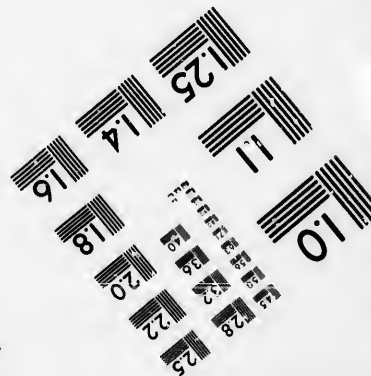
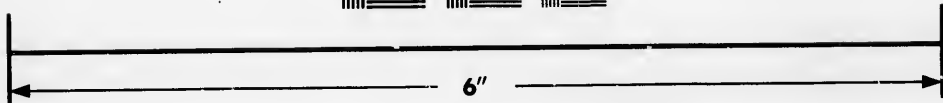
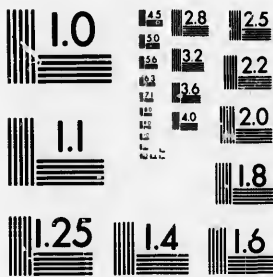


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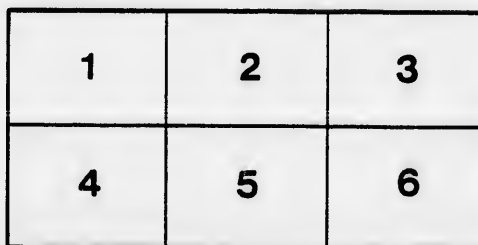
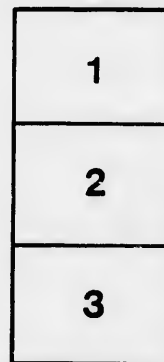
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THE
BOOK OF CONSTITUTION
OF THE
GRAND LODGE

18.
Ancient Free & Accepted Masons
OF
ONTARIO



OF THE
DOMINION OF CANADA.

W. W. FITZGERALD, Grand Sec.

THE
GRAMMELIDGE



PREFACE.

In this book of Constitution, which was prepared by a committee under direction of the Grand Lodge of Ontario, will be found embodied the essential principles on which the Grand Lodge was organized; but we regret to say that through a portion of the work going to press prematurely, the arrangement of the matter is somewhat imperfect, and the wording of some of the clauses is not as explicit as could be desired: a few typographical errors have also been discovered when too late to rectify them. We trust, however, that the instructions contained in it will be found sufficiently definite for the guidance of the craft, and when another edition may be deemed desirable, we trust its defects may be remedied, and such other clauses embodied as may be thought most conducive to the welfare of the craft, the best interests of which, in compiling this Constitution, we have had the honor, to the best of our ability, to endeavor to serve.

JOHN R. PEEL,

W. W. FITZGERALD,

Grand Secretary.

Chairman of Com.

THE
Charges of a Freemason ;

EXTRACTED

*From the Ancient Records of Lodges throughout the
World, for the use of Lodges.*

GENERAL HEADS.

- I.—Of God and Religion.
- II.—Of the Civil Magistrate, supreme and subordinate.
- III.—Of Lodges.
- IV.—Of Masters, Wardens, Fellows and Apprentices.
- V.—Of the Management of the Craft in Working.
- VI.—Of Behaviour, viz.:
 - 1.—In the Lodge while constituted.
 - 2.—After the Lodge is over and the brethren not gone.
 - 3.—When brethren meet without strangers, but not in a Lodge formed.
 - 4.—In the presence of strangers not masons.
 - 5.—At home and in your neighborhood.
 - 6.—Toward a strange brother.
- VII.—Ancient Charges—To the Master-Elect.

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The Charges of a Freemason, &c.

I.—Concerning God and Religion.

A Mason is obliged by his tenure, to obey the moral law, and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it may, he is not excluded from the order, provided he believe in the Glorious Architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus, Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

II.—Of the Civil Magistrate Supreme and Subordinate.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed and confusion, so that kings and princes in every age have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries and promote the honor of the fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony and live in concord and brotherly love.

III.—Of Lodges.

A Lodge is a place where Freemasons assemble to work and to instruct and improve themselves in the mysteries of their ancient science. In an extended sense, it applies to persons as well as to place; hence every regular assembly, or duly organized meeting of Masons, is called a lodge. Every brother ought to belong to some lodge, and be subject to its by-laws and the general regulations of the craft. A lodge may be either general or particular, as will be best understood by attending it, and there a knowledge of the established usages and customs of the craft is alone to be acquired. From ancient times, no master or fellow could be absent from his lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the master and wardens that pure necessity hindered him.

The persons made Masons and admitted members of a lodge must be good and true men, free born, and of mature and discreet age and sound judgment; no bondmen, no women, no immoral or scandalous men, but of good report.

IV.—Of Masters, Wardens, Fellows and Apprentices.

All preferment among Masons is grounded upon real worth and personal merit only, that so the lords may be well served, the brethren not put to shame, nor the royal craft despised; therefore, no master or warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and therefore every brother must attend in his place, and learn them in a way peculiar to this fraternity. Candidates may, nevertheless, know that no master should take an apprentice, unless he has sufficient employment for him; and, unless he be a *perfect youth, having no maim or defect in his body* that may render him incapable of learning the art, of serving his master's lord, and of being made a brother and then a fellow-craft in due time, after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honor of being the warden, and then the master of the lodge, the grand warden, and at length the grand master of all the lodges according to his merit.

No brother can be a warden until he has passed the part of a fellow craft, nor a master until he has acted as a warden, nor grand warden until he has been master of a lodge nor grand master unless he has been a fellow craft 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 singularly great merit in the opinion of the lodges.

These rulers and governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

N. B.—In ancient times, no brother however skilled in the craft, was called a master mason until he had been elected into the chair of the lodge.

V.—Of the Management of the Craft in Working.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the fellow craftsmen shall be chosen or appointed the master, or overseer of the lord's work, who is to be called master by those who work under him. The craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the lodge.

The master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor give more wages to any brother or apprentice than he really may deserve.

Both the master and the masons receiving their wages justly shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same: for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a fellow-craftsman is chosen warden of the work under the master, he shall be true both to master and fellows, shall carefully oversee the work in the master's absence, to the lord's profit; and his brethren shall obey him.

All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the master till the work be finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the grand lodge.

No laborer shall be employed in the proper work of Masonry; nor shall freemasons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a brother or fellow.

VI.—On Behaviour, Viz. :

1.—IN THE LODGE WHILE CONSTITUTED.

You are not to hold private committees, or separate conversation, without leave from the master, nor to talk of anything impertinently or unseemly, nor interrupt the master or wardens, or any brother speaking to the master; nor behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your master, wardens and fellows, and put them to worship.

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, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the lodge.

2.—BEHAVIOUR AFTER THE LODGE IS OVER AND THE BRETHREN NOT GONE.

You may enjoy yourself with innocent mirth, entertaining one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hinder him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or state policy, we being only as Masons, of the universal religion above-mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will.

3.—BEHAVIOUR WHEN BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE FORMED.

You are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason;

for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners.

4.—BEHAVIOUR IN PRESENCE OF STRANGERS, NOT MASONS.

You should be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse and manage it prudently for the honor of the worshipful fraternity.

5.—BEHAVIOUR AT HOME AND IN YOUR NEIGHBORHOOD.

You are to act as becomes a moral and wise man, particularly not to let your family, friends, and neighbors know the concerns of the lodge, &c., but wisely to consult your own honor, and that of your ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late or too long from home after lodge hours are past; and by avoiding of gluttony or drunkenness, that your family be not neglected or injured, nor you disabled from working.

6.—BEHAVIOUR TOWARDS A STRANGE BROTHER.

You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother that is a good man and true, before any other people in the same circumstances.

Finally,—All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cap-stone, the cement and glory of this ancient fraternity; avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his lodge; and from thence you may appeal to the grand lodge, at the annual communication, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of masters and fellows,

when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may find the affair of masonry with the more alacrity and success; but with respect to brothers or fellows at law, the masters and brethren should kindly offer their mediation which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or law-suit without wrath and rancour, (not in the common way,) saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the benign influences of Masoury, as all true Masons have done from the beginning of the world, and will do to the end of time.

AMEN, *so mote it be.*



Summary of the Ancient Charges and Regulations to be read by the Grand Secretary (or Acting Secretary) to the Master-Elect, prior to his installation into the chair of the Lodge.

1. You agree to be a good man and true, and strictly to obey the moral law.
2. You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.
3. You promise not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.
4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.
5. You agree to hold in veneration the original rulers and patrons of the order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in general lodge convened in every case consistent with the constitution of the order.
6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.
7. You agree to be cautious in your carriage and behaviour, courteous to your brethren, and faithful to your lodge,
8. You promise to respect genuine and true brethren and to discountenance imposters and all dissenters from the original plan of Freemasonry.
9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art as far as your influence and ability can extend.

10. You promise to pay homage to the grand master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the grand lodge.

11. You admit that it is not in the power of any man, or body of men, to make innovation in the body of Masonry.

12. You promise a regular attendance on the communications and committees of the grand lodge upon receiving proper notice thereof; and to pay attention to all the duties of Freemasonry, upon proper and convenient occasions.

13. You admit that no new lodge can be formed without permission of the grand master; and that no countenance ought to be given to any irregular lodge, or any person initiated therein; and that no public procession of Masons clothed with the badges of the order can take place without the special license of the grand master.

14. You admit that no person can regularly be made a Freemason, or admitted a member of any lodge without previous notice and due inquiry into his character; and that no brother can be advanced to a higher degree except in strict conformity with the laws of the grand lodge.

15. You promise that no visitor shall be received into your lodge without due examination, and producing proper vouchers of his having been initiated into a regular lodge.

At the conclusion the grand master, or installing officer, addresses the master elect, as follows:—"Do you submit to and promise to support these charges, and regulations, as masters have "done in all ages?" Upon his answering in the affirmative, the ceremony of installation proceeds.

Declaration of Incorporation.

To all whom it may concern:

Whereas, we, the undersigned, are members of the ancient and honourable order of Ancient Free and Accepted Masons.

And whereas, there exists no regularly constituted Grand Lodge of our said Ancient Order for the Province of Ontario, and we are desirous of organizing and constituting such a Grand Lodge of Ancient Free and Accepted Masons of Ontario.

And we hereby declare and express our desire to become incorporated under the Act passed in the thirty-seventh year of Her Majesty's reign, intituled, "An Act Respecting Benevolent, Provident and other Societies."

The name of the society shall be "THE GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF ONTARIO."

The purposes and object of our Order and Society is the practice of benevolence and charity, to relieve the sick and distressed, and comfort the mourner, and to disseminate true Masonic knowledge in all its branches and degrees.

The principal and managing officers are and shall be: The Most Worshipful Grand Master; the Right Worshipful Deputy Grand Master; the Right Worshipful Grand Senior Warden; the Right Worshipful Grand Junior Warden; the Right Worshipful Grand Secretary.

The following brethren shall fill the said several offices until an election shall be held, as hereinafter provided:

Brother Francis Westlake, Most Worshipful Grand Master; Brother John Robert Peel, Right Worshipful Deputy Grand Master; Brother William Halton Street, Right Worshipful Grand Senior Warden; Brother James Francis Latimer, Right Worshipful Grand Junior Warden; Brother William Weir Fitzgerald, Right Worshipful Grand Secretary.

The Society shall meet once in each year at such time and place in Ontario as the Society shall hereafter, from time to time, at the annual meeting, appoint; and such other times as the Most Worshipful Grand Master shall deem it necessary to call the brethren together to transact any business pertaining to the management and welfare of the order.

The officers shall be elected at the annual meeting in each year.

The Masters and Past Masters of Lodges, and the Wardens, for the time being, of Lodges, under the jurisdiction of this Grand Lodge, shall be entitled to be admitted to meetings of Grand Lodge, and to vote on all questions, including the election of officers.

The election of officers shall be by ballot, and any question that the Grand Lodge shall hereafter decide on to be voted on by ballot shall be voted on by ballot.

The society may, from time to time, by a resolution, at any meeting regularly called, appoint any other officers that may be deemed necessary, and at the same time declare that such officers shall thereafter be elected or appointed at the annual meeting.

As soon as may be convenient the Grand Master shall call the brethren together to frame and adopt a constitution, by-laws and rules of order for the government and management of the society, the same not being contrary to law or the provisions hereof.

