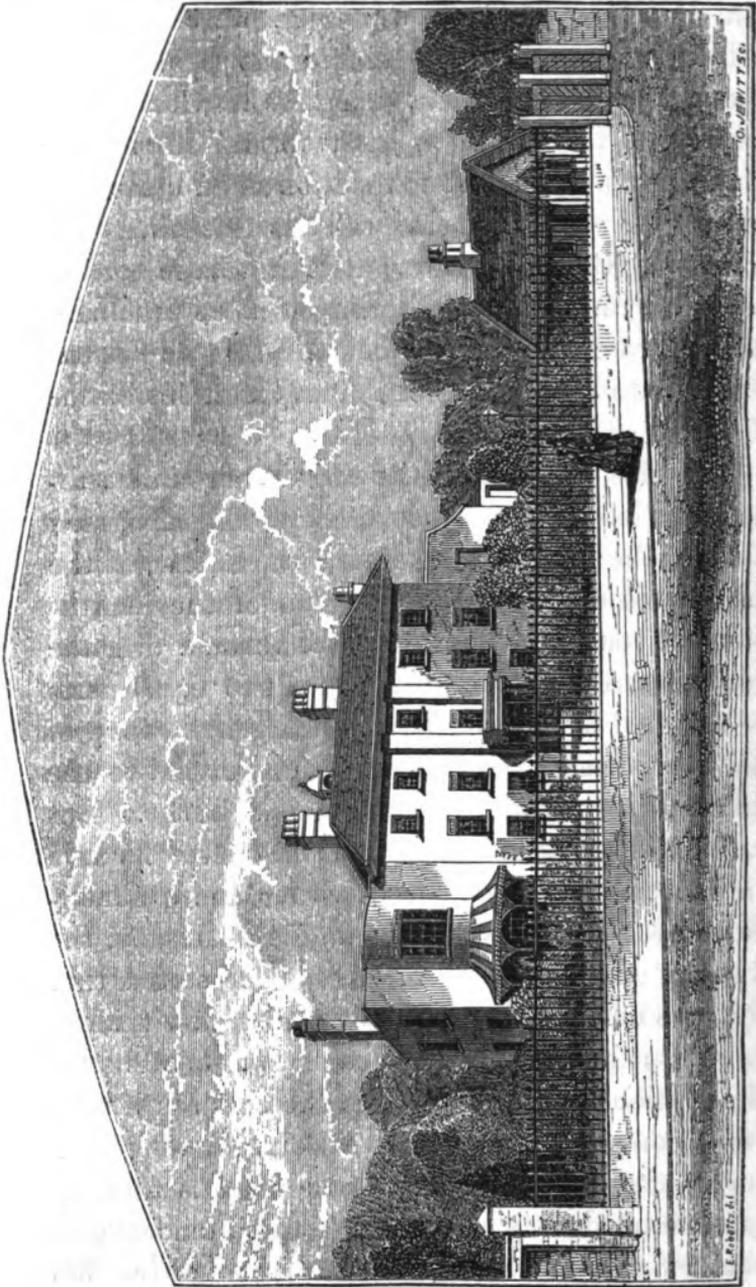
use of their pulpit in its aid, shall, when the amount of the collection is paid over to the school, in consideration thereof, be governors for life; and medical men who give their advice and assistance gratuitously, shall, in consideration thereof, be entitled to all the privileges of governors with one vote, so long as they continue such services, independent of any privileges they may possess as subscribers or donors. An executor who pays a legacy of £100 to the institution becomes a life governor; and the Master of any lodge or Principal of a chapter which subscribes twenty guineas becomes a member of the Board with one vote, so long as the lodge or chapter exists. All governors, except annual subscribers, residing within the bills of mortality, and all ladies, noblemen, members of Parliament, Masters of lodges having the privileges of life governors, and Masters of foreign or country lodges being subscribers, have a right to vote by proxy at all elections for children.

Exclusive of the sustentation fund, which is about £2,200, and the property at Wandsworth, the funded property amounts to nearly £12,500; the average annual income for seven years—1851 to 1857 inclusive—is about £2,990; and the expenditure about £1,740.

4. *The Boys' School.*—This institution was founded in 1798, on a principle similar to that which we have just described, except that it admits none but boys; and these were originally educated at schools in the immediate vicinity of

their own residence, the expenses being paid by the society. Attempts, however, were made at different times, without success, to bring them more together, until at length the Committee expressed their opinion in a formal resolution, "that nothing but the foundation of an establishment for boarding, as well as clothing and educating the children, or, at least a large portion of them, can enable the charity to keep pace with the increased educational demands of the present time, or satisfy the reasonable expectations of the Craft."

On this resolution the governors and subscribers, at the Quarterly General Court, agreed that in the present and every future year, at the period when the annual accounts of the institution are made up, the surplus of income over the expenditure shall be divided into two equal parts—one-half to be invested for the general fund of the institution, the other half to be paid to the trustees for building a school and house. But an eligible freehold mansion been offered for sale in 1857, the trustees purchased it; and the institution was solemnly inaugurated on Tuesday, the 11th of August, when the Treasurer stated that "it was only about five years since a few zealous brethren thought that an education of a better description might be given to the children if they were congregated in one building, and placed under the same masters, for they would then be more immediately under the superintendence of the committee of management. He admitted that



ROYAL FREEMASONS' BOYS' SCHOOL, HORNSEY, TOTTENHAM.

all the children could not be so provided for, because only one principle of religious instruction—viz., that of the Church of England—could take place within its walls; so that the option of having the children in the school would remain with the parents or guardians of the children. He then stated that the committee had purchased the freehold of the beautiful building they were then in, the title-deeds of which lay before him, at a cost of £3,500. The estate consisted of about ten acres, and the building, without alteration, was capable of containing at least thirty-five boys; and with a very trifling expenditure he believed it might be made to accommodate at least as many as were on the foundation; and he felt assured that when the institution came into full operation, the liberality of the brethren would be so far stimulated, that within a very few years it would rival in importance the kindred charity—the Girls' School." As by this purchase the building fund was superseded, the Grand Lodge voted the sum of £500, to be vested as a sustentation fund in perpetuity for the necessary repairs. Nearly one thousand children have already been clothed and educated at its expense, and seventy are now enjoying its benefits, at an annual expense of upwards of £1,000. It is denominated the Royal Masonic Institution for the Sons of Decayed and Deceased Freemasons, and the terms of admission are somewhat similar to those of the Girls' School. The funded property amounts to nearly £13,500, exclusive of the sustentation fund,

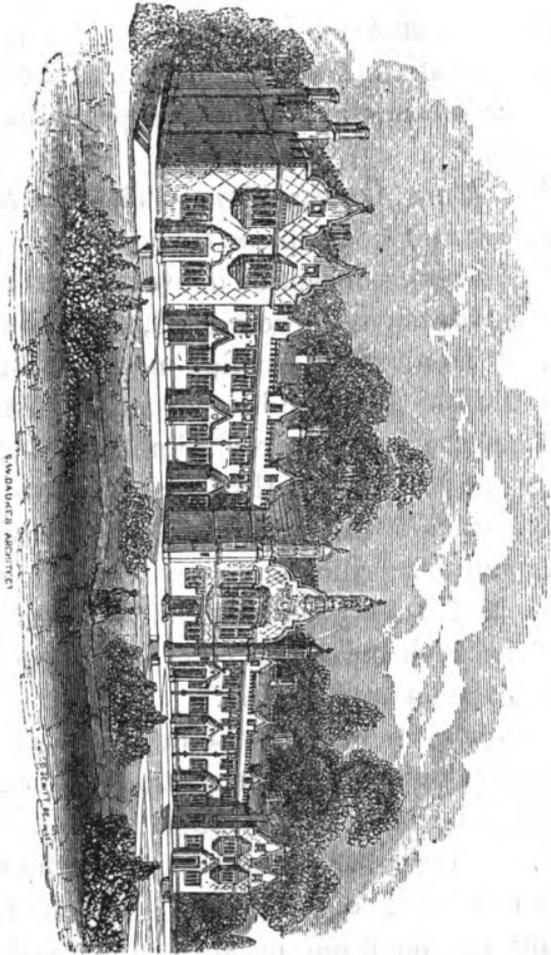
which is about £590, and the property at Hornsey: the average annual income for 1851 to 1857 inclusive, is about £1,400, and the expenditure above £880.

SEC. III.—OTHER CHARITIES.

The Royal Benevolent Institution for Aged Freemasons and their Widows.—In our brief notice of the Masonic charities we must not omit to mention that the design of an asylum, as a retreat for worthy aged and decayed Freemasons, was formed in 1834 by Dr. Crucefix, a Past Grand Deacon, and a few humane friends; and, in the course of time, so liberally did the fraternity respond to the call, that at the death of its founder, in 1850, it had property in the Funds to the amount of about £4,000, with an annual income of £400; and a building was partly erected at Croydon, which is now completed, and which will accommodate thirty-four inmates: it is at present occupied by eighteen annuitants, each having two rooms, and a kitchen being allotted to every four.

In 1850 it was moved by the Most Worshipful Grand Master in Grand Lodge, and carried by acclamation, "That a sum of £500 be granted out of the fund for general purposes to the Royal Benevolent Institution for Aged Freemasons and their Widows, to be invested in the public funds in the names of trustees, towards the formation of a proposed fund of £1,000, to be kept separate and distinct, and to be applied

ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS, CROYDON.



exclusively for the purpose of upholding, repairing, sustaining, and maintaining the structure known by the denomination of the Asylum for Aged and Decayed Freemasons, situated at Croydon. The dividends arising from the stock to be purchased with the said sum of £500 and of any increase and augmentation thereof, to be applied from time to time, as need may be, for the purposes above mentioned."

