

that, in my opinion, (a) the Lodge and Grand Lodge in Pennsylvania, from 1781 onwards, were independent organizations, and as such entitled to be considered legitimate Masonic Bodies as others existing elsewhere, during the same period, only they were not what was termed "regular" by the Grand Lodge of England, until acknowledged by that Body. Cox's Patent was for *two years*, and then successors were to be elected from June, 1782, *every other year*, the second election falling on June, 1784. Franklin's Grand Lodge apparently was at work in 1781, and certainly from 1782 elected its Grand Master *annually*, so that it is most unlikely the members were working directly or indirectly by virtue of Cox's Patent, the probability being they were active as a Grand Lodge as early as 1780. 1. That these members felt justified in their position cannot be doubted, when their high character and ability as citizens are duly considered, but the fact remains that so far as England is concerned we have all failed to discover a scrap of evidence to prove that any Lodge was ever registered during 1780-81 from the province of Pennsylvania. (b) It is clear, then, we must distinguish between warranted and unwarranted, *old* and *regular* Lodges. Of the *warranted*, so far, *Boston, Mass.*, has been proved to be the first, but as respects priority of existence and actual Masonic work, the *St. John's Lodge, of Philadelphia, Pa.* has established its claim. (c) As an independent Grand Lodge, *Pennsylvania* was the first in all America, but the *Massachusetts' Provincial Grand Lodge* is the earliest noted, under English auspices, that did known work and constituted Lodges, Cox's Patent of 1780 notwithstanding. To my mind, therefore, the claims of *Pennsylvania* and *Massachusetts* are of two different kinds, and therefore are best kept as separate and distinct matters, each being justly proud of its position, and entitled to pose as the first example of its particular kind.—*Keystone*.

GRAND ORIENT OF FRANCE.

The *Chaine d' Union* published the text of the new constitution submitted by the Council of the Order. The preamble states the position of the Grand Orient frankly:—

I.—Freemasonry, an institution essentially philanthropic, and philosophic, and progressive, has for its object the pursuit of truth, and practice of solidarity: she labors for the material and social amelioration, and the intellectual and moral perfection of humanity. Her principles are mutual tolerance, respect for others and oneself, and absolute liberty of conscience. Her device is Liberty, Equality, Fraternity.

II.—Freemasonry has for her duty, to extend to the members of the human race the fraternal ties which unite Freemasons upon the surface of the Globe. She recommends to all Freemasons the propagation of these principles by speech, writings and example. All Freemasons have the right of publishing their opinions upon Masonic questions.

III.—It is the duty of a Freemason, in all circumstances, to aid, defend, and protect a brother, even at the peril of his life, and to defend him against injustice.

IV.—Freemasonry considers labor as one of the essential duties of man.

LA ACACIA of Buenos Ayres, Argentine Republic, South America, for December last, comes to hand much enlarged and improved. May it ever bloom.

Our excellent contemporary *The Trestle Board*, of San Francisco, Cal., U. S., has begun the second year of its existence under very favorable auspices. In its editorial gleanings in the January number it reproduces our late article on "Duly Seated." Very many of our best exchanges are showing their marked appreciation of CRAFTSMAN editorials.