F. WESTLAKE,
JNO. R. PEEL,
W. H. STREET,
J. F. LATIMER,
W. W. FITZGERALD.

I, William Elliot, Esquire, Judge of the County Court of the County of Middlesex, do hereby certify that the foregoing declaration was duly signed in my presence by the therein named Francis Westlake, John Robert Peel, William Halton Street, James Francis Latimer, and William Wier Fitzgerald; that I have examined the said declaration and duly considered its provisions, and the same appears to me to be in conformity with the Act of the Legislative Assembly of Ontario, thirty-seven Victoria, intitled, "An Act respecting Benevolent, Provident and other Societies."

WILL. ELLIOT,

10th February, 1876.

Judge Co. Court, Co. Middlesex.

I certify that a duplicate original part of the within declaration was duly filed in my office, this 10th day of February, A.D. 1876.

HENRY IMLACH,

Deputy Clerk of the Peace for the County of Middlesex.

I certify that an original part of the within declaration was duly filed in the office of the Provincial Registrar for the Province of Ontario, on this 15th day of February, A.D. 1876.

JNO. A. W. INNES,
Prov. Deputy Registrar.

CONSTITUTION OF THE GRAND LODGE

- OF -

Ancient Free and Accepted Masons

OF ONTARIO.

We, THE GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF ONTARIO, in order to form perfect fraternal union, to establish order, to insure tranquillity, to provide for and promote the general welfare of the craft, and to secure to the fraternity of Ontario all the blessings of Masonic privileges, do order and establish this Constitution.

OF THE GRAND LODGE.

1. The style and title of the Grand Lodge shall be "The Grand Lodge of Ancient Free and Accepted Masons of Ontario."
2. The officers of the Grand Lodge shall be respectively elected as hereinafter provided, and hold their offices for one year, or until their successors shall have been regularly elected or appointed.
3. The Grand Master or presiding officer, at the annual communication, shall appoint three scrutineers, whose duty it shall be to collect the ballots for grand officers, from the brethren to whom they have been delivered. The scrutineers shall solemnly pledge themselves to make a correct report under their hands of the result of the ballot, and having ascertained the number of votes for the respective candidates, they shall present their reports to grand lodge. A majority of all votes present being necessary to an election.
4. The election and appointment of all officers of grand lodge shall take place at the annual communication, when those present shall be duly installed or invested, and proclaimed in ancient form.
5. The following officers shall be elected, viz. :
By ballot of the grand lodge—
The most worshipful the grand master.
" right " " deputy grand master.

The	right	worshipful	the	grand	senior	warden.
"	"	"	"	"	junior	warden.
"	"	reverend	"	"	chaplain.	
"	"	worshipful	"	"	treasurer.	
"	"	"	"	"	registrar.	
"	"	"	"	"	secretary.	

By the majority of the representatives of the lodges of the respective districts present at the annual communication—

The right worshipful the district deputy grand masters.

6. The following officers shall be openly nominated and elected by an open vote of the grand lodge—

The	very	worshipful	grand	senior	deacon.
"	"	"	"	junior	deacon.
"	"	"	"	sup't	of works.
"	"	"	"	director	of ceremonies.
"	"	assis't	"	secretary.	
"	"	assis't	"	director	of ceremonies.
"	"	"	"	sword	bearer.
"	"	"	"	organist.	
"	"	assis't	"	"	
"	"	"	"	pursuivant.	
"	"	"	"	stewards.	
"	"	"	"	grand	tyler.

7. The grand lodge shall consist of the officers (excepting the grand tyler) mentioned in the two preceding articles, with all past grand officers, continuing to subscribe to a lodge, the masters and wardens of all subordinate lodges (duly returned), and all past masters (duly returned), being members of a subordinate lodge; provided that no brother shall rank as a past grand officer, unless at the time of holding office in the grand lodge, he was either a master or past master of some lodge, but this shall not apply until after the expiration of 12 months from the incorporation of this grand lodge.

8. Should neither the worshipful master nor the wardens of a lodge attend any communication of grand lodge, such lodge, by its vote properly certified by the worshipful master and secretary, and under seal, may delegate any master or past master, entitled to a seat in grand lodge, to represent their lodge, but no proxy shall be valid unless the name of the brother so delegated shall have been written in the proxy previous to its being signed by the worshipful master and secretary of the lodge; no brother can represent more than three lodges.

9. The rank of officers and members of grand lodge shall be as follows:

The grand master.

Past grand masters, according to seniority.

The deputy grand master.

Past deputy grand masters.

District deputy grand master,	St. Clair	district.
" " " "	London	"
" " " "	Wilson	"
" " " "	Huron	"
" " " "	Wellington	"
" " " "	Hamilton	"
" " " "	Niagara	"
" " " "	Toronto	"
" " " "	Ontario	"
" " " "	Prince Edward	"
" " " "	St. Lawrence	"
" " " "	Ottawa	"

Past district deputy grand masters.

Grand senior warden.

Past " " "

Grand junior warden.

Past " " "

Grand chaplains.

Past " " "

Grand treasurer.

Past " " "

Grand registrar.

Past " " "

Grand secretary.

Past " " "

Grand senior deacon.

Past " " "

Grand junior deacon.

Past " " "

Grand superintendent of works.

Past " " "

Grand directors of ceremonies.

Past " " "

Assistant grand secretary.

Past " " "

Assistant grand director of ceremonies.

Past " " "

Grand sword bearer.

Past " " "

Grand organist.

Past " " "

Assistant grand organist.

Past " " "

Grand Pursuivant.

Past " " "

Grand stewards.

Past

The masters, past masters, and senior and junior wardens of subordinate lodges, in the order of the numbers of their respective lodge warrants.

10. No brother shall be eligible to any elective office in the grand lodge, unless he has been regularly installed worshipful master of a subordinate lodge; after this grand lodge has been in existence for 12 months.

11. Should any vacancy occur in any office of the grand lodge, the grand master shall appoint a qualified brother to supply the place, *pro tempore*.

12. Brethren of eminence and ability who have rendered service to the craft, may, by a vote of the grand lodge, be constituted members of the grand lodge, with such rank and distinction as may be thought proper.

13. No member of the grand lodge shall attend therein without his proper jewel and clothing, nor wearing any jewel not recognized by the grand lodge.

14. Should any lodge have neglected to make its returns and payments to the grand lodge for more than one year, the master, wardens, or other representatives of such lodge, shall not be permitted to attend any meeting of the grand lodge until such returns and payments shall have been completed.

15. No brother shall be permitted to attend the grand lodge as master, past master or warden, until his name and appointment shall have been duly returned and transmitted to the grand secretary's office.

16. The annual communication of the grand lodge shall be holden on the first Wednesday in June, at which the place of holding the next communication shall be decided. None but members shall be present at these communications, without permission of the grand master. No vis tor shall speak to any question unless requested to do so by the grand master, nor shall he on any occasion be permitted to vote.

17. The grand master, or in his absence from the Province, the deputy grand master, or in his like absence, the grand wardens may summon and hold grand lodges of emergency, whenever the good of the craft shall in their opinion require it; the particular reason for convening such lodge of emergency shall be expressed in the summons, and no other business shall be entered upon at that meeting.

18. If at any grand lodge, stated or occasional, the grand master be absent, the lodge shall be ruled by the grand officer next in rank and seniority who may be present; and if no grand officer be present, by the master of the senior lodge. The grand lodge is declared to be open in *ample form* when the grand master is present;

in *due form* when a past grand master or the deputy presides; at all other times only *in form*, yet with the same authority.

19. The powers of any *pro tempore* presiding officer shall be the same as those properly belonging to the office so filled by him.

20. In the grand lodge alone resides the power of enacting laws and regulations for the craft, and of altering, repealing and abrogating them, always taking care that the ancient landmarks of the order are preserved. The grand lodge has also the inherent power of investigating, regulating, and deciding all matters relative to the craft, or to particular lodges, or to individual brothers, which it may exercise either by itself or by such delegated authority as, in its wisdom or discretion, it may appoint; but in the grand lodge alone resides the power of erasing lodges and expelling brethren from the craft.

21. No lodge shall be erased, nor any brother expelled, until the master or officers of the lodge, or the offending brother, shall have been summoned to show cause in the grand lodge why such sentence should not be recorded and enforced: such summons being addressed, and either delivered personally or sent by post to the last known place of residence of such brother, being deemed a sufficient service.

22. All differences or complaints that cannot be accommodated privately, or in some regular lodge, shall be delivered in writing to the grand secretary, who shall lay them before the grand master or committee appointed by grand lodge. When all the parties shall have been summoned to attend thereon, and the case shall have been investigated, such order and adjudication may be made as shall be authorized by the laws and regulations of Masonry.

23. When any memorial or other document shall be presented by any member of the grand lodge, either on behalf of himself or another, the member presenting it shall be responsible that such paper does not contain any improper matter, or any offensive or indecorous language.

24. No brother below the rank of a past grand master shall assume the grand master's chair; though he be entitled, in the absence of the grand master, to rule the grand lodge.

REGULATIONS FOR THE GOVERNMENT OF THE GRAND LODGE DURING THE TIME OF BUSINESS.

1. After reading the proceedings of the last meeting, the appointment of committees shall be first in order; then the presenting and hearing petitions; the reports of committees previously appointed, and the unfinished business; and no new motion or other business shall be received without first obtaining leave of the Grand Lodge, until the former is disposed of.

2. All matters are to be decided by a majority of votes, each

lodge having three votes, each past master one vote, each officer of the grand lodge, except the grand tyler, not otherwise entitled to vote, shall have one vote by virtue of his office, and the grand master a casting vote in case of equality. Where any subject can be satisfactorily settled by an open vote, the votes of the members are always to be signified by each holding out one of his hands, which uplifted hands the grand wardens or grand deacons are to count, unless the number should be so unequal as to render counting unnecessary; but any brother may demand a ballot on any question, either before or immediately after an open vote shall have been taken, except in the case of election of officers as before provided.

3. No brother shall speak twice to the same question, unless in explanation, or the mover in reply.

4. Every one who speaks shall rise and remain standing, addressing himself to the grand master; nor shall any brother presume to interrupt him, unless to address the grand master to order, or the grand master shall think fit to call him to order; but after he has been set right he may proceed, if he preserve due order and decorum.

5. If any member shall have been twice called to order for transgressing these rules, and shall nevertheless be guilty of a third offence at the same meeting, the grand master may peremptorily command him to leave the grand lodge for that communication.

6. Whoever shall be so unmasonic as to hiss at a brother, or what he has said, shall be solemnly excluded the communication, and declared incapable of being a member of the grand lodge, until at another time he publicly own his fault, and grace be granted.

7. No motion on any new subject shall be made, nor any new matter entered upon after eleven o'clock at night.

8. No notice shall be entertained for altering or amending the laws, rules or regulations of this grand lodge, or for adding a new law, rule or regulation thereto, without notice in writing stating the amendment proposed, having been given at the communication previous to that which it is to be brought before grand lodge, and no alteration or addition to the constitution shall be made binding unless supported by two thirds of the votes present.

OF GRAND MASTER.

1. The grand master shall, according to ancient usage, be elected and installed at the annual communication.

2. In the temporary absence of the grand master from the Province, notified by him to the grand secretary, the deputy grand master shall possess all the powers of the grand master; and should the grand master die during his term of office, or be rendered incapable of discharging the duties thereof, by sickness, permanent absence from the Province, or otherwise, the deputy grand master

shall forthwith assume the functions of grand master until the next annual election ; and should the deputy grand master die previous to such election, the grand wardens shall immediately summon a grand lodge to elect a grand master.

3. The grand master, under sanction of the grand lodge, may by warrant appoint any brother of eminence and skill to represent the grand lodge in a sister grand lodge. He may also with the concurrence of the grand lodge, constitute any distinguished brother, who may be regularly deputed from a sis'er grand lodge, a member of the grand lodge of Ontario, with such rank as the grand lodge may deem to be appropriate.

4. The grand master has full authority to preside in any lodge, and to order any of his grand officers to attend him. His deputy is to be placed on his right and the master of the lodge on on his left hand. His wardens are also to act as wardens of that particular lodge during his presence ; but if the grand wardens be not present then the grand master may command the wardens of the lodge, or any master Masons, to act as his wardens *pro tempore*.