2. *The Male Annuity Fund.*—The first intimation of an annuity principle in Freemasonry was embodied in a notice of motion delivered to the Committee of Masters in the year 1839, to the following effect :—"To alter the existing mode of distributing the fund of Masonic benevolence, and to propose, instead thereof, a resolution affirming that it is just and expedient that three-fourths of the available funds of the Grand Lodge be distributed on the annuity principle to poor and deserving Masons and their widows, and the remainder applied to such individual cases of emergency as may require particular relief."

The project, however, for some reason or other, was so unpopular, that the motion was dropped until 1841, when a formal report from the Board of General Purposes was presented to the Grand Lodge, consisting of forty-seven articles, recommending the adoption of an annuity system to reduced, aged, or afflicted Freemasons, and that the sum of £100 be granted quarterly by the Grand Lodge from the Fund of Benevolence for that purpose. This recommendation was con-

firmed at an ensuing Grand Lodge, and subsequently a board of management was appointed.

3. *Who are Eligible.*—Under this arrangement it was provided that no brother be eligible under the age of sixty years, and not possessed of an income of £25 per annum, nor unless he has been a registered Master Mason for fifteen years, and a subscribing member to some lodge for at least ten years of that period, except he shall be afflicted with total blindness, paralysis, or other visitation of Divine providence, which shall permanently incapacitate him from earning a livelihood, and that the affliction shall have occurred subsequently to his being raised to the degree of a Master Mason; in such case the party may be admitted under sixty years of age, if he shall have been seven years a registered Master Mason, and a subscriber to his lodge for the whole of that period.

The following is the scale of the ages by which, after each election, the annuities shall be granted, viz. :—

Not exceeding the age of 70 years ...	£20
From 70 to 80 years	25
Over the age of 80 years	30

At the last audit of accounts, the receipts for the year ending 31st March, 1858, amounted to £2,133.5s.6d., the disbursements to £1,104.13s.9d. The funded property amounted to £10,300.

The governors of this and the following branch of the charity are qualified by certain payments, particulars of which we extract from the last report :—

“A donation of £5 shall constitute the donor a life governor, entitled to two votes at every election of an annuitant, according to the fund to which such donor subscribes; a donation of £10 to four votes, and so on in proportion; and every brother serving the office of steward to a festival and subscribing £10 to either fund shall be entitled to two additional votes for that fund; or should he subscribe £5 to each fund, he shall be entitled to one additional vote for each fund.

“Subscribers of 5s. per annum shall be entitled to one vote, and to one extra vote for every additional 5s. subscribed, for the fund to which the subscription is paid.

“Every lodge or chapter subscribing £1 and upwards per annum shall have the same privilege as an individual subscriber of the like amount.

“A lodge or chapter subscribing £10 in one or more payments within two years shall, during its existence, be entitled to two votes for an annuitant on the particular fund to which the subscription is paid, and by a donation of £5 in one payment to two votes for fifteen years.

“A donation of £50 to either fund, by one or more payments within five years, shall constitute the donor a vice-president of the institution, and a member of the Committee of Management.

“An executor, or when more than one, the executor first named in the will, paying a legacy of £50 or upwards to the use of the institution, shall

be constituted a life governor, and entitled to two votes on the fund to which the legacy may be left.

“Ladies collecting purses of £5 to be presented at the festivals of the institution shall become life governors, and be entitled to two votes for the fund to which such purses may be presented.

“Any clergyman who shall preach in aid of this charity shall be entitled to four votes at every election of an annuitant for the fund for which the amount collected is paid.”

4. *The Widows' Fund*—The Board of Benevolence have always possessed the power of relieving the widows of Freemasons to a limited extent; but a regular Widows' Fund was never contemplated till 1845, when the chairman of the anniversary dinner of the Asylum for Worthy Aged and Decayed Freemasons, Brother B. B. Cabbell, threw out a suggestion which was immediately taken into consideration. He said, “It appeared to him most extraordinary that in Freemasonry, the great end and object of which is charity, there should be no particular fund for the widow, when in almost all societies and professions, whether the army, the navy, the church, the medical profession, or the various trades, one of the first of their charitable institutions was a fund for the relief of widows, while the fraternity of Freemasons was without any institution of the kind. He should, therefore, express a hope that the Grand Lodge might be persuaded to unite the Asylum and the Annuity Fund into one body, combining with them a large and liberal provision for widows.”

In consequence of the promulgation of this opinion, a motion to that effect was brought forward at the March Quarterly Communication, which was negatived as being too indefinite. The motion was renewed in an amended form at an especial Grand Lodge in November, 1847, by proposing that "a grant of £300 per annum be made by the Grand Lodge, to establish a fund for annuities to the widows of Masons, under such laws as the Board of General Purposes shall produce for the sanction of the brethren;" and it was carried unanimously. But at the December Quarterly Communication, the Grand Master objected to the vote, on the ground that sufficient time had not been given for a dispassionate consideration of the subject; and it was therefore postponed.

The self-same question was, however, re-proposed in June, 1849, and confirmed, and referred to the Board of General Purposes to devise the proper means of carrying the motion into effect. And at the Grand Lodge in March, 1850, the Board produced a plan for the establishment of a separate fund, to be called the Freemasons' Widows' Fund, to consist of £100 per annum granted by Grand Lodge, together with such subscriptions of private lodges, chapters, and individual brethren as may be given in augmentation of the above grant, for the purpose of providing annuities to the destitute widows of worthy deceased Freemasons. At present the Grand Lodge grants £500 per annum to the Male Annuity Fund, and £300 to the Widows' Fund; and the Supreme

Grand Chapter £100 per annum to the Male, and £50 to the Widows' Fund.

5. *Qualifications of the Annuitants.*—No widow can be entitled to petition for an annuity if she be under the age of fifty-five years, nor unless her late husband had been a subscribing member to a lodge for at least ten years, nor unless she had been married to him for at least ten years, nor if she has an income of £20 per annum. And if she shall subsequently be possessed of an income to that amount independently of her annuity, the Committee of Management shall have the power to reduce the annuity according to the circumstances of the case, or totally to withdraw it; and they shall have the same power if she anticipate the payment thereof, or charge or incumber the same in any manner; or if she shall marry, or by improper conduct render herself unworthy to be continued on the fund. It will also be necessary that she attend in person to receive the same, producing satisfactory proof of her continuance in a state of widowhood, or transmit to the secretary of the institution a certificate, attested by the clergyman and churchwarden of the parish, or by a magistrate near to her residence, of her being alive on the day when her annuity falls due, and of her continuance in a state of widowhood.

The annuity granted to Widows when elected is as follows:—

Not exceeding the age of sixty-five.....	£15
From sixty-five to seventy years	20
From seventy years and upwards.....	25

6. *The Governors* are qualified by the same payments as those already stated for the male annuitants. In case of an equality of votes at any meeting, the chairman is entitled to a second or casting vote.

At the last audit, the receipts for the year ending 31st March, 1858, amounted to £1,248. 10s. ; the disbursements to £407. 6s. 2d. The funded property amounted to £2,600.

7. *Amalgamation of Charity Funds.*—This comprehensive measure was originally proposed at the Quarterly Communication in November, 1845 ; at the annual general meeting of the Royal Masonic Benevolent Annuity Fund, as the concurrent resolution of the sub-committees of that and of the Asylum for Worthy Aged and Decayed Freemasons, that it would be desirable, for many reasons which were stated at large, to amalgamate the two institutions ; and it was happily accomplished to the satisfaction of the whole Craft. A report was submitted by the managing committee, at a meeting of the Benevolent Annuity Fund in 1850, the Earl of Zetland being in the chair, recommending a plan for combining the Asylum for Aged and Decayed Freemasons with the Royal Masonic Benevolent Annuity Fund ; the scheme being founded on the assumption that the management of the Widows' Fund will also be undertaken by the governors and subscribers of the above institutions. The plan was unanimously adopted by the Grand

Lodge, and ordered to be entered on the minutes as a permanent law.

In 1856 a further step was made in advance, by a proposal of the Grand Master that £1,000 be granted by Grand Lodge to each of the Masonic schools; the same sum to the Royal Benevolent Institution for aged Masons; and £500 to the Widows' Annuity Fund; which proposal was unanimously carried, and the charities for granting annuities to aged brethren, and the widows of deceased brethren, are now under the same Board of Management. After the election in May, 1858, there were forty-four male annuitants and twenty-six female, eighteen of whom are resident in the institution at Croydon.

The Masonic charities, in the aggregate, have considerably above £50,000 in the Funds, and distribute annually from £6,000 to £7,000.

PART III.

*Labors relating to Crimson Lodges,
commonly called Chapters.*

CHAPTER I.

CONSTRUCTION OF THE ROYAL ARCH DEGREE.

SEC. I.—INTRODUCTION OF THE ORDER INTO ENGLAND.

1. *At what Period.*—The Royal Arch degree was introduced into this country simultaneously with the Athol schism, about the year 1740, and practised in the lodges which afterwards separated from the English Grand Lodge as an integral portion of the Third Degree, or “Master’s Part,” as it was then called, concentrating into one common focus the three historical epochs which mark the progress of ancient Masonry; and it was asserted in the earliest lecture that “a Royal Arch Chapter” is called “the Grand and Royal Lodge,” in verification of the prophecy of Jacob, that the sceptre should not depart from Judah, nor a lawgiver from between his feet till *Shiloh* came. It was this innovation which formed the ground of Dermott’s famous question and reply inserted in the *Ahiman Rezon*. “Whether an *ancient* Mason may with safety communicate all his secrets to a *modern* Mason, without further ceremony? No;

for, as a science comprehends an art, though an art cannot comprehend a science, even so ancient Masonry contains everything valuable amongst the moderns, as well as *many other things that cannot be revealed without additional ceremonies ;*” meaning the additions which had been made to Craft Masonry under the denomination of the Royal Arch.

