

celebrated Falkirk Lodge of Edinburgh recommended the petition of the Boston Craftsmen and stood sponsor for the new organization. There were many obstacles and delays, but at last the desired warrant was obtained, and the former doings of the brethren of the Lodge of St. Andrew were Masonically legalized. There were strong and zealous brethren associated in the original membership of the lodge thus constituted. William Busted was the first Master; Joseph Webb, the second Master, was afterwards Grand Master of the Massachusetts Grand Lodge, which was established in opposition to the St. John's Grand Lodge. Some of the leading citizens of Boston were active members of St. Andrew's Lodge. Joseph Warren and Paul Revere were leading spirits in the organization. The first named brother was appointed by St. Andrew's Lodge, in 1768, a committee to confer with the *Ancient Lodges* in Boston as to the expediency of applying to the Grand Lodge of Scotland for a Grand Master of *Ancient Masons* in America. It was deemed expedient to so apply, and, on May 30th, 1769, the Grand Lodge of Scotland made such an appointment, and commissioned Joseph Warren, Grand Master of Masons in Boston, and "over a territory within one hundred miles of that town." Two years later Warren had the terms of his commission enlarged, being named by the Grand Lodge of Scotland as "Grand Master of Masons for the continent of America," a title somewhat more high-sounding and far-reaching than that borne by any other Provincial Grand Master, wherever or however appointed.

Henceforth there were two Grand Lodges in Massachusetts, claiming and exercising wide powers. The "St. John's Grand Lodge," which chartered numerous lodges in various States and Territories, and the Massachusetts Grand Lodge, which, under General Warren, and afterwards, claimed and exercised equal powers and prerogatives.

Not to follow this narrative further, it may be said that the two Grand Lodges—representing the "Ancients" and the "Moderns" in this country—settled their differences and came together in 1792, uniting and forming the "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." This union, it may be remembered, antedates by nearly twenty-two years the union in England of 1813.

St. Andrew's Lodge refused for several years to become a party to the alliance formed in 1792; but, in 1807, it was received into the United Grand Lodge, since which time it has been justly prominent in that body as it was before in the affairs of the Massachusetts Grand Lodge. The record of the Lodge of St. Andrew in Boston is bright and inspiring. There may be charged against it, perhaps, in the early period of its history, some mistakes of technical procedure, but it has generally hewn closely to the line of regular Freemasonry, and it has well illustrated the true principles of our Fraternity. Especially has the body referred to been noted for the intellectual, moral, and patriotic character of its membership.

I point to the old Lodge of St. Andrew in Boston as an object lesson; and I call the names of Joseph Warren, Paul Revere, and Joseph Webb, conspicuous among its early members, because I would by such references put emphasis and meaning upon the name of St. Andrew, selected to designate the new lodge, and because I would point out its suggestiveness as calling for the best service which the members, and others who may be associated with them, can render in applying the principles which are fundamental to the Masonic Fraternity.

Is the question asked, What are these principles? Is it made broad enough to call for a statement of the essentially moral elements of Freemasonry? Then I would reply by affirming the proposition that these