5. The grand master may send his grand officers to visit any lodge he may think proper.

6. The grand master may summon any lodge or brother to attend him, and to produce the warrant, books, papers and accounts of such lodge, or the certificate of such brother. If the summons be not complied with, nor a sufficient reason given for non-compliance, such summons is to be repeated as a peremptory summons: if such summons be not attended to, such lodge or brother may be suspended, and the proceeding notified to the grand lodge.

7. The grand master shall not be applied to officially on any business concerning Masons or Masonry, but through the grand secretary, the deputy grand master or the district deputy grand masters.

OF DEPUTY GRAND MASTER.

1. The deputy grand master has full authority, unless the grand master be present, to preside in any lodge which he may visit, with the district deputy grand master on the right hand, and the master the lodge on his left hand. The grand wardens, if present, are to act as wardens of that particular lodge during the deputy grand master's continuance there; but if grand wardens be not present, then the deputy grand master may command the wardens of the lodge, or any other master masons, to act as his wardens *pro tempore*.

OF DISTRICT DEPUTY GRAND MASTER.

1. The district deputy grand master, for each district, shall be elected by the majority of representatives of the lodges of such district at the annual communication. He must be a past master,

and a resident in the district for which he is elected. Such election shall be openly declared in grand lodge by the grand master.

2. He may preside in every lodge he visits within his district, with the master of the lodge on his right hand.

3. It shall be the duty of the district deputy grand master to visit all the lodges in his district during his term of office, to see that such lodges are working in accordance with the ritual adopted by the grand lodge, and that returns have been regularly forwarded, with all fees and dues that may have accrued; and on refusal or neglect on the part of any lodge to make such returns and payments, he may suspend such lodge.

4. He may hear and determine any subject of Masonic complaint or irregularity, respecting lodges or individual masons within his district, and may proceed to admonition or to suspension, until the decision of the grand master shall be known thereon. A minute of all such proceedings, stating the offense and the law applicable to it, together with his decision, shall be transmitted to the grand master through the grand secretary; and when the case is of so flagrant a nature as, in the judgment of the district deputy grand master, to require the erasure of a lodge or the expulsion of a brother, he shall make special report to the grand lodge, with his opinion thereon.

5. The district deputy grand master has no power to expel a Mason; when satisfied that any brother has been unjustly or illegally suspended, removed or excluded from any of his Masonic functions or privileges, by a lodge within his district, he may order him to be immediately restored, and may suspend until the next communication of the grand lodge, the lodge or brother who shall refuse to comply with such order; and shall immediately report the circumstances to the grand master.

6. If the district deputy grand master shall neglect to proceed on any case or business which may be sent for his decision, within a reasonable time, the application or complaint may be transmitted to the grand secretary. An appeal, in all cases, lies from the district deputy grand master to the grand master or grand lodge.

7. The district deputy grand master may summon any lodge or brother within his district to attend him, and to produce the warrant, books, papers and accounts of such lodge, or the certificate of such brother. If the summons is not complied with, nor a sufficient reason given for non-compliance, a peremptory summons shall be issued; and in case of contumacy he may suspend the lodge or brother, as before provided.

8. He has power to give or to refuse consent for the removal of a lodge from town to town within his district, but not from his district into another, nor from another district into his own, without the sanction of the grand master.

9. He has power to grant dispensations for festivals and public possessions, reporting the same to the grand master.

10. He is required to correspond with the grand lodge, and to transmit to the grand secretary, at least fourteen day prior to the annual communication, a circumstantial account, in writing, of his proceedings, and of the state of Masonry within his district; together with a list of such lodges as may have been constituted since his last return, and the fees due thereon to the grand lodge.

11. He may appoint a district chaplain and secretary, during pleasure, but they shall have no rank in grand lodge by virtue of such office.

OF GRAND WARDENS.

1. When the actual grand wardens are in grand lodge, no others can supply their places; but in their absence, the senior past wardens present shall act *pro tempore*. If no past grand warden be present, the grand master may direct any other member of grand lodge to act as grand warden for that occasion.

2. The grand wardens, whenever commanded, are to attend the grand master, and while he presides in any particular lodge, are to act there as his wardens.

OF GRAND CHAPLAINS.

1. The grand chaplains shall attend all communications and other meetings of the grand lodge, and there offer up solemn prayer, suitable to the occasion, as established by the usages of the fraternity.

OF GRAND TREASURER.

1. The grand treasurer shall give a joint bond, with two sureties, to the grand master and deputy grand master, in such penalty and with such conditions as may be deemed expedient for the due performance of his trust.

2. To the grand treasurer shall be committed all moneys raised for the general benefit, or for any other public use of the fraternity, of which he shall keep an account in a book, specifying the respective uses for which the several sums are intended; and shall disburse the same in such a manner as the grand lodge or other proper authority shall direct, and produce his accounts of receipts and disbursements before every regular communication, or when called for by the finance committee; and these accounts shall be annually audited by the committee, who shall make their report thereon at the annual communication.

OF GRAND REGISTRAR.

1. The grand registrar shall have the custody of the seals of the grand lodge, and shall affix, and may authorize the grand sec-

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retary to affix the same to all patents, warrants, certificates, and other documents issued by authority of the grand lodge, together with such as the grand master, in conformity with the laws and regulations of the grand lodge may direct.

2. The grand master may, by a written document, direct the grand registrar to take charge of any district for which there is not a district deputy grand master, and he shall thereby be empowered to perform all the functions of a district deputy grand master.

OF GRAND SECRETARY.

1. The grand secretary is to sign and certify all instruments from the grand lodge, under seal or otherwise; to issue summonses for all meetings of the grand lodge and of any committee of which he shall be directed by the grand master or grand lodge, and to attend and take minutes of their proceedings, to receive the returns from the several lodges, and to enter them in the books of the grand lodge, and duly report the same at each annual communication of the grand lodge; to transmit to all lodges the proceedings of every communication or other meeting of grand lodge, and all such other papers and documents as may be ordered, either by the grand master or the grand lodge; to notify all lodges, annually, of all expelled, restored, suspended or excluded members for the year; to furnish the district deputy grand master and grand lodge committees with all proper documents and information they may require; to receive all petitions, memorials, &c., and to lay them before the grand master or other proper authority; to attend the grand master or committees, and to take to him or them any books or papers he or they may direct; to conduct the correspondence of the grand lodge; to receive, credit and record all moneys of the grand lodge, and to pay over the same without delay to the grand treasurer, and annually report the amount received, and generally to do all such things as heretofore have or should have been done by a grand secretary.

OF GRAND DEACONS.

1. If the grand deacons be absent the grand master or presiding officer may appoint any members of the grand lodge to officiate *pro tempore*.

OF GRAND SUPERINTENDENT OF WORKS, GRAND DIRECTOR OF CEREMONIES, ASSISTANT GRAND SECRETARY, ASSISTANT GRAND DIRECTOR OF CEREMONIES, GRAND SWORD BEARER, GRAND ORGANIST, ASSISTANT GRAND ORGANIST, GRAND PURSUIVANT, GRAND STEWARDS, GRAND STANDARD BEARERS, AND GRAND TYLER.

1. The *grand superintendent of works* is to advise with the grand master on all plans of buildings, or edifices, undertaken by grand lodge, and furnish plans and estimates for the same; he is to super-

intend their construction and see that they are conformable to the plans approved by the grand master and grand lodge; he is to suggest improvements, where necessary, in all the edifices of the grand lodge, and on the first meeting in every year report on the state of repair or dilapidation of such edifices, and make such further reports, from time to time, as he may deem expedient.

2. The *grand director of ceremonies*, in addition to his other duties, has the care, during the session of grand lodge, of the regalia, clothing, insignia and jewels belonging to the grand lodge.

3. The *grand pursuivant* shall preserve order in the porch at every meeting of the grand lodge, and with the assistance of the brethren nominated for attendance there, see that none except those that are qualified, and who have their proper clothing and jewels, and have signed their names to the accustomed papers, and are, in all respects, entitled to admission, be admitted.

4. *Twelve grand stewards* shall be annually elected. They shall assist in conducting the arrangements made for the communications and other meetings of the grand lodge.

5. *Grand standard bearers* may be appointed by the grand master as the occasion may require. They must be master Masons, and are to carry the standards of the grand lodge and grand master on all grand ceremonies. They are not, however, by their appointment, members of the grand lodge, nor are they to wear the clothing of a grand officer.

6. Any grand officer entitled to have a standard, may, whenever it shall be necessary, appoint a standard bearer who must be a master Mason.

7. The *grand tyler* is to attend all meetings of the grand lodge, assist in the arrangements, and see that none be admitted but those properly entitled.

OF SUBORDINATE LODGES.

1. The officers of a lodge are the master and his two wardens, with their assistants, the two deacons, inner guard and tyler; to which, for the better regulation of the private concerns of the lodge, are to be added a treasurer and secretary. A chaplain, a director of ceremonies, organist and stewards, may also be added, and shall hold office until their successors shall have been regularly elected or appointed.

2. Every lodge shall annually elect its master, wardens, chaplain, treasurer, secretary, deacons, and inner guard, by ballot, such master having served as warden of a warranted lodge for one year, and at the next regular meeting following his election, after the minutes shall have been read and approved, he shall be duly installed in the chair according to ancient usage. He shall then appoint the director of ceremonies, stewards and other officers;

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also, all committees for conducting the business of the lodge, and shall invest all the elected and appointed officers. Tylers are to be chosen by an open vote of the lodge.

3. Every lodge has the power of framing by-laws for its own government, provided they are not contrary to or inconsistent with the general regulations of the grand lodge. The by-laws must be submitted to the district deputy grand master, for the approbation of the grand master, and when approved, a fair copy must be sent to the grand secretary, and also to the district deputy grand master: and, when any alteration shall be made, such alteration must in like manner be submitted; and no law or alteration shall be valid until so submitted and approved.

4. The by-laws of a lodge shall be fairly written or printed in a book, and shall be delivered to the master on the day of his installation, when he shall solemnly pledge himself to observe and enforce them during his mastership. Every brother shall also sign them when he becomes a member of the lodge, as a declaration of his submission to them; and every member shall, at all reasonable times, have access to such by-laws, which should be printed for the use of the lodge, and delivered to the members.

5. The master is responsible that a book, or books, be kept, in which the secretary shall enter the names of the members of the lodge, and of all persons initiated or admitted therein, with the dates of their proposal, admission or initiation, passing and raising; and also their ages, as nearly as possible, at that time, and their titles, professions, or trades, together with such transactions of the lodge as are proper to be written.

6. The regular days of meeting of the lodge shall be specified in the by-laws.

7. A lodge of emergency may, at any time, be called by summons, giving seven clear days' notice, by the authority of the master, or, in his absence, of the senior warden, or, in his absence, by the junior warden, but on no pretence without such authority. A lodge of emergency for the purpose of attending a funeral of a deceased brother may be called at any time without the ordinary seven days' notice, by the worshipful master, or in his absence by the senior warden, or in his absence by the junior warden, but not without such authority. The particular reason for calling the lodge of emergency shall be expressed in the summons, and afterwards recorded in the minute book, and no business but that so expressed shall be entered upon at such meeting. No lodge has the power of adjourning from day to day.

8. Every lodge shall keep a book, in which the members attending at each meeting shall sign their names before entering the lodge, and a similar book or a portion of the same book for visitors, who are in like manner to enter their names, Masonic rank, and the name of their mother lodge, or lodge from which they hail.

9. The precedency of lodges is derived from the number of their warrant of constitution, as recorded in the books of the grand lodge. No lodge shall be acknowledged, nor any of its officers admitted into the grand lodge, nor any of its members entitled to partake of the general benefits, or other Masonic privilege, unless it has been regularly constituted and registered.

10. No lodge shall on any pretence make more than five new brothers in one day, nor until they have been balloted for and approved; nor can a rejected applicant for initiation be balloted for again in the same or any other lodge within six months from the time of such rejection; nor shall a higher degree in Masonry be conferred on any brother at a less interval than four weeks from his receiving a previous degree, except by dispensation from the grand master, nor in any case until he has passed an examination in open lodge in such previous degree.

11. No lodge shall make a Mason for a less consideration than \$20. This is not to extend to the making of serving brethren, who may be initiated, provided that no fee or reward in such case be taken, and that a dispensation from the grand master, or the district deputy grand master, be first obtained.