The three Symbolical Degrees are chronologically included in the time embraced by the events commemorated in the Arch ; which extend, we will not say from Adam, although the lectures then used afford ample reason for the opinion, but certainly from Moses, 1647, to Ezra, 457, and Nehemiah, 445, before Christ. The degree, however, in its primitive form certainly commenced before the Flood, and included an account of circumstances which are said to have occurred during the life of Enoch. But the entire space is now overleaped from the unhappy fall of our first parents, and the events attending the Arches of Enoch, to the first or Holy Lodge, which was opened at the foot of Mount Horeb, in the wilderness of Sinai, two years after the exode of the Israelites from their Egyptian bondage ; passing over, without any explanation of moment, the second or Sacred Lodge, which was opened in the bosom of Mount Moriah, on that most holy spot of ground where the faith of Abraham was proved by offering his only son Isaac as a victim at God’s command ; and where Solomon, King of Israel, subsequently built a Temple to the Most

High, and finished it with gorgeous magnificence by the assistance of Hiram, King of Tyre, and Hiram Abiff, the curious and cunning architect who superintended the work.

Passing over these remarkable events, the Royal Arch Degree commemorates the opening of the third, or Royal Lodge, 535 years before Christ, after the return of the Israelites from their Babylonish captivity, by Zerubbabel, the prince of the people; Haggai, the Prophet; and Jeshua the son of Josedek, the High Priest; the kingly power being now restored in the person of Zerubbabel, who was lineally descended from the royal line of David and the tribe of Judah.

2. *Whether it be a Separate Degree.*—It is clear from the history of the Ben Jonson's Lodge, where the Royal Arch was first practised in England,* that it was originally given in Craft Lodges as an essential part of the Third Degree; although it was afterwards limited to installed Masters only. But when it was separated from Blue Masonry, and conferred in chapters, it was publicly announced to be *a fourth degree*; † and there are some slight indications of the intervention of another step called "Excellent," for its distinguishing symbol, the burning pot of incense under an arch, is found on the carpets of that date, several specimens of which are now before us; and in the laws and certificates of the

* See a letter to Dr. Crucefix, on the Royal Arch Degree, p. 39, where this matter is copiously discussed.

† Ahim. Rez. ed. 1813, p. 113.

founders of the degree, the exalted companions are styled "Excellent Royal Arch Masons." But it is admitted that we also find on the floor-cloths manifest indications of the blending of Royal Arch with Craft Masonry by an apparently indiscriminate mixture of the symbols of both ; as may be seen in the specimen attached to our first letter to Dr. Crucefix on the same subject.

This may be the reason why the Lodge of Reconciliation, at the reunion of the two sections, which consisted of an equal number of brethren selected from each, distinctly pronounced in the Articles of Union that *the English Royal Arch is not to be considered in the light of a separate degree, but as included in the three degrees of Symbolical Masonry* ; although it is held in a chapter and not in a lodge, the room being differently arranged, and the three chief officers representing not only different persons, but a different class of persons from those who govern a Craft lodge ; and although it refers to another series of events transacted at another era, has a separate code of laws, is distinguished in the regulations with the name of an order, and in the Symbolical Lecture is actually pronounced to be a fourth degree.*

Still we are directed to consider it as a con-

* We quote the passage. Speaking of the Lights, it says, "By their union they form a fourth triangle, all of them being equal and equilateral ; and emblematical of the four degrees of Masonry ; viz., the Entered Apprentice, the Fellow-Craft, the Master Mason, and the Holy Royal Arch."

stituent part of Blue Masonry; and the link which unites it to the Third Degree will be found in the following extract from Dunckerley's lectures: "How did you obtain ——? By having been made a lawful Entered Apprentice passed to a Fellow-Craft, and raised to the sublime degree of a Master Mason. According to King Solomon's directions, I was then appointed the Master of a lodge, and having served that office faithfully, as a reward for my services I was intrusted with the *WORD, which none but a Master regularly placed in the chair ought to know.*" From this passage it should appear that it was not conferred as an actual portion of the ceremony of raising a Master Mason, but given to installed Masters only.

The present formula affords a still more distinct and intelligible account of the link which unites the Blue to the Crimson Order. The candidates are informed that they must not conceive this to be a fourth degree,* because, in reality, it is only the completion of the third, in which they were informed that its secrets were lost, from circumstances which were then explained; and so they remained for a period of nearly five hundred years, when they were happily discovered.

In every other country the Royal Arch is studiously kept distinct from the Symbolical degrees, and is accounted the seventh of an ascending scale, the intermediate steps being with some the Mark,

* Although, as we have just seen, they are told in the Symbolical Lecture that it is so. This anomaly ought to be corrected.

Past, and Excellent, and with others the Past, Excellent, and Superexcellent; the latter referring to the Legation of Moses, which was a law of types, shadows, and symbols,* spiritualized by a reference to the dispensation of grace. But we have to treat the degree as it exists at the present time in our own country, and we cannot close our eyes to the fact that the last revision has failed to correct the anomalies of the old system; and as they have been retained, we are bound to confer upon them a passing notice. And we opine that the fraternity will be gratified by an enumeration of the changes which have taken place since the reunion of ancient and modern Masons, that they may be correctly informed what the Royal Arch *was*, as well as what it *is*.

3. *Whence Derived.*—It will not be difficult to trace the several ceremonies of the Royal Arch to their source, although their combination was not effected without the exercise of considerable ingenuity. The five signs were constructed from the same number of events attending the unhappy fall of our first parents, and were most probably intended to display death in Adam and life in Christ, as may be conjectured from the following remarkable passage in Brother Dunckerley's lecture:—"Their minds being now more calm, their toils seemed less severe, and, cheered by hope, *with uplifted hands and hearts they hailed the approach of everlasting redemption*; and hence arose the final sign called —."

* Heb. x. 1.

The whole of this beautiful illustration was expunged at the reconstruction of the degree, and the signs are now explained in a very different, and, we think, less satisfactory manner. Again, the alteration which was made in passing under the Arch is very far from being an improvement, because it nullifies and ignores the distinctive character of the degree. As well might the significant ceremony of raising a Master Mason be omitted. We suppose the change was made for the purpose of effacing the reference to Christianity contained in the following recommendation, which was always used during the exaltation: "Stoop, brother. Remember the words of your Saviour: 'He that humbleth himself shall be exalted.'"

The Royal Arch Degree, as introduced into this country by Brothers Mariegot, Cheetham, Cornish, and others, was arranged from a combination of several continental degrees. As, for instance, the reference to Moses at the Burning Bush was adopted from the degree of Knight of the Burning Bush, while that of the Chief and Prince of the Tabernacle furnished the idea of the Banners. The sacred vault was an amalgamation of certain events in the Royal Arch of the Chevalier Ramsay, the Select Master, and the Arch of Enoch, the latter, being at that period a constituent part of the degree, contributed the altar and its mysterious accompaniments. The Edict of Cyrus was transplanted from the Knight of the East or Sword, and the Red Cross Sword of Babylon, while that of Darius had been already exhibited

in the degree of the Knight of the Red Cross. The discovery of the Roll is evidently an anachronism, as it occurred before the Captivity; but the resumption of the word was a transcript of a similar event in the Rose Croix Eagle and Pelican, and the Delta sign was taken from the Knight of the Ninth Arch.

Out of these materials a degree was constructed, which its fabricators denominated ancient Masonry, and their exclusive claims to the honourable title of ancient Masons were endorsed by the Grand Lodges of Scotland and Ireland, although they were both, at that time, ignorant of the existence of this new degree, and consequently of the grounds on which the assumption was founded.

4. *Dunckerley's System*.—The Royal Arch Degree remained in the possession of the Athol Masons exclusively until after the year 1760, when Brother Dunckerley had sufficient influence and address to introduce it into our Grand Lodge, from whence it was transmitted throughout the English Craft. The ritual at that period was included in six sections, concluding with the following passage, which appears to explain the design of the degree:—"The foundation-stone was a block of pure white marble, without speck or stain; and it alluded to the CHIEF CORNER-STONE on which the Christian Church is built, and which, though rejected by the builders, afterwards became the head of the corner. And when *Jesus Christ, the grand and living representative of this stone*, came in the flesh to conquer sin, death, and hell, he proved himself the sublime and

immaculate Corner-stone of man's immortality. When were the walls of the Temple completely finished and fortified? Four hundred and twenty years, or seventy weeks of years, before the death of Christ. Was there any addition made to the temple at any future time? There was; for, sixteen years before Christ flourished, Herod erected the porch of the Gentiles, into which persons of all nations might be admitted. It was of vast extent, and built in a most superb manner; and it was from this place that the Messiah expelled the money-changers. It remained whole and entire until it was totally destroyed during the reign of Vespasian, in conformity with the prophecy of Christ."*

5. *Revision of the Degree.*—We have already observed that when the degree was first introduced into England it differed essentially from its present form. It appears to have been founded on the name of Jesus Christ, and therefore Christianity and the Royal Arch were evidently intended to be homogeneous. Indeed, as the original constructors of the degree were all Christian men, it is altogether unlikely that they would wilfully and deliberately combine to ignore their own religion in favour of the exploded superstitions of Paganism or the obsolete dispensation of Moses, and equally improbable that they could have found so many associates who were willing to sanction such a sus-

* This extract is quoted *verbatim* from a genuine MS. copy of Brother Dunckerley's version of the Royal Arch Lecture in possession of the author.

picious proceeding by an attendance on its ceremonies. But they were not guilty of any *religious*, although not exempt from the charge of *Masonic* innovation, as their definition of the Three Great Lights will show:—"The Three Great Lights represent the sublime Word in three several situations, and also that superior Light which shines forth in the revelation of the gospel; and particularly *that great mystery of the Trinity on which every well-disposed brother will feel it his duty and his interest constantly to meditate.*"

At the reunion in 1813, the Royal Arch was acknowledged as a genuine portion of ancient Masonry, and in practice sustained no alteration till about the year 1833, when a board was appointed by His Royal Highness the Most Excellent Z., called "a Committee of Inquiry into Ceremonies;" and they presented their report at the Quarterly Convocation in November, 1834, announcing the termination of their labours, and that the result had been honoured with the most perfect approval of the Most Excellent Z.