12. Every candidate initiated in a lodge becomes a member thereof from the date of his initiation, and is liable for the regular lodge dues.

13. Every lodge must be particularly careful in registering the names of the brethren initiated therein, and also in making the return of its members; as no person is regularly entitled to partake of the benefits unless his name be duly registered, and he shall have been at least six months a master Mason.

14. To prevent injury to individuals, by their being excluded the privileges of Masonry, through the neglect of their lodges in not registering their names, any brother so circumstanced, on producing sufficient proof that he has paid the full fees of his lodge, shall be capable of enjoying the full privileges of the craft. But the offending lodge shall be reported to the grand lodge and rigorously proceeded against for neglecting to make the proper return, and detaining moneys which are the property of the grand lodge, and which had been paid to the lodge for specific appropriation.

15. The master is to see that all moneys received or paid on account of the lodge be entered in proper books by the secretary and treasurer, and that the account of fees and dues received on account of and payable to the grand lodge is kept separate and distinct from the moneys belonging to the private fund of the lodge. The accounts of the lodge shall be audited at least once in every year, by a committee appointed by the lodge.

16. Each lodge shall procure for every brother initiated therein a grand lodge certificate, to be paid for by the lodge.

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17. No lodge or officer or member of a lodge shall under any circumstance 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.

18. No lodge shall form any public Masonic procession, without a dispensation from the grand master or district deputy grand master, except in the case of a funeral—which shall be immediately reported to the grand secretary and the district deputy grand master.

19. If any brother behave in such a manner as to disturb the harmony of the lodge, and be thrice formally admonished by the master, and persist in his irregular conduct, he shall be punished according to the by-laws of that particular lodge, or the case may be reported to higher Masonic authority.

20. Every lodge has the power of suspending or excluding a member for gross, immoral or infamous conduct or for non-payment of dues; but no lodge shall suspend or exclude any member without giving him due notice of the charge preferred, or complaint made against him, and of the time appointed for its consideration. He shall be at liberty to be present, and be afforded every opportunity of defending himself; when the case has been investigated he shall withdraw, and the votes of the brethren shall be given by ballot. The name of every brother suspended or excluded, together with the cause of his suspension or exclusion, shall be sent to the grand secretary, and also to the district deputy grand master.*

21. It shall be the duty of all lodges under this jurisdiction to be particularly careful to admit no candidate of bad moral character or intemperate habits within their lodges, and whenever that vice shall appear among their own members, it shall be the duty of the lodge, forthwith, to appoint a suitable committee to wait upon such brother and forewarn him or them of the evil consequences, and if not reclaimed, after a reasonable time, such lodge or lodges shall forthwith proceed to make out a summons for such offenders, to appear before the lodge to answer for such unmasonic conduct, and unless such offender shall satisfy the lodge that he will abandon such habits (and in that case they may stay further proceedings until sufficient opportunity be given to test the sincerity of the promise), if not reformed they shall proceed to suspend him for a limited time, and when that shall have expired, if not reclaimed, then they shall report him to grand lodge for expulsion.

22. The use of distilled spirits or fermented drinks in lodge rooms, at lodge meetings, is of evil example and productive of pernicious effects. The same is therefore expressly and absolutely

* The term "expelled" is used only when the brother is removed from the craft by the grand lodge. Upon the removal of a brother from a subordinate lodge, the term "excluded" or "suspended" only is applicable.

forbidden on any pretence whatever, and no portion of any lodge funds shall be devoted to the purchase of refreshments or entertainments of any kind.

23. The grand lodge shall exercise and enjoy full and complete and corrective powers in all cases relative to the fraternity within the Province of Ontario. It shall have power to assess such contributions from time to time as may be necessary for the purpose of enabling the grand lodge to pay to the widow and orphan children of any brother dying in good standing the sum of \$50, which shall be advanced by the lodge with which he shall have been longest connected, to be refunded by the grand lodge at its next session, which shall be paid upon the order of the master of the lodge to which the deceased brother belonged, countersigned by the secretary, and under the seal of the lodge.

24. It shall be the duty of every subordinate lodge to pay to any brother in good standing during disabling illness the sum of \$3 per week, the same to be drawn and paid by the master on the certificate of attending physician, or of the wardens of the lodge.

25. A member suspended for non-payment of dues shall be immediately restored by the lodge without a fresh ballot, on payment being made of all arrears owing at the time of his suspension, and of the regular lodge dues for the period he was so suspended, notice thereof being given to the grand secretary, and the district deputy grand master of the district in which the lodge is situated.

26. The jewels and furniture of every lodge belong to and are the property of the master, wardens, and brethren of such lodge. Nor shall any jewel be worn in a lodge other than those specified for the officers, except such honorary or other jewel as shall appertain to or be consistent with those degrees which are recognized and acknowledged by the grand lodge.

27. All minutes, lists, and books of account belonging to a lodge must be produced by the master when he shall be so required by competent authority.

28. The majority of the members of a lodge, when congregated, have the privilege of giving instructions to the master and wardens, or other representative, before the meeting of the grand lodge; because such officers are their representatives, and are supposed to speak their sentiments.

29. Each lodge shall annually make a return to the grand secretary, of the master, wardens, and past masters of the lodge, including all members who claim to be entitled to attend in grand lodge as past masters, as having served the office of master in some other lodge, specifying the lodge in which each of such past masters have served the office of master; and no brother shall be permitted to attend in grand lodge, unless his name shall appear in some such return.

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30. Each lodge shall make its returns and payments semi-annually to the grand secretary, and in case of neglect for more than one year to make such returns and payments, or, if the lodge does not meet during that period, it is liable to be erased. The master and wardens, or other representative of any lodge which shall have neglected for more than one year to make such returns and payments to the grand lodge, are thereby disqualified from attending the grand lodge or sitting upon any committee until these returns and payments shall have been completed.

31. By a vote of the lodge, the dues of any member in indigent circumstances may be remitted.

32. If a lodge be dissolved, its warrant and records shall be delivered up to the grand master.

33. If the warrant of constitution of a lodge be sold, or procured by any other means than through the regular channel of petition to the grand master, such warrant shall be forfeited and the lodge erased.

34. As every warranted lodge is a constituent part of the grand lodge, in which assembly all the power of the fraternity resides, it is clear that no other authority can destroy the power granted by a warrant; if, therefore, the majority of any lodge should determine to quit the lodge, the constitution, or power of assembling remains with the rest of the members; provided their number be not less than seven, otherwise the warrant ceases and becomes extinct; and all the authority thereby granted or enjoyed shall revert to the grand lodge, together with the funds and property of said lodge.

35. No lodge shall be erased or its warrant declared forfeited, until the master, or in his absence the wardens, shall have been warned in writing of their offence, and shall have been summoned to answer to the complaint made against them.

36. If any lodge, or its master and wardens, be summoned to attend, or to produce its warrant, books, papers or accounts to the grand master, his deputy, the district deputy grand master, or any committee authorized by the grand lodge, and do not comply or give sufficient reason for non-compliance, a peremptory summons shall be issued; and, in case of contumacy, such lodge may be suspended, and the proceeding notified to the grand lodge.

37. A lodge offending against any law or regulation of the craft, to the breach of which no specific penalty is attached, shall, at the discretion of the grand lodge, the grand master, the district deputy grand master, or a committee appointed by the grand master, be subject to admonition or suspension, as before provided.

OF MASTERS AND WARDENS OF LODGES.

1. All preferment among masons shall be grounded upon real worth and personal merit only; therefore no brother shall be elect-

ed master of a lodge or appointed to any office therein merely on account of seniority or rank. No master elect shall assume the master's chair until he shall have been regularly installed, though he may in the interim rule the lodge.

2. Every master, before being placed in the chair, shall solemnly pledge himself to observe all the old established usages and customs, and to preserve the landmarks of the order, and most strictly to enforce them within his own lodge.

3. The master and wardens of a lodge are enjoined to visit other lodges as often as they conveniently can, in order that the same usages and customs may be observed throughout the craft, and a good understanding be thereby cultivated among Freemasons.

4. The master is responsible for the due observance of the laws relating to private lodges, and is bound to produce all books, minutes and accounts when required by any lawful authority.

5. If the master should die, be removed, or be incapable of discharging the duties of his office, the senior warden, and in the absence of the senior warden, the junior warden shall act as master, in summoning the lodge until the next election of officers.

6. If the master be not present, the immediate past master, or if he be not present, the senior past master of the lodge present shall take the chair. If no past master of the lodge be present, then the senior warden, or, in his absence, the junior warden, may rule the lodge but not confer degrees.

7. A past master of any other lodge may be invited to officiate as master, and may confer degrees or perform any other ceremony.

8. The master and wardens of every lodge, when summoned to do so, shall attend the grand master, his deputy, the district deputy grand master, the grand lodge, or any committee authorized by the grand lodge, and produce the warrant, minutes, and books of the lodge under pain of suspension, and being reported to the grand lodge.

9. No warden or other officer of a lodge can resign his office nor can he be removed, unless for a cause which appears to the lodge to be sufficient; but if the master be dissatisfied with the conduct of any of his officers, he may lay the cause of complaint before the lodge; and if it shall appear to the majority of the brethren present that the complaint is well founded, he shall have the power to displace such officer, and another must be elected or appointed in his place.

OF TYLERS.

1. The tyler is to be chosen by the members of the lodge, and may at any time be removed, for cause deemed sufficient, by a majority of the brethren present at a regular meeting of the lodge.

2. He is to see that every member or visitor has signed his name to the attendance book before entering the lodge, and that he is provided with proper clothing.

OF MEMBERS AND THEIR DUTY.

1. No brother shall be admitted a member of a lodge, unless the laws of the craft relating to the proposing and admitting of candidates shall have been strictly complied with. (*See proposing members.*)

2. A brother who has been concerned in making masons clandestinely, or at a lodge which is not a regular lodge, or for small or unworthy considerations, or who may assist in forming a new lodge without the grand master's authority, shall not be admitted as a member, nor even as a visitor, into any regular lodge, nor partake of the general benefit or other Masonic privilege, till he make due submission and obtain grace.

3. 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 the district deputy grand master, under pain of being expelled from the order. This law is not to extend to the writing, printing, or publishing of any notice or summons issued to the members of a lodge, by the authority of the master, or the proceedings of any festival or public meeting at which persons not Masons are permitted to be present.

4. Any brother who shall violate the secrecy of the ballot on candidates for initiation or membership, by stating how he voted or intended to vote, or by endeavoring to ascertain how a brother voted, or if he should be aware and mention it to another brother, shall render himself liable to severe Masonic censure, and, for a second offence, to expulsion.

5. The majority of the members present at any lodge, duly summoned, have an undoubted right to regulate their own proceedings, provided that they are consistent with the general laws and regulations of the craft; no member, therefore, shall be permitted to enter in the minute book of his lodge a protest against any resolution or proceeding which may have taken place, unless it shall appear to him to be contrary to the laws and usages of the craft, and for the purpose of complaining or appealing to a higher Masonic authority.

6. If any member shall be under suspension or exclusion from his lodge, or shall withdraw himself from it without having complied with its by-laws, or with the general regulations of the craft, he shall not be eligible for admission to any other lodge. Whenever a member of any lodge shall resign, or whenever, at a future time, he may require it, he shall be furnished with a certificate of his standing; and such certificate is to be produced to any other

lodge, of which he is proposed to be admitted a member, previous to the ballot being taken.

7. All differences between, or complaints of members, that cannot be accommodated privately, or in some regular lodge, shall be reduced into writing and delivered to the grand secretary, who shall lay them before the grand master, the district deputy grand master, or a committee appointed for such purpose. When all parties shall have been summoned to attend thereon, and the case shall have been investigated, such order and adjudication shall be made as shall be authorized by the by-laws and regulations of Masonry.

8. A Mason offending against any law or regulation of the craft, to the breach of which no specific penalty is attached, shall, at the discretion of the grand lodge, or any of its delegated authorities, be subject to admonition or suspension, or, by the grand lodge only, to expulsion.

OF HONORARY MEMBERS.

1. A brother who may have rendered any service to the craft in general, or to any particular lodge, may, by a ballot of the lodge, be elected an honorary member of such lodge, without benefits. The lodge must include honorary members in its return to grand lodge, and pay to the grand lodge similar dues for such honorary members as are payable for ordinary members.