This was the origin of the formula now in use, which the Supreme Grand Chapter declared their intention of introducing into all the chapters under its jurisdiction. And at another Quarterly Convocation, in November, 1835, a communication was received from the Principals of a London chapter, which reported that a first Principal elect had intimated his intention to work the chapter according to the old system, and not according to that which had been recently promulgated;

and, under these circumstances, the Principals prayed for advice and direction. This announcement occasioned much discussion, and it was at length declared, that the ceremonies recently adopted by the Grand Chapter are the true ceremonies of the Order, and that every chapter is bound in duty to practise them, and no other.

SEC. III.—ITS COMPONENT PARTS.

1. *The Keystone*.—This stone, which forms the crown of an arch, frequently occurs in the original lectures; but in the newly-revised ritual it has been changed into “Copestone,” under a mistaken idea that it was an anachronism, and that arches were unknown in the time of Solomon. But it is now an established fact, that the arch is of greater antiquity than the building of the Temple. The existence of arches and keystones has been traced to 460 years before Solomon flourished, and it is asserted on competent authority that they were used at a still earlier period.

The Dionysiacs, who built the Temple at Jerusalem, were many of them Egyptian Masons, and there is no reason to believe that they would reject the use of arches in situations where their application was greatly needed, *as they had already used them in the vaults and tombs beneath the city of Thebes*. And an arched passage, constructed by the very builders of the Temple, which runs underneath the pools of Solomon, has recently been discovered, fifty feet in length, and terminating in a room fifteen feet square, also vaulted, and ex-

hibiting perfect keystones like those used by the Greeks and Romans. Under these circumstances, we venture to suggest that the primitive and better phrase, keystone, ought to be restored.

2. *The Roll.*—The revisors of the degree, at the above recent period, were less fastidious in the transmission of an anachronism in the case of finding the Roll. We have an account in our Scriptures that the Sacred Roll of the Law (probably the original autograph of Moses) was discovered in the Temple by Hilkiah; but that occurred nearly a century before the events of the Arch are supposed to have taken place; and we have good reasons for believing that in the Irish chapters the occurrence is restored to its true chronology. But the discovery of the same invaluable document when the second Temple was erected rests on very indifferent authority, although the fact must not be entirely rejected as improbable.

But to set this matter right, we quote a short passage from "Gray's Key to the Bible," which will throw considerable light on the subject:—
"Ezra published a correct edition of the sacred books after the re-establishment of the Jews; *not that there is any reason to imagine that they were lost during the captivity, as some have absurdly conceived, from a fabulous relation of a pretended burning of the Law, and of the restoration of the Scriptures by divine revelation,* which account is given only in the Apocryphal Book of Esdras, a work of little or no authority. The copies of the

Law were too much revered to be lost; and we know that Daniel was in possession of one during the captivity, and probably other persons had copies of the Scriptures, many of them being favoured by the conquerors; and if the sacred vessels of the Temple were so carefully preserved, we may well conceive that the authentic manuscripts of the Hebrew Scriptures were safely deposited at Babylon, and, perhaps, restored to Zerubbabel or Ezra on their return to Jerusalem."

And further, it is historically true, that about 420 years after its first foundation, the Temple being rifled and burnt by Nebuchadnezzar, the original manuscripts of the law and of the prophetic writings must have been removed, *and were probably carried to Babylon*; except, indeed, we suppose that the part of the Hebrew nation which remained at Jerusalem obtained permission or found means to retain them. Those Hebrews who were dispersed in the Captivity probably used such copies as had been previously distributed; though *Daniel, who refers to the law, might by his interest with the Babylonish kings, have procured access to the original*, if we suppose it to have been transferred to Babylon. On the accession of Cyrus to the throne of Persia, the Jews, being released from their captivity, returned to Jerusalem, *bearing with them the original books of the Law and of the Prophets*, with a design to place them in the Temple.

3. *The Extract.*—But the Original Royal Arch

Lecture, as introduced into our Grand Lodge by Brother Dunckerley, does not affirm that the Book of the Law itself was found beneath the foundations of the Temple, but merely a scroll, containing an extract from that Sacred Book, which points out another liberty taken by the reconstructors of the degree with the Roll, that it may not be unimportant to notice. We refer to the substitution of the three first verses of Genesis for the first verse of St. John's Gospel, as it stands in the original formula of the degree; and we have no hesitation in saying, that we think it a change for the worse, because while the former displays a truth which no person would be inclined to dispute, the latter contains the greatest mystery, not simply of Masonry, which would be of minor importance, but of our ultimate salvation and happiness in another world; we mean the divinity of the Word, Jehovah, or T.G.A.O.T.U.*

* A learned brother, to whose judgment this portion of the work was submitted in manuscript, thus comments on the above passage:—"The three first verses from Genesis were probably introduced into the revised ritual under an impression that the first verse of St. John's Gospel could not have been discovered among the ruins of a Temple which was built so many years before the time when he flourished. But I fancy there is some mistake in the matter, and that the tradition must have originally alluded to the discovery among the ruins of the second Temple in the time of Julian the apostate. It appears to me that St. John wrote the passage by inspiration, as Moses did his account of the creation, and that it was really a revelation made known to holy men of old, prior to St. John's existence. And it may be further observed, that the scroll could not have been placed under the *sanctum sanctorum* by Solomon, if dis-

We can assign no valid reason for the change, as both passages record the same fact, and in a similar form of expression, unless it was to nullify the inevitable inference, that the Logos of St. John, who is declared in the one extract to be the Creator of the world, is the same Almighty Being as the Triune ELOHIM mentioned by the Jewish lawgiver in the substituted extract from the Book of Genesis. For even the Rabbins admit that in the mystery of the word Elohim "there are three degrees, and each degree by itself alone; and yet, notwithstanding, they are all one, and joined together in one, and are not divided from each other." But Christians further believe that this same Being is Jehovah or Jesus Christ, whose acknowledged symbol is the Delta or Equilateral Triangle.

4. *The Tetragrammaton.*—We have been much pleased with Brother Chanter's ingenious speculation on the sacred name of the Most High, and as it merits more general circulation than is afforded in the evanescent pages of a periodical,* and constitutes an apposite motto or text for the present article, we subjoin an extract for the consideration of our readers:—"How comes it, that a doctrine so singular and so utterly at variance

covered in that situation by the apostate king, because in the first Temple it was in the west, and in the second in the east, which circumstance seems to create an anomaly in making the position of our lodges and of all Christian churches to be derived from the position of Solomon's Temple."

* See the *Freemasons' Quarterly Review*, for 1849, p. 249.

with all the conceptions of uninstructed reason, as that of a Trinity in Unity, should have been from the beginning a fundamental religious tenet of every nation upon earth? The answer is, a WORD, a sacred, ineffable, triune Name, showing forth the attributes of the Almighty, and faintly shadowing the after-revealed doctrine of the Trinity, was given to man at his creation, as the bond or type of union between the Spirit of God placed in man, and the Spirit which created the body from dust. This WORD was long preserved by man, but in process of time, in consequence of the increasing wickedness of the world, was lost. The faint and uncertain recollections of it spread abroad amongst mankind, with the widely-extended traditions of its importance and power, survived in the various and mysterious religious associations or mysteries of the ancient world, of all of which this name formed the profound and inscrutable mystery. And incessant in his endeavours to discover it, and to obtain the power supposed to reside therein, man has combined, divided, and varied the different names he was in possession of, in the endeavour to arrive at the real INEFFABLE NAME, and the result has been the production of the infinite number of names that ancient history and mythology inform us of. Can we pierce this mystery? To the Royal Arch Mason I would say—he who seeketh rightly shall find.”

This sacred name is the genuine Tetragrammaton, or quadrilateral word, which the old Jewish rabbins believed to be of uncontrollable power,

and that by the simple pronounciation of it, which was carefully avoided, any amount of miracles might be performed. Being placed in the centre of an equilateral triangle, it constitutes the secret for which ——— is said to have suffered, and this forms another intelligible link which unites Craft with Royal Arch Masonry. In the primitive Hebrew character it was thus designated

; in the modern Hebrew or Chaldee יהוה; in the Samaritan ; and in some Jewish monuments of great antiquity, as we are told by the Rabbin Hay, the son of Scherira, who flourished in the tenth century, it was written thus . But the true pronounciation is unknown.

In this word or name were included eleven attributes, which were communicated to Moses by God himself, and constitute a legitimate interpretation of the Tetragrammaton :—

1. יהוה	JEHOVAH,	T.G.A.O.T.U.
2. אל	EL,	Strong and Mighty.
3. רחום	RACHUM,	Merciful.
4. חנון	CHANNUN,	Gracious.
5. ארך אפים	ERECH APPAYIM,	Long-suffering.
6. רב	RAB,	Great.
7. חסד	CHESED,	Bountiful.
8. אמת	EMETH,	Truth.
9. נצר חסד	NOTSER CHESED,	Preserver of Bounty.
10. נשא עון	NOSE AVON, &c.,	The Redeemer.
11. פקר עון	POKED AVON, &c.,	Retributive Justice.

This name, although forming a constituent part of the Third Degree in ancient times, was doubt-

less re-adapted to Royal Arch Masonry by its English founders from the degree of Secret Master, whose rituals give an analysis of the word to constitute the several distinctive appellations which are significant of the various references of the degree. *Ex. gr.*: One word is יְיָ JOD, which is interpreted by the word Deus, God: another is הָ HAH; a third יהוה IVAH; a fourth יהו JAHO; and a fifth יהוה JEHOVAH. The initials of all these words, being alike, constitute nothing more than a decomposition of the Tetragrammaton; and with the addition of the Masoretic points the doctrine of the Trinity is expressed by this letter disposed in the form of a delta triangle, thus:—



Vatabalus interprets the Tetragrammaton in this manner:—"י JOD," he says, "represents God the Father, the origin of all things; ה HE, the Son, by whom all things were made; ו VAU, a copulative conjunction, signifies the Holy Spirit proceeding from both; and the ה being repeated was intended to represent the two natures of Christ, divine and human."*

5. *The Sacred Delta.*—At the opening of the chapter a certain word is suggested by the formation of the Sacred Delta, which the present lectures explain as the "*Soul of Nature and Summum Bonum*," while in the original formula introduced by Brother Dunckerley it is thus

* For further information on this interesting subject see a second letter to Dr. Crucefix, on the Insignia of the Royal Arch.

illustrated: "We enter the chapter on the Holy Bible with an equilateral triangle; because the scroll which was found formed a portion of that sacred book; and the equilateral triangle or delta placed thereon constitutes a striking symbol of the great reference contained in that book, viz. the Trinity in Unity."

We are at a loss to conjecture by what means, or with what design the Soul of Nature was introduced into Royal Arch Masonry as a substitute for the above appropriate reference of the Sacred Delta; unless, indeed, we resort to the forced conjecture that as the name of Pythagoras occurs in ancient Masonry, in connection with the doctrine of numbers, so the modern revisers of this Order conceived themselves to be under the necessity of copying so pregnant an example by the introduction of a sage of equal celebrity, and interpreting the above expressive symbol by a reference to the far-famed *triad and quaternion* of Plato; for the doctrine is thus enunciated in the Mystical Lecture of the Order:—"In the days of Pythagoras, the triangle was esteemed the most sacred of emblems, and when an obligation of more than usual importance was administered, it was universally given in a triangular form; and, when so taken, none was ever known to violate it. The Egyptians termed it the sacred number three, or number of perfection. So highly, indeed, did the ancients esteem the figure, that it became among them an object of worship as the great principle of animated existence, to which they gave the

name of God, *because it represented the animal, mineral, and vegetable creation.* They also distinguished it by an appellation, which, in the Egyptian language, signifies the SOUL OF NATURE. The Sacred Delta is usually placed in squares and circles, to show that its ramifications are extended throughout all matter, and it is therefore considered the Great All, or SUMMUM BONUM.* And, again, speaking of certain angles, the Symbolical Lecture compares them to “the five Platonic bodies, which represent the four elements and the sphere of the universe.”*

The above passages in the Lectures were probably copied from the theosophic prelections which were practised in the *Loge des Philalethes*, at Strasburg, and we subjoin the following precious extract, which may stimulate our companions to inquire why such a doctrine has continued in practice for so many years unquestioned:—“All the intelligence and moral sentiment that appears

* The doctrine contained in these extracts is merely hinted at, but not exemplified in the Lecture, and, therefore, it may not be amiss to give a brief explanation of it in a note. The Triad or Trinity which constituted one of the ineffable secrets of the mysteries, or spurious Freemasonry, was designated by the same symbol as the Christian Trinity, viz. a delta or equilateral triangle. The fact is so well attested that it will be unnecessary to dwell upon it. (See “The Signs and Symbols,” third edition, p. 167.) The inference which the Platonists deduced from it was that “matter is eternal.” *Ex nihilo nihil fit*, was the dogma in which the doctrine was embodied, and it runs like a vein through the entire Platonic system. The world was believed to be a living animal endowed with a material body (*anima mundi*) and a spiritual soul (*ζωον ενψυχον*), or the SOUL OF

in the universe, either directly, as in the minds of men, or indirectly, as an inference from the marks of design that we see around us, some of which show us that men have acted, and many more that some other intelligence has acted, are considered as parts or portions of a *general mass of intelligence which exists in the universe in the same manner as matter exists in it.* This intelligence has an inscrutable connection with the material part of the universe, perhaps resembling the connection, equally unsearchable, that subsists between the mind and body of man, and it may be considered as the SOUL OF THE WORLD. *It is this substance, the natural object of wonder and respect, that men have called God, and have made the object of religious worship."*

Now, though all the previous rituals of the Royal Arch, whether of Dermot amongst the ancients, or Dunckerley amongst the moderns, are in our possession, we are unable to trace the slightest

NATURE, which constituted the system of material Pantheism that formed the grand error of Paganism. It was exemplified in the Platonic Triad, T'AGATHON—NOUS—PSYCHE; the former representing the Supreme Being, or GOD; *Nous* personated the LOGOS, or intellectual world; and *Psyche* the DEMIURGUS, which Arnaldus considers to be a personation of the Holy Ghost, or *Soul of Nature*, to which was given the name of HYLE. These four principles constituted the famous Quaternion called TETRACTYS, and was equivalent to the Jewish Tetragrammaton. And this may be the reason of its introduction into Royal Arch Masonry. Cudworth affirms that Plato believed the Soul of the World to be a duplication of the *mundane* or concrete form of this corporeal world as a living creature, and the *supra-mundane* as the Great Architect of the Universe.

reference that could be thus reasonably applied. The Delta and Quaternion have their legitimate explanation in every one of these formulæ; and why the decomponers of the Order should have resorted to the mysteries of heathenism for an illustration which was ready provided to their hands, we cannot comprehend; for it has stamped a doubtful interpretation on symbols whose meaning is perfectly clear and easy to be understood. The Sacred Delta, in all ages of Christianity, has been applied to the Triune Deity; but in these lectures it is represented to be the *summum bonum* of Paganism, in allusion to the Pantheistic doctrine of the Soul of Nature, which has no meaning, except in reference to the Platonic Triad.

CHAPTER II.

LAWS, REGULATIONS, AND CEREMONIES.

SEC. I.—PRIVATE CHAPTERS.

1. *Establishment of a Chapter.*—When the brethren of any lodge are desirous of attaching to it a Royal Arch chapter, they must proceed to notify their wishes to the Supreme Grand Chapter, stating the intended name, which generally differs from that of the lodge, although such distinction is unnecessary, the place where it is to be held, together with the names of three qualified Principals, and the name, number, and place where the lodge meets. This petition must be attested by the signatures of nine Royal Arch Masons, with the denomination of the chapters in which they were exalted or to which they at present belong; and be forwarded to the Provincial Grand Superintendent for his recommendation. If the prayer is complied with, and a charter be granted, a fee of five guineas will be payable on its transmission to the First Principal, in whose custody it ought to remain, except when in actual use at the regular meetings.

The chapter being solemnly consecrated, a ceremony which is essential to its legal constitution, the Principals may proceed to the admi-

nistration of every rite, ceremony, and duty attached to the Order; and its rank and precedence will be determined by the number of the lodge. If the latter should become extinct under any circumstances, it does not follow that the chapter sinks with it, although it is clear that no chapter can exist distinct from some warranted lodge; but it may be transferred to any other lodge, with the consent of the First Grand Principal, on payment of a fee of two guineas to the Grand Chapter.

2. *Opening the Chapter.*—At the opening of the chapter, the number of companions must not be less than nine; viz., three Principals, three Sojourners, two Scribes, and the Janitor; for an inferior number would not be able to perform the complete ceremony correctly. To prevent any disappointment in this respect to candidates who are waiting for exaltation, it is provided by the regulations that in the absence of the actual First Principal, his chair shall be taken by his immediate predecessor therein; or, in his absence, by the senior present of his predecessors therein; and in the event of no Past First Principal of the chapter being present, any past or present First Principal of the Order may, at the request of the chapter, take the chair and discharge all its ceremonial duties.

The opening of the chapter is the business of the three Principals, *who are severally three Masters, and conjointly only one*; and they, by a series of rites known to themselves alone, com-

menced this important duty at the original establishment of the Order by each repeating one of the three clauses in the first verse of the first chapter of St. John, and then conjointly the whole verse, thus :



We ourselves, who occupied all the offices in a chapter before the union, speak experimentally when we affirm that such was the formula at that period, although the passage has been since expunged, and the chapter opened without it.

None can legally witness the actual opening of the chapter but present and past Principals. But after the sublime rites have been performed, the usual report summons the organist to his duty, who enters ceremonially, and taking his seat at the instrument, plays some solemn air, while the rest of the companions enter in procession, in due form; and when seated, the organ ceases, and the chapter is declared open for business.

3. *The Three Principals.*—These officers represent the same number of keystones of an arch, for they constitute the strength and stability of the Order; and the form in which the companions are arranged approaches, as near as circumstances will admit, to that of the true Catenarian Arch, by which process we preserve the memorial of a

certain vaulted shrine in which the secrets were deposited ; while, from the impenetrable nature of the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy. And as the subordinate members of a Catenarian Arch naturally gravitate towards the centre or key-stone, which combines and cements the whole structure, so we are taught to look up with reverence, and submit with cheerfulness, to every lawfully-constituted authority, whether of Masonic or civil regulation.