2. Honorary membership does not confer the right of voting in the lodge unless specially conferred by an unanimous ballot at the time of such election.

OF PROPOSING MEMBERS.

Great discredit and injury having been brought upon our ancient and honorable fraternity, from admitting members and receiving candidates without due notice being given, or inquiry made into their characters and qualifications; and also from the passing and raising of masons without due instruction in the respective degrees, it is determined that, in future, a violation or neglect of any of the following laws, shall subject the offending lodge to erasure, because no emergency can be allowed as a justification.

1. No brother shall be admitted a member of a lodge without a proposition in open lodge, at a regular meeting, nor until his name, occupation and place of abode, as well as the name and number of the lodge of which he is or was last a member, or in which he was initiated, shall have been sent to all the members in the summons for the next stated lodge meeting, and the decision of the brethren ascertained by ballot. When a lodge has ceased to meet, any former member thereof shall be eligible to be proposed and admitted a member of another lodge, on producing a certificate from the grand secretary, stating the fact, and specifying whether the brother has been registered and his dues paid.

2. No person shall be made a Mason unless he has resided six months in the jurisdiction of the lodge to which he seeks admission, or produces a certificate of character from the nearest lodge to the place of his previous residence; nor until he has been properly proposed at one regular meeting of the lodge, and a committee has been appointed by the worshipful master to make the necessary enquiries into the character of the candidate, and his name, age, addition or profession and place of abode shall have been sent to all the members, in the summons for the next regular meeting, when after the committee have reported to the lodge, in his favor, he must be balloted for, and, if approved, he may be initiated into the first degree of Masonry; but should the report be unfavorable, he shall be considered a rejected candidate.

3. In case of emergency, the following alteration, as to the mode of proposing a candidate, is allowed. Any two members of a lodge may transmit, in writing to the master, the usual declaration of any candidate whom they wish to propose, and the circumstances which cause the emergency; and the master, if the emergency be proper, shall issue a notice to every member; appoint a committee before provided; and at the same time summon the lodge to meet at a period of not less than seven clear days from the issuing of the summons, for the purpose of balloting for the candidate; if the candidate be then approved, he may be initiated in the first degree of Masonry. The master shall, previous to the ballot being taken, cause the said proposition, and the emergency stated, to be recorded in the minute book of the lodge.

4. No person under the age of twenty-one years shall be made a Mason in any lodge, unless by dispensation from the grand master, nor shall any dispensation suspend the operations of the law requiring seven days' notice, or committee of enquiry, or the ballot. Every candidate must be free-born, and, at the time of 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 the other of them; and he must, previous to his initiation, subscribe his name at full length to a declaration of the following import,* viz. :—

To the worshipful master, wardens, and brethren of—
Lodge, No. —, —, Ontario :

I, _____, of the _____ of _____, in the county of _____, _____, aged — years, being free by birth, and of mature age, do declare that, unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favorable opinion conceived

*Any individual who cannot write is consequently ineligible to be admitted into the order.

of the institution, and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the order.

Witness my hand this _____ day of _____, A. L. 58—.

Recommended by _____ } _____
 _____ } (Sig.)
 _____ }

5. A petition having been received, it cannot be withdrawn.

6. No person shall be made a Mason in or admitted a member of a lodge, if, on the ballot two black balls appear against him. Some lodges wish for no such indulgence, but require the unanimous consent of the members present; the by-laws of each lodge must, therefore, guide it in this respect, but if there be two black balls, such person cannot, on any pretence, be admitted.

7. Every candidate shall, on his initiation, solemnly promise to submit to the constitution, and to conform to all the usages and regulations of the craft, he must sign the by-laws of the lodge on his initiation, a copy of which, together with a copy of the constitution of grand lodge, shall then be presented to him.

8. *A rejected candidate cannot be balloted for in the same, or any other lodge, within six months from the time of his rejection.

OF THE LODGE SEAL.

1. Every lodge shall have a Masonic seal, to be affixed to all documents proper to be issued.

2. An impression of the seal is to be sent to the grand secretary, and whenever changed, an impression of the new seal shall in like manner be transmitted.

LODGES OF INSTRUCTION.

1. No general lodge of instruction shall be holden unless under the sanction of a regular warranted lodge, or by the special license and authority of the grand master, or the district deputy grand master. The lodge giving this sanction, and the brethren to whom such license is granted, shall be answerable for the proceedings of such lodge of instruction, and responsible that the mode of working there adopted has received the sanction of grand lodge.

2. Notice of times and places of meeting of the lodges of instruction shall be given to the grand secretary.

3. Lodges of instruction shall keep a minute of all brethren present at each meeting, and of brethren appointed to hold office, and such minute shall be produced when called for by the grand

*This clause has no reference to brethren applying for affiliation.

master, the district deputy grand master, or lodge granting the sanction.

4. If a lodge which has given its sanction for a lodge of instruction being held under its warrant shall see fit, it may, at any regular meeting, withdraw that sanction, by a resolution of the lodge, to be communicated to the lodge of instruction; provided that notice of the intention to withdraw the sanction be inserted in the summons for that meeting.

OF VISITORS.

1. No visitor shall be admitted into a lodge unless he be personally known or recommended, or well vouched for; or after due examination by one or more of the brethren present, and shall have entered his name, Masonic rank, the name of his mother lodge, or the lodge he hails from, in a book to be kept by every lodge for that purpose; and during his continuance in the lodge he must be subject to the by-laws of the lodge. The master of the lodge is particularly bound to enforce these regulations.

2. No brother residing in the Province and not affiliated with some lodge shall be entitled to the benefit of the benevolent fund for himself or family, nor to Masonic burial, nor to take part in any Masonic ceremony, public or private, nor to be entitled to any Masonic privilege, nor can he 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 attention of the brethren is particularly called to the exercise of the greatest caution in vouching for brethren.

OF CERTIFICATES.

1. Every brother shall be entitled to a grand lodge certificate, immediately upon being registered in the books of the grand lodge, for which certificate the lodge shall pay two dollars. Each lodge, therefore, when it makes a return of the Masons whom it has initiated, shall, in addition to the registration fee, make a remittance of the money for the certificates.

2. Every brother to whom a grand lodge certificate is granted must sign his name in the margin thereof, or it will not be valid. This should be done in the presence of the worshipful master, or the secretary of the lodge.

3. No brother shall obtain a grand lodge certificate if he shall have been admitted to more than one degree of Masonry on the same day, or at a shorter interval than four weeks from his receiving a previous degree, unless by dispensation from the grand master.

4. Every return or other document upon which a grand lodge certificate is to be issued, must specify not only the date of initiation, but also the days on which the brother was advanced to the second and third degrees.

5. All applications for grand lodge certificates must be made to the grand secretary ; and if the name of the brother wishing for the certificate has not previously been registered, the money payable on registration must be transmitted at the same time, as no certificate can, on any account, be issued until such money has been paid.

6. No lodge shall grant a private lodge certificate to a brother, except for the purpose of enabling him to obtain a grand lodge certificate, in which case such certificate shall be specifically addressed to the grand secretary, and except also such certificate as may be required by the laws of the grand lodge, or called for by any of its committees, or issued to a member on retirement or exclusion from a lodge for the purpose of evidence of standing. Nor shall a lodge, under any pretence, make charge for a subordinate lodge certificate.

OF PUBLIC PROCESSIONS.

1. No public processions shall on any pretence be allowed, without the permission of the grand master, or district deputy grand master, except a Masonic funeral, the urgency of which will not admit of the delay necessary to communicate with the grand master, or the district deputy grand master. Such proceeding shall be immediately reported by the master of the lodge to the grand master, through the grand secretary, and to the district deputy grand master.

2. If any brother shall attend as a Mason, clothed in any of the jewels or badges of the craft, at any public procession, except a Masonic funeral, without the permission of the grand master or district deputy grand master, he shall be rendered incapable of being an officer of a lodge; and also be excluded from the general benefits. And if any lodge shall so offend, it shall stand suspended until the grand lodge shall determine thereon.

OF APPEAL.

1. As the grand lodge, when congregated, is a representative of every individual member of the fraternity, it necessarily possesses a supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the craft. Any lodge or brother who may feel aggrieved by the decision of any other Masonic authority or jurisdiction, may appeal to the grand lodge against such decision. The appeal must be made in writing, specifying the particular grievance complained of, and be transmitted to the grand secretary. A notice and copy of the appeal must also be sent by the appellant to the party against whose decision the appeal is made.

2. Notice of all appeals must be given in writing to the grand secretary within fourteen days from the receipt of the decision appealed against, in proper and respectful language.

OF FEES.

The following shall be the fees payable to the grand lodge:—

For granting a new warrant, twenty dollars.

For a new warrant, in case of loss by fire or otherwise, properly certified, five dollars.

For a dispensation to initiate a candidate under twenty-one years of age, five dollars.

For a dispensation to confer any degree in less time than one month, five dollars.

For a dispensation for any public procession, one dollar.

For a grand lodge certificate, two dollars.

For every person initiated in a lodge, fifty cents registration fee. For every entered apprentice or fellow craft joining from without the jurisdiction, one dollar.

For every master Mason joining from another lodge, fifty cents.

For every master Mason joining from without the jurisdiction, fifty cents.

Every member of each lodge shall pay toward the fund for grand lodge purposes, fifty cents per annum.

OF REGALIA.

The following Masonic clothing and insignia shall be worn by the craft; and no brother shall, on any pretence, be admitted into the grand lodge, or any subordinate lodge, without his proper clothing.

No honorary or other jewel or emblem shall be worn in the grand lodge, or any subordinate lodge, which shall not appertain to, or be consistent with those degrees which are reeognized and acknowledged by the grand lodge.

OF JEWELS.

THE GRAND MASTER.....The compasses extended to 45°, with the segment of a circle at the points, and a gold plate included, on which is to be represented an eye irradiated within a triangle also irradiated.

PAST GRAND MASTER.....A similar jewel, without the gold plate.

DEPUTY GRAND MASTERS.....The compasses and square, united, with a five-pointed star in the centre.

- PAST DEPUTY GRAND MASTERS...The compasses and square only.
- DISTRICT DEP. GRAND MASTER...The compasses and square, united, with a five-pointed star in the centre, the whole to be placed within a circle, on which the name of the district is to be engraved.
- PAST DISTRICT DEPUTY GRAND MASTER.....The same, omitting the five-pointed star in the centre.
- GRAND SENIOR WARDEN.....The level.
- GRAND JUNIOR WARDEN.....The plumb.
- GRAND CHAPLAIN.....A book or a triangle.
- GRAND TREASURER.....A chased key.
- GRAND REGISTRAR.....A scroll.
- GRAND SECRETARY.....Cross pens, with a tie.
- GRAND DEACONS.....Dove and olive branch.
- GRAND SUPT. OF WORKS.....A semi-circle protractor.
- GRAND DIRECTOR OF CEREMONIES Cross rods.
- ASSISTANT DITTO.....Cross rods.
- GRAND SWORD BEARER.....Cross swords.
- GRAND ORGANIST.....A lyre,
- GRAND PURSUIVANT.....Arms of the grand lodge with rod and sword crossed.

The jewels of the grand chaplain, treasurer, registrar, secretary, senior deacon, superintendent of works, director of ceremonies, sword bearer, organist and pursuivant, are to be within a circle, with an embossed wreath, composed of a sprig of acacia and an ear of corn; and of the grand junior deacon, assistant grand secretary, assistant grand director of ceremonies and assistant grand organist, to be similar to those of their senior and superior officers, the wreath on the circle being omitted.

The jewel of a grand steward of the grand lodge is a cornucopia between the legs of a pair of compasses, extended upon an irradiated gold plate, within a circle, on which is engraven, "grand lodge of ancient free and accepted Masons of Ontario."

- GRAND TYLER.....The sword in a circle, on which is engraven "the grand lodge of Ontario, grand tyler."

All the above jewels to be of gold or gilt.

- MASTERS OF LODGES.....The square.
- PAST MASTERS.....The square and the diagram of the 47th prob., 1st book of Euclid engraven on a silver plate pendant within it.
- SENIOR WARDEN.....The level.

JUNIOR WARDEN.....	The plumb.
CHAPLAIN.....	A book on a triangle.
TREASURER.....	The key.
SECRETARY.....	The cross pens.
DEACONS.....	The dove.
DIRECTOR OF CEREMONIES.....	The cross rods.
ORGANIST.....	The lyre.
INNER GUARD.....	The cross swords.
STEWARD.....	The cornucopia.
TYLER.....	The sword.
All the above jewels to be of silver.	