A clerical friend of our own entertains an opinion that the three Principals bear a reference to the triple office of Christ ; which is very striking as a proof of the preparative nature of Royal Arch Masonry to Christianity ; and he therefore suggests that the order of the Three Principals is incorrect. "I have no doubt," he says, "that it ought to be Z., J., H. ; not only because J. is recorded in the Scripture account as taking an active part with Z., but also because the office of priest was acknowledged to be superior to that of a prophet. Nor will you be insensible," he adds, "to this consideration, that our Lord entered first upon the prophetic office ; then on the sacerdotal, viz. at Golgotha ; and lastly on the regal, viz. from Olivet."

4. *Costume.*—When the chapter is open, the companions will be careful to appear in the appropriate clothing and insignia ; for the regulations strictly enjoin that no companion shall be

permitted to enter a chapter, if he be decorated with any jewel, medal, or device belonging or appertaining to other orders or degrees not recognized by the Grand Chapter or Grand Lodge of England as a part of ancient Masonry.

The apron is directed to be of white lamb or kid skin, from fourteen to sixteen inches wide, and from twelve to fourteen inches deep, with an indented crimson and purple border two inches wide, the crimson part pointing to the middle of the apron; the border of the flap or lappet to be only one inch wide. In the centre of the flap is a triangle of silk or satin, surrounded with a gold border, and within the triangle the Royal Arch signature H in gold-spangled embroidery; and two gold tassels are suspended by a ribbon two inches wide, coming from under the flap.

This signature is called a triple Tau, and is a character appertaining in a peculiar manner to the Order. The single Tau or Cross T is supposed to have been the mark or sign spoken of by the angel, according to the Chaldean Hebrew language, and which Ezekiel saw in spirit, when it was said to the man with the writer's inkhorn: "Go thy ways through the cities of Jerusalem, and set my MARK on those who lament and sigh for the abominations thereof." And by this mark they were saved, when those who were not thus distinguished were slain and destroyed for their idolatry by the wrathful displeasure of the Most High.

The collar of the Order is a broad crimson ribbon, and the sash or scarf of a private companion is diapered with purple and crimson, and may have silk fringe at the ends; while those of the Principals, past and present, are authorized to substitute gold fringe or bullion. The mourning costume of a companion is three crape rosettes on the badge. The Principals, whether present or past, the Scribes, and other officers of chapters, may add another crape rosette at the point of the collar, just above the jewel; but Grand Officers are distinguished by three black crape rosettes on the collar; one just above the jewel, and one on each side just over the shoulder. Provincial Grand Officers are entitled to the same.

The official jewel assigned to Z. is a royal diadem surrounded by a nimbus within an equilateral triangle; that which is worn by H. is in like manner marked by an eye amidst the same glory, within a triangle; and J. has a book, accompanied by the same emblems. The Past Principals have their distinctive jewels enclosed in a circle. The office of Principal Sojourner is marked by a square, surrounded by a nimbus, and placed within the equilateral triangle; and that of his assistants the same, without the glory. The rest of the officers are distinguished by jewels of a like character with those who occupy similar situations in a Craft Lodge, except that instead of circles the emblems of their respective offices are placed within the delta. The jewel of a Steward is a plain triangle, without any emblem. All these

jewels are of gold or gilt, and to be worn suspended from a broad crimson collar.

The regular medal of the Order, which every Royal Arch Mason is entitled to wear on the left breast, is suspended from a narrow crimson ribbon, if a Principal, present or past; but if a subordinate officer, or a private companion, the ribbon must be white. This beautiful jewel is charged with a complicated mass of symbols, which are thus explained:—The motto at the bottom of the scroll, *Nil nisi clavis deest*, may be understood literally, as may also the surrounding circle, which is an emblem of eternity, with the motto, *Talia si jungere possis, sit tibi scire satis*. The intersecting triangles are not only demonstrative of the divine and human nature of Christ, but they also denote the elements of air, fire, water, and earth, and point to prayer and remission of sins, petitions and blessings, &c. &c.; and the motto is a declaration that the wearer is determined to perform with punctuality the duties of his station, whatever it may be, and to fill up with justice and integrity that link in the chain of creation in which T.G.A.O.T.U. has thought proper to place him.

In the centre of the medal is another triangle inclosing a representation of the sun with rays issuing in all directions from the centre. This is an emblem of the Omnipresent Deity, represented by a circle whose centre is everywhere and the circumference nowhere; denoting also his Omnipresence and Omniscience, and every

other attribute of perfection. Taken in a lower point of view it is a symbol of geometry, and of the science of agriculture denoted by a pair of compasses issuing from the centre of the sun, and suspending a globe to signify the earth which we inhabit, vivified and rendered prolific under the influence of that glorious luminary, and extending to the animal as well as the vegetable creation. And thus are we admonished to perform every operation in its proper season, that we may reap abundantly the fruits of our labour and toil. In a conspicuous situation at the lower part of the medal is the Royal Arch Mason's signature .

On the reverse are inscribed the names of those peculiar virtues which ought to exist in a Chapter of Royal Arch Masons.

5. *Routine.*—The ordinary proceedings of a chapter are strictly analagous to the practice of Craft Lodges. Indeed, we have been informed that the committee who were appointed to draw up the regulations of the Order, greatly facilitated their design by adopting a declaratory clause to the effect that in every particular wherein the constitutions of Craft Masonry could be followed, they should determine the laws of the Royal Arch. And it was a very prudent course, because, as the Royal Arch is esteemed to be nothing more than a completion of the 3rd Degree, it would have been anomalous to have had two distinct versions of the law on the same subjects. And therefore they simply legislated on those matters for which

Craft Masonry could not make a corresponding provision. This consideration will also lighten our own labours, and enable us to condense this part of the subject into a narrow compass without affecting its perspicuity; for an extended detail would only be a tautological repetition of similar usages, which we have already minutely particularized in the former portion of this volume.

The preliminary business of a chapter, after it has been formally opened, is to read the minutes and confirm them. The state of the finances may then be examined, and payment of dues enforced. The treasurer's account must be kept entirely distinct from that of the lodge to which the chapter is attached, and should be audited every year by a committee appointed for that purpose. In some chapters, the companion who suffers his arrears to accumulate is disqualified from holding any office; and in others it is ruled that any companion whose quarterages shall remain unpaid on the first day of January in the year succeeding that in which they became due shall be liable to suspension, exclusion, or such other penalty as the chapter may think it expedient to inflict. Motions and other matters of a like nature are regulated according to the Constitutions of Craft Masonry.

6. *Proposition and Exaltation.*—No member of a lodge can gain admittance into a chapter and be exalted as a Royal Arch Mason until he shall have been a Master Mason for twelve months at the least. The qualifications of a candidate were

originally these:—He ought to have already distinguished himself in Craft Masonry, not only by learning and talent, but by activity, industry, and liberality of sentiment, accompanied by a sincere love of the Order. He must have shown himself desirous of increasing his masonic knowledge, and of promoting, by a zealous assiduity, the general interest of the science, not governed by enthusiasm or bigotry, but by a uniform love to the human race.

These requisitions having been satisfactorily ascertained, he may be proposed and balloted for; but if more than two black balls be recorded against him, he cannot, under any circumstances, be admitted. There is no limitation as to the numbers which may be exalted at one time; but the Scripture readings should on no account be omitted, as they are essential to a proper understanding of the degree. It was formerly the custom to pass every candidate through the chair of a craft lodge, as a preparatory step to exaltation; because an original law of the Order ruled that “No brother who had not been placed in the Master’s chair could possibly be allowed to participate in the secrets of the Royal Arch.” But this custom is no longer considered necessary, as it is calculated to create a certain degree of confusion, by blending *virtual* Past Masters, who are not competent to be present at an installation, with *actual* Past Masters, who have served their year as the Master of a lodge.

The exaltation of candidates then takes place,

and any indefinite number may be admitted on the same evening. The ceremony commences with the following prayer:—"Almighty Father, who art the sole Architect of the universe, at whose command the world burst forth from chaos, and all created matter had its birth, look down, we pray Thee, upon this present convention now assembled in Thy most holy name, and particularly upon this Thy servant who now kneels before Thee, and henceforth crown him with every blessing from Thine inexhaustible store. Give him an extra portion of Thy grace, that he may seriously consider his present undertaking, and neither proceed therein lightly, nor recede from it dishonourably, but, pursuing it with steady fervency and zeal, he may be impressed with its true meaning and intention—the acquisition of wisdom and understanding by the contemplation of Thy great and glorious works. Thus may he become qualified to promote Thy honour and glory, to benefit his fellow-creatures, and secure his own eternal happiness in another and a better state of existence. Amen. So mote it be."

At the conclusion of the ceremony, after the candidates have been clothed in the robes of innocence and purity, invested with the insignia of the Order, and presented with the banner of Judah, the Principal J. enlightens their minds by repeating the Historical Lecture, H. explains the symbolic references of the Order, and, finally, Z. delivers the mystical portion of the lecture, with the explanation of the Pedestal.

The fee is three guineas ; and while some chapters include in this sum the registration and certificate, amounting to fifteen shillings, others charge them extra. A joining companion pays two shillings and sixpence ; and whenever a dispensation is required for any especial purpose, if it be granted by the first Grand Principal, a fee of ten shillings and sixpence ; and if by a Prov. Superintendent, five shillings ; to be applied, in each case, to the funds of the general charity. Military chapters are allowed under the same regulations as regimental lodges, except, however, that the consent of the commanding officer is not required.