OF COLLARS.

OF LODGES.....	To be light blue ribbon, four inches broad. If silver chain be used, it must be placed over the light-blue ribbon.
OF THE GRAND LODGE.....	To be of garter-blue ribbon, four inches broad, and bound with gold lace.

The grand stewards of the year to wear collars of crimson, four inches broad, bound with silver lace.

All past grand officers, except past grand masters, (who are entitled to wear chains,) to wear the collars of their late offices, but without the pendant jewel—a similar but smaller jewel in enamel being worn on the breast.

OF APRONS.

ENTERED APPRENTICE.....	A plain white lambskin from fourteen to sixteen inches wide, twelve to fourteen inches deep; square at bottom and without ornament; white strings.
FELLOW CRAFT.....	A plain white lambskin, similar to that of the entered apprentice, with the addition only of two sky-blue rosettes at the bottom.
MASTER MASON.....	The same, with sky-blue lining and edging, one and a-half inch deep, and an additional rosette on the fall or flap, and silver tassels. No other color or ornament shall be allowed, except to officers and past officers of lodges, who may have the emblems of their office in silver or sky blue in the centre of the apron.

THE MASTER AND PAST MASTER

OF LODGES.....To wear in lieu and in place of the three rosettes on the master'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 of the perpendicular lines, one inch, these emblems to be of ribbon, half an inch broad, and of the same color as the lining and edging of the apron, or of silver. If grand officers, similar emblems, of gar-ter-blue or gold.

GRAND STEWARDS, PRESENT AND PAST.....

Aprons of the same dimensions, lined with crimson; edging of the same color, three and a-half inches, bound with silver, and silver tassels.

GRAND OFFICERS OF THE GRAND

LODGE, PRESENT AND PAST....

Aprons of same dimensions, lined with blue, edging of the same color, three and a half inches, bound with gold, and gold tassels, with the emblems of their offices, in gold or blue, in the centre.

The aprons of the district deputy grand masters to have the emblem of their office in gold embroidery, in the centre, and the acacia and seven-eared wheat embroidered on the edging, one on each side.

The apron of the deputy grand master to have the emblem of his office in gold embroidery in the centre, and the pomegranate and the lotus alternately embroidered in gold on the edging.

The apron of the grand master is ornamented with the blazing sun embroidered in gold in the centre, on the edge the pomegranate and lotus, with the seven-eared wheat at each corner, and also on the fall; all in gold embroidery; the fringe of gold bullion.

In the grand lodge, and on all occasions where the grand officers appear in their official capacities, they shall wear the following regalia:—

GRAND MASTER.....Chain over blue collar, gauntlets and apron, all bound and embroidered, and jewel.

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- DEPUTY GRAND MASTER Chain over blue collar, gauntlets and apron, all bound and embroidered, and jewel.
- DISTRICT DEP. GRAND MASTER . Blue collar, gauntlets, apron all bound and embroidered, and jewel.
- SENIOR AND JUNIOR GRAND WARDENS, CHAPLAIN, TREASURER, REGISTRAR, SECRETARY Blue collar, gauntlets, apron all bound, and jewel.
- ALL OTHER GRAND OFFICERS Blue collar and apron, all bound, and jewel.

OF CONSTITUTING A NEW LODGE.

Every application for a warrant to hold a new lodge must be by petition to the grand master, signed by at least seven regularly registered masons; and the lodges to which they formerly belonged must be specified. The petition must be recommended by the nearest lodge, and be transmitted to the district deputy grand master, who is to forward it with his recommendation or opinion thereon, to the grand secretary, to be submitted to the grand master. If the prayer of the petition be granted, the grand master may issue a warrant authorizing the brethren to meet as a lodge, and the same shall be confirmed by the grand lodge at the first regular meeting thereafter.

The following is the form of petition :

To the M. W. grand master of the fraternity of ancient free and accepted masons of Ontario.

We, the undersigned, being regularly registered masons of the lodges mentioned against our respective names, having the prosperity of the craft at heart, are anxious to exert our best endeavors 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——, in the county of——, 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.

In order to avoid irregularities, every new lodge should be solemnly constituted by the grand master, with his deputy and wardens; or in the absence of the grand master, by his deputy, or the district deputy grand master of that district, who shall choose some master of a lodge to assist him. If both these officers be absent, the grand master may appoint some other grand officer or master of a lodge to act as his deputy *pro tempore*.

The following is the manner of constituting a new lodge, according to the ancient usages of masons :

A lodge is duly formed, and, after prayer, an ode in honor of masonry is sung. The grand master is then informed by the secretary that the brethren consent to be formed into a new lodge, &c., &c. The warrant or charter of constitution is now read.

The grand master then enquires if the brethren approve of the officers who are nominated in the warrant to preside over them. This being signified in masonic form, an oration on the nature and design of the institution is delivered. The lodge is then consecrated, according to ceremonies proper and usual on those occasions, but not proper to be written; and the grand master constitutes the lodge in ancient form.

The candidates, or the new master and wardens, being yet among the brethren, the grand master asks his deputy if he hath examined them, and found the candidate master well-skilled in the noble science and royal art, and duly instructed in our mysteries, &c. The deputy answering in the affirmative, he shall (by the grand master's order) take the candidate from among his fellows and present him to the grand master, saying, "Most worshipful grand master, I present this my worthy brother to be installed master of this lodge, whom I know to be of good morals and great skill, true and trusty; and a lover of the whole fraternity, where-soever dispersed over the face of the earth."

Then the grand master, placing the candidate upon his left hand, having asked and obtained the unanimous consent of all the brethren, shall say: "I appoint you the master of this lodge, not doubting your capacity and care to preserve the cement of the lodge," &c., with some other expressions that are proper and usual on that occasion, but not proper to be written.

Upon this the deputy shall rehearse the charges and regulations of a master, and the grand master shall ask the candidate, saying: "Do you submit to these charges and promise to uphold these regulations as masters have done in all ages?" The candidate signifying his cordial submission thereto, the grand master shall, by certain significant ceremonies and ancient usages, install him and present him with the book of constitution, the lodge book, and the implements of his office, not all together, but one after another; and, after each of them, the grand master or his deputy shall re-

harse the short and pithy charge that is suitable to the thing presented.

After this, the members of this new lodge, bowing all together to the grand master, shall return him thanks, and immediately do their homage to their new master, and signify their promise of subjection and obedience to him, by the usual congratulation.

The deputy and the grand wardens, and any other brethren present, that are not members of the new lodge, shall next congratulate the new master; and he shall return his becoming acknowledgement to the grand master first, and to the rest in their order.

Then the grand master desires the new master to enter immediately upon the exercise of his office, in naming his wardens; and the new master, calling forth the two brothers, presents them to the grand master for installation. That being done, the senior or junior grand warden, or some brother for him, shall rehearse the charges of wardens; and the candidates being solemnly asked by the new master, shall signify their submission thereto.

Upon which the new master, presenting them with the implements of their office, shall, in due form, induct them in their proper places; and the brethren shall signify their obedience to the new wardens by the usual congratulation. The other elected officers of the lodge, and those appointed, are then invested in ancient form.

The lodge, being thus completely constituted, shall be registered in the grand master's book, and by his order notified to the other lodges.

FUNERAL SERVICE.

The brethren being assembled at a lodge room, the lodge is opened in the first degree, and the worshipful master having stated the object of the meeting, the brethren proceed to the room where the body of the deceased lies, when the service is commenced as follows, the brethren standing to order.

WORSHIPFUL MASTER.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

RESPONSE BY THE BRETHERN.—Man walketh in a vain shadow, he heapeth up riches and cannot tell who shall gather them.

W. M.—When he dieth he shall carry nothing away, his glory shall not descend after him.

RESPONSE.—Naked he came into the world, and naked he must return; the Lord gave and the Lord hath taken away; blessed be the name of the Lord.

W. M.—Where now is our departed brother?

RESPONSE.—He dwelleth in night, he sojourneth in darkness.

W. M.—Can we offer no precious offering to redeem our lost brother.

* No brother below the degree of a master Mason is entitled to receive a Masonic burial.

RESPONSE.—We have not the ransom. The place that knew him once shall know him now no more for ever.

W. M.—Shall his name be lost upon earth?

RESPONSE.—We will record it in our hearts, we will treasure it in our memories, he shall live in the exercise of his virtues.

W. M.—He hath fulfilled his earthly destiny. May we all live the life of the righteous, that our last end may be like his.

RESPONSE.—God is our God for ever and ever, be He our guide even unto death.

W. M.—I heard a voice from heaven saying unto me, write henceforth, blessed are the dead which die in the Lord, even so saith the spirit, for they shall rest from their labors.

The worshipful master here receives a roll from the secretary, and inscribes upon it the name, age and masonic rank of the deceased.

W. M.—Almighty Father, in Thy hands we leave with humble submission the soul of our departed brother.

RESPONSE.—The will of God is accomplished.—Amen.

The worshipful master and brethren give the grand honors, all repeating—
So mote it be.

W. M.—Most gracious God, great architect of the universe, author of all good, and giver of all mercy, pour down, we implore Thee, Thy blessings upon us, and grant that the solemnity of this occasion may bind us yet closer together in the ties of brotherly love. May the present instance of mortality forcibly remind us all of our approaching and inevitable destiny, and weaning our affections from the things of this world, fix them more devotedly on Thee, our only sure refuge in the hour of need; and grant, O God, that when the awful summons shall arrive for us to quit our transitory lodge on earth, the light which is from above shall dispel the gloomy darkness of death, and that departing hence with faith in our Redeemer, in a full hope of a resurrection, and in charity with all men, we may, through Thy favor, be admitted to Thy celestial lodge on high, to partake in peaceful re-union with the souls of our departed brethren, the mysterious and unspeakable happiness of Thine everlasting kingdom.

RESPONSE.—So mote it be.

The procession is then formed. The different lodges rank according to seniority, the junior preceding, each lodge forms one division, and the following order is observed, the brethren walking together two and two.

The tyler with drawn sword.
Two stewards with white wands.
The brethren two and two,
the junior preceding.
The inner guard with a sword.
Senior and junior deacons with wands.

Secretary and treasurer.
Senior and junior wardens.

Past masters.

The worshipful master.

Royal arch masons.

The lodge to which deceased belonged in the following order, all the members having sprigs of evergreens in their hands.

Musicians.

Drums muffled and trumpets covered with black crape.

The tyler with drawn sword.

Stewards with white wands.

Members of the lodge two and two, the junior preceding.

The inner guard with sword.

Director of ceremonies and organist.

The senior and junior deacons with wands.

The secretary with roll, and the treasurer with badge of office.

The junior warden with the plumb rule, and the senior warden with level.

The past masters with badge of office.

The volume of the sacred law on a cushion, covered with black crape,

borne by the oldest member of the lodge.

The worshipful master with the gavel.

Two stewards with wands.

Chaplain or officiating clergyman.

The coffin,

with the regalia of the deceased thereon.

The pall, borne by six or eight brethren.

Chief mourners.

When the procession arrives within a proper distance of the grave, the brethren will halt and open out right and left, and face inwards, to allow the latter part of the procession to pass between them in the following order:—

Chaplain, or officiating clergyman.

Coffin.

Mourners.

Stewards.

Worshipful master, and members of deceased's lodge in the reverse of their previous order.

The other lodges following in their order, and the order of their members, being also reversed.

On arriving at the grave, the brethren form a circle around it, the clergy and officers of deceased's lodge take their stations at the head, the mourners at the foot. The regalia is taken from the coffin by the senior deacon. The clergyman concludes the funeral service of the church to which deceased belonged, after which the worshipful master proceeds as follows—

W. M.—My brethren, we are again called upon by a most solemn admonition to regard the uncertainty of human life, the im-

mutable certainty of death and the vanity of all earthly pursuits—decrepitude and decay are written on every living thing—weakness and imperfection are the incidents of our fallen condition—the damp, dark grave is our destiny and our doom—the cradle and the coffin stand in juxtaposition, and as soon as we begin to live, that moment do we also begin to die. What an eloquent commentary is here exhibited on the instability of every human pursuit and how touchingly does it echo the sad sentiment of that great preacher, who wrote for our perpetual warning the immortal text, “vanity of vanities, all is vanity.”