Returns must be annually made to the Grand Scribe E., as in Craft Masonry, of the names and descriptions of the members, exaltations, joining members, &c., accompanied by the usual fees. If these be withheld for any unusual length of time, the Grand Chapter is empowered to resume the charter as a punishment, and to withhold it until full satisfaction be made.

SEC. II.—GOVERNMENT.

1. *Number of Officers.*—In England the chapter is governed by three Principals, under the names of Z., H., J., or King, Prophet, and Priest. In Ireland they are nameless ; and our Transatlantic brethren, impelled probably by their repudiation of royalty, have deposed Z. from the first chair, and placed in it the High Priest as the

governing Principal, giving to the King the second chair only, and substituting a Scribe for a Prophet in the third chair, which is evidently erroneous, and destroys the force of that sublime illustration which applies to the triple office of the Messiah. We pass over the method of communicating the degree in the United States, with three veils, because we know nothing of its origin, and cannot comprehend either its local utility or general application to the principles of the Order, although we believe it is practised in some parts of the sister island.

The officers of a chapter consist of three Principals, two Scribes, three Sojourners, with Treasurer, Registrar, Director of Ceremonies, Standard Bearers, and others, to the number of seventy-two, in allusion to the Sanhedrim of Jerusalem, which was composed of that number, although we are doubtful whether it was in existence in the time of Zerubbabel ; and, indeed, the probabilities are unfavourable to the supposition. The same number, however, is requisite to constitute a regular chapter of Royal Arch Masons ; nor can it be exceeded, although an inferior array of companions is competent to transact the ordinary business. But when it contains the full complement of seventy-two members, it may still continue to exalt candidates, and receive them into the company, although they cannot be considered as counsellors, or speak and vote on public questions, until vacancies occur which may admit them to full communion with the Order.

2. *Qualifications.*—No person can be eligible for the First Principal's chair until he has served a full year in each of the others; nor is he qualified to be a Second Principal until he has completed the same period in the third. He must further be the Master or Past Master of a lodge, and have served the office of Scribe, Sojourner, or Assistant Sojourner, lawfully appointed for the usual time, or he cannot aspire to any one of the Principals' chairs. And no brother can claim his exaltation till he has been twelve months a Master Mason. This regulation constitutes another link, although purely official, by which the two Orders of Craft and Royal Arch Masonry are connected. The lodge, however, has no power in the chapter, nor the chapter any jurisdiction in the lodge. They are distinct institutions, and perfectly independent, although verbally identified with each other by a clause in the Articles of Union.

It may be further observed in respect to qualifications, that in all cases the letter of the law ought to be strictly observed; for if a companion should be elected, say on the *second* Thursday in January, 1856, to the second chair, being duly installed on the second Thursday of the following month, and in the ensuing year be appointed as Z. on the *first* Thursday in January, and installed on the corresponding Thursday in February, there would be a clear deficit of one week in legal service. In such a case, we are of opinion that the election would be void, although it may be doubted whether so trifling a deviation would

be thought worthy of notice ; for, though undoubtedly a breach of the regulations, yet an official inquiry would be attended with much inconvenience, dissatisfaction, and expense.

3.—*The Installation.*—All the officers in a Royal Arch chapter are annually elected by ballot, except the Assistant Sojourners and Janitor, the former being appointed by the Principal Sojourner, and the latter by a show of hands. In all cases where there is an equality of numbers the decision rests with Z. It is, however, to be understood that no First Principal can retain his chair for more than three years, nor can either of the others continue in office for more than two. The First Principal should be installed by his immediate predecessor, if present ; and if not, by any other Past Z., with all the solemn ceremonies which distinguish that sublime proceeding, and he will then proceed to instal and invest the rest of the officers.

But the Principals of provincial or foreign chapters may be installed elsewhere, on the production of sufficient evidence that they have been actually elected to the office, and that they are contributing members to their respective chapters. Installation is absolutely indispensable ; and if there be no Past Principal who is capable of going through the ceremony correctly, a qualified companion must be procured for the nonce from some other chapter.

4. *Past Principals.*—A Past Z., like the Past Master of a Craft lodge, retains his seat in the

Grand Chapter so long as he remains a subscribing member to any private chapter, and is said to hold a rank superior to any grand officer who is not a Principal. If any actual Principal shall die, or be removed, or by any other means be rendered incapable of discharging the duties of his office, the chapter is competent to proceed to the election of a new Principal in his stead, on giving due notice to the companions that such an election is about to take place.

5. *Cases and Opinions.*—The two following cases and opinions appear in the *Freemasons' Magazine* for 1856 (p. 674). First, in the event of the Second and Third Principals of a Royal Arch chapter dying or resigning, what is to be done by the First Principal, there being no companion in the chapter who has been in either chair? Secondly, in the event of the First Principal's term of office expiring, and there being no companion qualified to be put in nomination for that chair, what is to be done, in order that the working of the chapter may not be interrupted? In case of the first contingency arising, a dispensation must be obtained from the Grand Z.; and in the second, the First Principal must occupy his chair until a dispensation be obtained.

Again, a companion asks advice under the following circumstances:—"On Friday last," he says, "the First Principal of our chapter wrote to me, requesting as a favour that I would undertake his duties during the remainder of his year of office, stating as a reason that his social engagements

were so much on the increase that he could not devote the time necessary to acquire a knowledge of his official duties ; yet, although he wished to resign the office, he had no intention of withdrawing himself from the chapter ; and, in fact, he was simply desirous of the privilege of wearing the jewel of a Past Z. I thought it such a cool request that I read his communication to the chapter, and the companions were of opinion that a letter ought to be written to him, requesting him to send in his resignation at once, in order that they might be in a condition to elect some other qualified companion in his place. I should be glad," he concludes, "to be informed whether such a course be strictly legal."

The regulations of the Royal Arch afford very little guidance towards a solution of this case, and we can therefore only decide the question by analogy. It is a fixed law in Craft Masonry that if a Warden does not serve his full year he is ineligible for the chair of the lodge ; and if a Worshipful Master should resign before the expiration of the same period, he would forfeit his privileges as a Past Master. Now, the Royal Arch law simply provides that "every companion who shall have served in the chair of First Principal," without any mention of time, "shall retain his seat in the Grand Chapter so long as he continue a subscribing member to any chapter." But we are inclined to think that the words "for a year," though not inserted, ought to be understood ; because he is elected for a year, and would

not have been eligible unless he had served the office of Scribe or Sojourner, J. and H., each for the full period, from one annual election to another; and if a First Principal actually resign in the middle of the year, although he will undoubtedly be entitled to write Past Z. after his name, to wear the jewel, and to take the first chair *pro tempore* in the absence of any future Z., yet we question whether he would be allowed to enter the Grand Chapter in that capacity. On his resignation, however, the chapter may legally proceed to elect another First Principal in his room.

SEC. III.—THE SUPREME GRAND CHAPTER.

1. *Gradations of Rank.*—In the formation of a new order, no efficient progress can reasonably be expected in the absence of an influential governing body, superintended by some eminent person, who possesses the essential qualifications of worldly rank, education, polished manners, the *prestige* of a high station in society, with sufficient popularity to command the respect and secure the affection of its members. No body of men can be kept together without a due admixture of authority on the one hand, and subordination on the other; for, without laws, injustice, oppression, violence, and fraud would be rampant, and no protection could be extended to the subordinate members of the society.

On this principle, Freemasonry, whether blue, purple, or crimson, has ever been distinguished

by a regular gradation of rank in its presiding, assistant, and subordinate officers, which has preserved the balance of the society at its proper equilibrium, and perpetuated its existence from an unknown and unrecorded antiquity to the present flourishing period, when its operation is beneficent, its charities abundant, and its peaceful and harmonious tendency universally acknowledged.

2. *The Official Link.*—The Royal Arch degree, as we have already seen, is a scion engrafted on the parent tree about a century ago, for the purpose of affording the means of a more complete exposition of its principles than could be attained by the primitive machinery of Craft Masonry; and although originally practised in a lodge as a constituent part of the third degree, was subsequently placed under a different governing body, with separate laws, and a new class of grand officers. Still, however, being pronounced a continuation of Blue Masonry, the Grand Master is *ex officio* the First Grand Principal, if a Royal Arch Mason, and his deputy the Second Grand Principal; the Secretary, Treasurer, and Registrar of the Grand Lodge also holding the corresponding offices in Grand Chapter, without a new appointment, and all the rest are in the gift of the Grand Principal Z., to be nominated at the Quarterly Convocation in May.

And if any officer of the Grand Lodge, who, if otherwise duly qualified, would take office in the Grand Chapter by virtue of his office in Grand

Lodge, shall not be qualified to hold such corresponding office in the Grand Chapter, the First Grand Principal shall appoint some other companion to fill the vacant office in the Grand Chapter, except the Grand Treasurer, who shall in that case be elected by the said chapter.

By this official link, strengthened by other considerations, the two orders of Craft and Royal Arch Masonry are identified and united together as one organized body in England, although the arrangement is repudiated in every other part of the world. Whether the practice of our own or other grand lodges be most in accordance with the genius of the Order forms no part of our present inquiry, which is simply intended as a record and explanation of its laws and customs as they apply to the three divisions or colours of Freemasonry amongst ourselves, and we have therefore no desire to extend our inquiries beyond that point.

3. *Number and Duties of the Grand Officers.*—The number of grand officers, or in other words of those who are entitled to official seat in the Supreme Grand Chapter, is, in reality, thirty-five, present and past, although the actual governing body, principal and subordinate, consists of fifteen companions only; viz., three Grand Principals, two Scribes, three Sojourners, a Treasurer, Registrar, Sword and Standard Bearer, Director of Ceremonies, Organist, and Janitor, the latter of whom is debarred from holding the same office in a private chapter; and his principal duty is, to

prevent the intrusion into Grand Chapter of all unqualified persons. These officers are bound to assemble in Quarterly Convocation on the first Wednesday in February, May, August, and November, without summons; and if either the Principal or Assistant Sojourner, the Sword Bearer, Standard Bearer, or Director of Ceremonies, neglect to attend, at least two Quarterly Convocations during his year of office, he will be subject to the forfeiture of all rank and distinction which his appointment would convey, unless sufficient excuse for his absence be assigned, to the satisfaction of the presiding officer.

The three Grand Principals are empowered by the Regulations to convene Chapters of Emergency whenever they think proper; but the business to be transacted must be distinctly expressed in the summons, for no other matters can be legally entertained at such extraordinary meeting. And in case any of the principals be absent, whether at an ordinary or emergent chapter, the companion who may act as his substitute is authorized to seat himself in the proper chair. But such companion ought to be a Past Z., for no one is eligible to either of the other chairs until he has been so installed; and none but the Principal or Past Principal of a chapter can be present when the Grand Chapter is opened. All the subordinate officers must necessarily be Principals of private chapters, or Wardens of the Grand Lodge, past or present; for the latter, although in the absence of the former quali-

fication, are *ex officio* associate members of the Supreme Grand Chapter.

It must also be distinctly understood that no companion can be appointed to office unless he be a subscribing member to some private chapter; and if he should withdraw such subscription, the said office would become vacant. And no past grand officer can be admitted into the chapter unless he shall so continue to subscribe.

4. *Costume.*—The three Grand Principals are distinguished by flowing robes of scarlet, purple, and blue, with a head-dress corresponding with their respective offices. They are distinguished by the same emblems as those of a private chapter; viz., the Crown, the Eye, and the Sacred Volume, each surrounded by a nimbus; but they are each placed within a pair of compasses, whose points extend to the exterior angles of a triple endless triangle. The Provincial Grand Superintendent wears a triangular jewel with a star at each angle, on which is placed a circle containing another triangle of glory within the pentalfa, commemorative of a certain gold plate in the same form, which contained the sacred monogram. These jewels are suspended from a broad crimson collar in private chapters; while in the Grand Chapter the past and present officers have their jewels attached to a broad collar of all the three Masonic colours; viz., blue, crimson, and purple. The silk or satin ground of the triangle placed in the centre of the flap of the

apron, with its lining and strings, and the ribbon suspending the tassels, is purple; while the medal of the Order, worn on the left breast, is attached to a narrow tricoloured ribbon corresponding with the collar.

5. *Committee of General Purposes.*—This committee is intended to represent, and to perform the same duties as, the Board of General Purposes in Craft Masonry; and is accordingly invested with similar powers and privileges, and regulated by corresponding laws. It consists of the Grand Principals, a President, and eight other members, two of which, with the President, are nominated by the First Grand Principal, and the other six elected by the Grand Chapter from amongst the First Principals, past and present, of such private Chapters as may be associate members of the Grand Chapter. The members constitute a quorum on all business that may be brought before them; and in case the president be absent, the next in rank takes the chair. The chief duties submitted to their consideration are applications for charters, or for the removal of chapters, or to receive and consider notices of motion, and to introduce them in proper form to the Grand Chapter, for discussion; and to superintend the finances of the Order by auditing the treasurer's accounts quarterly.

SEC. IV.—THE PROCEEDINGS.

1. *Take their Colour from Craft Masonry.*—The regular process adopted by the Grand Chapter in

the conduct of its proceedings takes its tone from the like course used in Grand Lodge, and for this reason it may almost be considered a work of supererogation to describe them. But *necessitas non habet legem*; we have undertaken the task and are bound to discharge it fairly and conscientiously, although the copious details we have already given of the government of Craft Lodges preclude the necessity of any diffuse amplification here.

Does any companion ask, "What am I to do under such and such circumstances, or how am I to discharge the duties of an office to which I have been appointed?" The legitimate reply will be—a reference to the corresponding requirements in Craft Masonry; and a due consideration of the remarks we have made upon it; which, in nine cases out of ten, will afford a correct solution of the inquiry. We shall therefore briefly observe that when the chapter is open, the regulations for its government are first read *in extenso*, and then the minutes of the preceding or of any intervening chapter are put for confirmation. When this business has been disposed of, the Grand Principals may proceed to make their communications, and the committees their reports, which are immediately taken into consideration; after which any other matters may be brought forward, if due notice in writing has been given to the Committee of General Purposes at least twenty-one days before the meeting of Grand Chapter. During these proceedings the members

are obliged to remain seated, and in profound silence, except those officers who are obliged to go from place to place in the discharge of their duties.

2. *Debates.*—Any question may be debated as in Craft Masonry, no companion being allowed to speak twice, except in explanation, or the mover in reply; every speaker rising and addressing himself to the presiding officer; and while he adheres strictly to the subject under discussion, he will not be interrupted; but should he wander from the point, he will be called to order, but not silenced, for when he has been set right he will be allowed to proceed with his argument for any reasonable time, if he preserves order and decorum; and if any companion should be imprudent enough to express his disapprobation by hissing, he will be peremptorily excluded from the chapter for that evening, and without a possibility of being re-admitted at any future Convocation, unless he make a public acknowledgment of his fault, and obtain grace. On the other hand, if the speaker be called to order more than once without effect, the same summary punishment will be inflicted on him; and the rule applies to any other companion who may annoy the Principals, and disgust the members by any species of disorderly conduct. And, it may be further observed that whenever the presiding officer shall call to order, a dead silence must instantly prevail throughout the chapter, with every companion seated in his proper place.

When each member has expressed his sentiments on the proposition, and the mover has replied, the presiding officer puts the question, which is to be decided by a majority of votes, unless the Grand Chapter shall think it expedient to leave the decision in the hands of the presiding officer. The votes are signified by holding out the right hand, which the Grand Scribes are to count, unless the numbers are so disproportionate as to render counting unnecessary. If the votes be equal in number, the matter in dispute necessarily reverts to the presiding officer, whose casting vote alone determines the question. After the disposal of a motion, the next in precedence on the paper may be brought forward, if before eleven o'clock, for no business can be legally commenced subsequently to that hour.

8. *Provincial Grand Chapters.*—All District Chapters are ruled by the same regulations as the Supreme Grand Chapter, except in a very few particulars, on which the analogy cannot be carried out. For instance, the Second and Third Provincial Grand Principals are nominated by the Grand Superintendent from qualified companions in the province, viz., from the First Principals, past and present, having been duly installed. The members of the chapter are the present and past officers, if subscribing members, and of the Principals and Past First Principals of the several subordinate chapters, so long as they continue to subscribe. They have power to raise funds from the subordinate chapters, for defraying all neces-

sary expenses. The Provincial Grand Superintendent is empowered to visit the several subordinate chapters in his district, to inquire into irregularities, to hear and determine complaints, and to see that the laws and regulations of the Order are strictly observed, and his decision is final, unless an appeal be made to the Grand Chapter; and for that purpose he may summon the officers and companions of any chapter to attend him, and to produce the charter, with any books or papers that he may require. But no appeal can be entertained unless transmitted to the Grand Scribe E. within three calendar months from the date of the decision which is appealed against.

4. *Conclusion.*—It will be unnecessary to proceed further with these notices, as every reader may easily perceive that they will correspond so exactly with the explanations already given of Craft Masonry that a knowledge of the one implies a knowledge of the other. But we cannot close our volume without noticing the strange obliquity of principle in the revisers of the lectures both of Craft and Royal Arch Masonry that could induce them to select their illustrations indifferently from Judaism, Paganism, and other religious systems which are either obsolete or false, and studiously omit all direct reference to that religion which was figured in the Old, and revealed in the New Testament, although, in reality, the rites, symbols, and doctrines of all the Masonic degrees can be alone harmoniously assimilated

with it. But it is now understood by a great majority of the Craft, that Christianity constitutes a part and portion of our civilization, and without it neither Freemasonry nor any other institution will be allowed to make a visible progress in this Christian country. Nor will they suffer themselves to be led away from the truth of so evident a proposition by any arguments that can be advanced, how plausible and specious soever they may be.

As to the idol, "Universality," which has been set up as the rival and triumphant substitute for the cross of Christ, it is a thing of nought—a bubble of froth—(Πομφόλυξ)—a shadow without substance—as unreal as the imaginary goblin of our boyish days.* We repudiate it altogether. We are amongst the number of those who cannot be prevailed on to concede a single iota of the Christian character of Freemasonry in favour of any other principle. Place the cross of Christ in one scale, and the whole world in the other, and we shall not hesitate a moment to proclaim our choice. We know that the heathen nations had their mysteries, and we do not envy them. *But they were not our*

* The presumed universality of Masonry, deserves a lengthened notice, but being a *doctrine*, it would be out of place in the present work. We have given the subject a full and fair discussion in another publication, written some years ago, which may not see the light until after we have solved the solemn problem of the "*Greater Mysteries*," by which name Death is indicated by that eminent scholar and pious divine, the Rev. Stanley Faber, in contradistinction to "*Lesser Mysteries*" of sleep.

mysteries. They were dedicated to idols, while ours are dedicated to JEHOVAH; and the Jehovah of the Old Testament, according to our faith, is Jesus Christ the Redeemer of mankind. Let those who choose, prefer other objects of interest; on the verge of eternity, we dare not allow our allegiance to be even suspected.

ALL GLORY TO THE MOST HIGH!

THE END.

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