The last sad offices paid to the dead are but useful as lectures to the living—from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution; but, notwithstanding the various mementos of mortality we meet in our daily progress, and notwithstanding that death has established his empire over all the work of nature, yet, through some unaccountable infatuation, we wilfully forget that we are all born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed by the approach of death, when we least expect him, and at an hour which we probably may have considered the meridian of our existence.

What are all the externals of human dignity—the power of wealth, the dreams of ambition, the pride of intellect, the charms of beauty—when nature has paid her just debt? Fix your eyes on the last scene, and view humanity stripped of its dazzling meretricious ornaments, and exposed in its natural meanness, and you will be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are swept away,

While we drop a sympathetic tear over the grave of our departed brother, let us cast around his foibles, whatever they may have been, the broad mantle of a Mason's charity; and let us cheerfully render to his memory the praise to which his virtues have entitled him. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained, the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

W. M.—My brethren, may we be all true and faithful to each other, and may we live and die in brotherly love.

RESPONSE—So mote it be.

W. M.—May the Lord bless us and keep us; may the Lord be gracious unto us, and grant that our good intentions may be crowned with success.

RESPONSE—So mote it be.

W. M.—Glory be to God in the highest; on earth peace and good will towards men.

RESPONSE.—So mote it be, henceforth and forevermore. Amen.
The secretary will then advance and deposit the roll in the grave with the usual ceremonies.

W. M.—Friend and brother, we bid thee a long, a lasting farewell. Thou art at rest from thy labors, may it be in holy peace.

RESPONSE—Amen. So mote it be.

The senior deacon then hands the worshipful master the apron.

W. M.—The lambskin apron of a Mason is more ancient than the golden fleece or Roman eagle, and more honorable than the star and garter or any other order in existence, being the badge of innocence and the bond of friendship.

The master then deposits it in the grave.

W. M.—The emblem now deposited in the grave of our deceased brother reminds us of the universal dominion of death, and that the wealth of the world cannot purchase or release; nor the strong arm of friendship, nor the virtue of innocence, can prevent his coming.

One of the following hymns may or may not be sung, at the discretion of the Worshipful Master:

MASONIC FUNERAL HYMNS.

Deep sorrow now pervades each heart,
 And grief our bosoms swell;
 A brother from our band departs,
 In that now home to dwell.

No more in our loved lodge again
 Shall we our brother greet;
 But in that lodge that's free from pain,
 Shall we our lost one meet.

Here rest in peace, thy labor's o'er,
 Our brother we resign,
 Till the grand master's words restore
 To light and life divine.

Brother, thou art gone before us,
 And thy saintly soul has flown
 Where tears are wiped from every eye,
 And sorrow is unknown.
 From the burden of the flesh,
 And from care and fear released,
 Where the wicked cease from troubling,
 And the weary are at rest.

Earth to earth and dust to dust,
 The solemn priest hath said,
 So we lay the turf above thee now,
 And we seal thy narrow bed—
 But thy spirit, brother, soars away
 Among the faithful blest,
 Where the wicked cease from troubling,
 And the weary are at rest.

And when the Lord shall summon us,
Whom thou hast left behind,
May we, untainted from the world,
As sure a welcome find!
May each like thee depart in peace,
To be a glorious guest,
Where the wicked cease from troubling,
And the weary are at rest!

The master, holding the evergreen in his hand, continues:

W. M.—This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay an imperishable and immortal spirit, which the grave shall never receive, and over which death has no dominion

The brethren then move around the grave in procession, and at the grave each deposits his sprig of evergreen; when returned to their positions, the worshipful master leads, and all give the public grand honors.

W. M.—From time immemorial it has been a custom among the fraternity of free and accepted Masons, at the request of a brother, to accompany his corpse to the place of interment and there to deposit his remains with the usual formalities. In conformity with this usage, and at the desire of our deceased brother, whose loss we deplore, and whose memory we revere, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory before the world this last tribute of affection, thereby demonstrating the sincerity of our esteem for him, and our inviolable attachment to the principles of our order.

With proper respect, therefore, to the established customs of the country in which we live; with due deference to our superiors in church and state, and with unlimited good-will to all mankind, we appear here clothed as Masons, and publicly express our perfect submission to the laws of the land; our unceasing devotion to peace and order, and our ardent desire, so far as in our power, to promote the welfare of our fellow men. Invested with the badges of innocence, we humbly bow to the will of the universal parent, and implore His blessings on every zealous endeavor to promote peace and good order, and earnestly pray for perseverance in the principles of piety and virtue.

My brethren, the great creator having been pleased out of his mercy to remove our worthy brother from the cares and troubles of a transitory existence to a state of eternal duration, and thereby to weaken the chain by which we are united man to man, may we who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship. Let us support with propriety the character of our profession; advert to the nature of our solemnities, and pursue with assiduity the secret

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tenets of our order, during the short space allotted to our present existence; wisely and usefully employ our time in the reciprocal exchange of kind and friendly acts, and mutually promote our own welfare and happiness, and the welfare and happiness of all mankind.

Let the present example of our mortality excite our most serious thoughts and strengthen our resolutions of moral amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the present moment, whilst time and opportunity offer, to provide against the great change, when all the pleasures of the world shall cease to delight, and the reflections of a virtuous life yield our only comfort and consolation. Thus our expectations will not be frustrated, nor we be summoned unprepared into the presence of an all-wise and all-powerful judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

RESPONSE.—So mote it be.

W. M.—Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must hereafter appear, to render an account of the deeds done in the body, we do most earnestly beseech Thee, as we now surround the grave of our departed brother, deeply to impress upon our minds the solemnities of this day. May we ever remember that in the midst of life we are in death, and so live and act our separate parts that we may have no cause for repentance when the hour of our departure is at hand.

And, oh gracious Father, vouchsafe us, we pray Thee, thy divine assistance to redeem our misspent time, and in the discharge of the duties thou hast assigned us in the erection of our moral edifice; may we have wisdom from on high to direct us; strength commensurate with our task to support us, and the beauty of holiness to adorn and render all our performances acceptable in Thy sight; and at last when the gavel of death shall call us from our labors, we may obtain a blessed and everlasting rest in that spiritual edifice not made with hands, eternal in the heavens.

RESPONSE.—Amen. So mote it be.

The procession will then reform in the first order, and return to the lodge room, where, when the proper forms are gone through, the worshipful master will address the brethren on the proceedings of the day, and the lodge will be closed.

PRAYERS.

INVOCATION,—FIRST DEGREE.

Vouchsafe thine aid, Almighty Father and supreme governor of the universe, to this our present convention, and grant that this candidate for Masonry may so dedicate and devote his life to thy service as to become a true and faithful brother among us. Endow him with a competency of thy divine wisdom, that assisted by the secrets of this our Masonic art, he may be the better enabled to display the beauties of true godliness, to the honor and glory of thy holy name.—*So mote it be.*

INVOCATION,—SECOND DEGREE.

We supplicate the continuance of thine aid, O merciful God, on behalf of ourselves and of him who kneels before thee. May the work begun in thy name be continued to thy glory and evermore established in us by obedience to thy holy precepts.—*So mote it be.*

INVOCATION,—THIRD DEGREE.

Almighty and Eternal Being, the glorious architect and ruler of the universe, at whose creative fiat all things first were made, we the frail creatures of thy providence, humbly implore thee to pour down on this convocation, assembled in thy holy name, the continual dew of thy blessings; more especially, we beseech thee, to impart thy grace to this thy servant, who offers himself a candidate to partake with us the mysterious secrets of a master mason; endue him with such fortitude that in the hour of trial he fail not; but pass him safely under thy protection through the valley of the shadow of death, that he may finally arise from the tomb of transgression, to shine as the stars; for ever and ever.—*So mote it be.*

 THE CHARGES.

CHARGE TO THE NEWLY INITIATED CANDIDATE.

As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honorable society. Ancient, as having subsisted from time immemorial, and honorable, because, by a natural tendency it conduces to make all those honorable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—THE PRACTICE OF SOCIAL AND MORAL VIRTUE; and to so high an eminence has its credit been advanced that, in every age, monarchs them-

selves have been promoters of the art; have not thought it derogatory from their dignity to exchange the sceptre for the gavel; have patronized our mysteries and have joined our assemblies. As a Mason, I would first recommend to your most serious contemplation the volume of the sacred law, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty you owe to God, to your neighbor, 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 neighbor, by acting with him on the square, and by rendering to him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him, as in similar cases, you would wish he should do unto you; and to yourself, by such prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energies; thereby enabling you to exert those talents wherewith God has blest you, as well to his glory as to the welfare of your fellow creatures.

As a citizen of the world, I am next 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 a time become the place of your residence or afford you its protection; and, above all, by never losing 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 to that country from which you derived your birth and infant nurture.

As an individual, I am further to 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; and be especially careful to maintain in their fullest splendor, those truly Masonic ornaments, *benevolence* and *charity*.

Still, however, as a Mason, 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 may be said to consist in the inviolable adherence to the obligations you have entered into, never improperly to reveal any of those Masonic secrets which have now been, or may at any future time, be entrusted to your keeping, and cautiously to shun all occasions which might 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 land-

marks of the order ; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend anyone to a participation of our secrets, unless you have strong ground to believe that, by a similar fidelity, he will ultimately reflect honor on our choice.

So must your *obedience* be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanor whilst in the lodge ; by abstaining from every topic of religious or political discussions; by 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.

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

[From the very commendable attention which you appear to have given to this charge, I am led to hope that you will appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred duties of *truth*, of *honor*, and of *virtue*.]

CHARGE TO THE NEWLY PASSED CANDIDATE.

Brother,—Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, so you will consequently improve in social intercourse. It is unnecessary for me to recapitulate the duties which, as a Mason, you are now bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe that as your past behavior and regular deportment have merited the honor which we have conferred, in your new character it is expected that you will not only conform to the principles of the order, but steadily persevere in the practice of every virtue. The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration—especially geometry, which is established as the basis of our art. [Geometry, or Masonry, originally synonymous terms, is of a divine and moral nature, enriched with the most useful knowledge, so that while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.]

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behavior at our regular assemblies. You are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration.

The laws and regulations of the order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of the brethren; but in the decision of every trespass against our rules, judge with candor, admonish with friendship, and reprehend with mercy.

As a craftsman, in our private assemblies, you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture, under the superintendence of an experienced master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers; qualify yourself to become a useful member of society; and, like a skillful craftsman, strive to excel in what is good and great.

You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows to the utmost of your power and ability, and on no account wrong them or see them wronged, but apprise them of approaching danger, and view their interests as inseparable from your own.

Such is the nature of your engagements, as a craftsman; and these duties you are now bound, by the most sacred ties, to observe.

CHARGE TO THE NEWLY RAISED CANDIDATE.

Brother,—Your zeal for the institution of Freemasonry, the progress you have already made, and your conformity to our general regulations, have pointed you out as a fit object of esteem and favor. In the character of a Master Mason you are henceforth authorized to correct the errors and irregularities of your younger brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society ought to be your constant care. You are to inculcate universal benevolence, and by the regularity of your own behavior, afford the best example for the conduct of others. The ancient landmarks of the order you are to preserve sacred and inviolable, and never suffer an infringement of our customs, or a deviation from established usages.

Duty, honor and gratitude now bind you to your trust; let no motive, therefore, ever make you swerve from your duty, but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. Endeavor, in a word, to convince the world that merit has been your title to our privileges, and that on you our favors have not been undeservedly bestowed.

CEREMONY OF INSTALLATION OF OFFICERS.

The master elect having been presented to the grand master, or the installing officer, the grand chaplain says:

Great architect of Heaven and earth, in whose work all life is employed! The whole of harmony is in Thee, each part has its place, and all is perfect. Behold us, who form this apartment in Thy works; small, indeed, in itself, but vast enough for all our enjoyments.

Grant that Thy servant, now to be solemnly invested with authority to rule over this lodge, may be endued with knowledge and wisdom, and may the brethren under his jurisdiction understand, learn and keep all the statutes of the Lord, pure and undefiled.

May brotherly love and charity always abound among us; and when we have finished our work here below, let our transition be from this earthly tabernacle to the Heavenly kingdom above, there, among Thy jewels, to appear in Thy glory, forever and ever. Bless and prosper, we pray Thee, every branch and member of this fraternity throughout the habitable earth. May the kingdom of peace, love and harmony come; may Thy will be done on earth as it is in Heaven, and the whole world be filled with Thy glory. Amen.

RESPONSE.—So mote it be!

The grand master then addresses the master elect:

Previous to your investiture, it is necessary that you signify your assent to the ancient charges and regulations which point out the duty of a master of a lodge.

See ancient charges, page 12, after reading which, the master elect shall answer:

I do.

MUSIC—*Italian Hymn.*

Hail, Masonry divine!
 Glory of ages shine;
 Long may'st thou reign!
 Wh'er thy lodges stand,
 May they have great command,
 And always grace the land—
 Thou art divine.

Great fabrics still arise,
 And grace the azure skies—
 Great are thy schemes.
 Thy noble orders are
 Matchless beyond compare;
 No art with thee can share—
 Thou art divine.

Hiram, the architect,
 Did all the craft direct
 How they should build ;
 Sol'mon, great Israel's king,
 Did mighty blessings bring,
 And left us room to sing,
 Hail, royal art !

After the singing of the ode, the master calls the lodge to order, and the other officers are respectively presented in the same manner as the master, by the conductor, when the installing officer delivers to each a short charge, as follows :

THE SENIOR WARDEN.

Brother ———, you are elected senior warden of this lodge, and are now invested with the insignia of your office.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings is essentially necessary. In the absence of a master, you are to govern this lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry and attachment to the lodge for the faithful discharge of the duties of this important trust. *Look well to the West.*

He is conducted to his proper station.

THE JUNIOR WARDEN.

Brother ———, you are elected junior warden of this lodge, and are now invested with the badge of your office.

The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise; to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the craft during the hours of refreshment; it is therefore indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess. Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute the duty you owe to your present office. *Look well to the South!*

He is conducted to his proper station.

THE TREASURER.

Brother ———, you are elected Treasurer of this lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the Secretary ; keep just and regular accounts of the same and pay them out by order of the worshipful master and the consent of the lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

He is conducted to his proper station.

THE SECRETARY.

Brother ———, you are elected Secretary of this lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the lodge ; make a fair record of all things proper to be written ; receive all moneys due the lodge, and pay them over to the Treasurer. Your good inclination to Masonry and this lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

He is conducted to his proper station.

THE CHAPLAIN.

Rev. Brother ———, you are elected Chaplain of this lodge, and are now invested with the badge of your office. It is your duty to perform those solemn services which we should constantly render to our infinite Creator ; and which, when offered by one whose holy profession is "to point to Heaven and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

THE SENIOR AND JUNIOR DEACONS.

Brothers ——— and ———, you are elected Deacons of this lodge, and are now invested with the badge of your office. It is your province to attend on the master and wardens, and to act as their proxies in the active duties of the lodge ; such as in the reception of candidates into the different degrees of Masonry ; the introduction and accommodation of visitors, and in the immediate practise of our rites. The Dove and Cornucopia, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

They are conducted to their proper stations.

THE STEWARDS OR MASTERS OF CEREMONIES.

Brothers ——— and ———, you are appointed Stewards (Masters of Ceremonies) of this lodge and are now invested with the badge of your office. You are to assist the deacons and other officers in performing their respective duties. Your regular and early attendance to our meetings will afford the best proof of your zeal and attachment to the lodge.

THE TYLER AND INNER GUARD.

Brothers —, you are appointed Tyler and Inner Guard of this lodge, and I invest you with the implements of your office. As the swords are placed in the hands of the Tyler and Inner Guard to enable them effectually to guard against the approach of cowards and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips and post a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal to the institution.

He is conducted to his proper station.

CHARGES TO THE OFFICERS.

WORSHIPFUL MASTER :

The grand lodge having committed to your care the superintendence and government of the brethren who are to compose this lodge, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment. The honor, reputation and usefulness of your lodge will materially depend on the skill and assiduity with which you manage its concerns, whilst the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of nature which, rising in the East, regularly diffuses light and lustre to all within the circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the lodge those duties which they have been taught in it, and by amiable, discreet and virtuous conduct to convince mankind of the goodness of the institution, so that when a person is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

BROTHER SENIOR AND JUNIOR WARDENS :

You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you

have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of a master, you will succeed to higher duties; your acquirements must therefore be such as that the craft may never suffer from want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

The members of the lodge then all standing, the grand master delivers the following

CHARGE TO THE BRETHREN OF THE LODGE.

Such is the nature of our constitution that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge are sufficiently conversant with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are entrusted, and you are of too generous a disposition to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men and as Masons. Within your peaceful walls may your children's children celebrate with joy and gratitude the annual occurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation.

The Grand Marshall then proclaims the installation in the following manner, viz:—

In the name of the most worshipful grand lodge of the Province of Ontario, I proclaim the officers of this lodge legally and duly installed.

The grand honors are then given, and an ode may be sung.

The new master may return thanks.

A benediction is pronounced by the grand chaplain, (and the grand lodge returns to its own hall and closes, if the installation has been in public by the grand lodge.

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Grand marshal, with aids.

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CEREMONIES AT THE LAYING OF CORNER STONES OF PUBLIC BUILDINGS.

ORDER OF PROCESSION.

The worshipful grand lodge will start from its place of meeting in the following order:—

- Tyler, with drawn sword.
 Stewards, with rods.
 Oldest lodge, with its banner.
 Master Masons of all lodges (not turning out as distinctive bodies, and not as members of the grand lodge), will march under the banner of the oldest lodge by fours.
 Two deacons, with rods.
 Secretaries and treasurers.
 Music.
 Escort to the grand lodge.
 Grand tyler, with drawn sword.
 Grand stewards, with white rods.
 Principal architect, with square, level and plumb.
 Grand secretary and grand treasurer.
 Bible, square and compass, carried by a master of a lodge, supported by two stewards.
 Grand chaplains.
 The five orders of architecture.
 Masters and wardens.
 Past masters.
 Past grand wardens.
 Grand orators.
 Past deputy grand masters.
 Past grand masters.
 Chief magistrate and civil officers of the State and city or town.
 Representatives of the press.
 Junior grand warden, carrying the silver vessel with oil.
 Senior grand warden carrying the silver vessel with wine.
 Deputy grand master, carrying the golden vessel with corn.
 A past master, carrying the book of constitutions.
 Grand Pursuivant.
 GRAND MASTER,
 supported by two grand deacons, with rods.
 Grand standard bearer.
 Grand sword bearer with drawn sword.
 (ROUTE OF MARCH.)

Grand marshal, with aids.

The procession will open to the right and left, and, uncovering, the grand master and his officers pass through the lines, together with the escort, to the platform, while the rest of the brethren surround the platform, forming a hollow square, within which the escort acts as a guard of honor.

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The grand master commands silence, and announces the purposes of the occasion, when there will be music by the band. Band sing God save the Queen.

The necessary preparation having been made for laying the stone, on which is engraved the year of Masonry, the name of the grand master, and such other particulars as may be deemed necessary.

The stone is raised by the means of a machine erected for that purpose. Band—Hail Masonry.

The grand chaplain offers a prayer.

The grand treasurer, by the grand master's command, places under the stone various sorts of coin and medals, masonic documents, and such other matters as may be of interest.

Solemn music is introduced. Band—Sweet light to shine.

And the stone is let down into its place.

The principal architect then presents the working tools to the grand master, who hands

The square to the deputy grand master,

The level to the senior grand warden, and

The plumb to the junior grand warden.

The grand master addresses the grand officers as follows :

Right worshipful deputy grand master, what is the proper jewel of your office?

D. G. M.—The square.

G. M.—What are its moral and masonic uses?

D. G. M.—To square our actions by the square of virtue, and prove our work.

G. M.—Apply the implement of your office to that portion of the foundation stone that needs to be proved, and make report.

The deputy grand master applies the square to the stone, and says :

D. G. M.—Most worshipful, I find the stone to the square. The craftsmen have performed their duty.

G. M.—Right worshipful senior grand warden, what is the jewel of your office?

S. G. W.—The level.

G. M.—What is its masonic use?

S. G. W.—Morally, it reminds us of "equality," and its use is to lay horizontals.

G. M.—Apply the implement of your office to the foundation stone, and make report.

This is done.

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S. G. W.—Most worshipful, I find the stone to be level. The craftsmen have performed their duty.

G. M.—Right worshipful junior grand warden, what is the proper jewel of your office?

J. G. W.—The plumb.

G. M.—What is its masonic use?

J. G. W.—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M.—Apply the implement of your office to the several edges of the foundation stone and make report.

This is done.

J. G. W.—Most worshipful, I find the stone is plumb. The craftsmen have performed their duty.

G. M.—This corner stone has been tested by the proper implements of masonry. I find that the craftsmen have skilfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid according to the rules of our ancient craft. Let the elements of consecration now be presented.

The deputy grand master comes forward with the vessel of corn, and scatters it on the stone, saying:

D. G. M.—I scatter this corn as an emblem of PLENTY. May the blessings of bounteous Heaven be showered upon us, and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude.

RESPONSE.—So mote it be.

The senior grand warden then comes forward with the vessel of wine and pours it upon the stone, saying:

S. G. W.—I pour this wine as an emblem of JOY and gladness. May the great Ruler of the universe bless and prosper our national and colonial governments; preserve the union of the Dominion and may it be a bond of friendship and brotherly love that shall endure through all time.

RESPONSE.—So mote it be.

The junior grand warden then comes forward with a vessel of oil, which he places upon the stone, saying:

J. G. W.—I pour this oil as an emblem of PEACE. May its blessing abide upon us continually, and may the grand master of Heaven and earth shelter and protect the widow and orphan, shield and protect them from the trials and vicissitudes of the world, and so bestow his mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrowing and trouble no more.

RESPONSE.—So mote it be.

The grand master, standing in front of all and extending his hands, makes the following

INVOCATION :

G. M.—May the all-bounteous author of nature bless the people of this place with an abundance of the necessaries, conveniences and comforts of life ; assist in the erection and completion of this building, protect the workmen against every accident, long preserve the structure from decay, and grant to us all a supply of the corn of nourishment, the wine of refreshment and the oil of joy. Amen.

RESPONSE.—So mote it be.

The grand master strikes the stone three times with the gavel, and the public grand honors are given.

The grand master then delivers over to the architect the implements of architecture, saying:

G. M.—Worthy brother (or sir), having thus, as grand master of masons, laid the foundation stone of this structure, I now deliver these implements of your profession into your hands, entrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The grand master ascends the platform while the band performs, or an anthem is sung.

Band—On, on, my dear Brothers.

G. M.—Men and brethren here assembled, be it known unto you, that we be lawful masons, true and faithful to the laws of our country, and engaged by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the great architect of the universe.

We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out ; but these secrets are lawful and honorable, and not repugnant to the laws of God or man.

They were intrusted, in peace and honor, to the Free Masons of ancient times ; and, having been faithfully transmitted to us, it is our duty to convey them, unimpaired, to the latest posterity.

Unless our craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries.

We are assembled here to-day, in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of recourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

The brethren all exclaim :
So mote it be!
Masonic anthem.

ORATION.

Benediction by the grand chaplain.
Band—Rule Britannia.

The procession re-forms and returns in the same order to the hall whence it started, where the grand lodge will be closed with the usual formalities, after which,
The subordinate bodies will return to their respective halls.

 APPENDIX:

FORMS OF ENTRY

in the Minute Book of Subordinate Lodges.

 OPENING LODGE.

The Lodge was opened in the first degree, at—, [giving the hour, and names of members and visitors, and lodges hailing from.]

The Minutes of the last Regular Meeting [and subsequent emergencies, if any,] were read and confirmed.

 REPORTS OF COMMITTEES ON PETITIONS.

The Committee on the petition of Mr. —, a Candidate for Initiation, reported favorably [or unfavorably, as the case may be.]

 REPORTS GENERAL.

The Committee appointed to take in'to consideration [here state the subject,] submitted their report, which was, on motion of Bro. —, seconded by Bro. —, received and adopted.

 PAYMENT OF ACCOUNTS.

On the motion of Bro. —, seconded by Bro. —,

The sum of \$—, in full of—account for—[or in part payment, as the case may be] was ordered to be paid.

 PROPOSALS OF CANDIDATES.

It was moved by Bro. —, seconded by Bro. —, and adopted, [or rejected, as the case may be.]

That the appheation of Mr. — be received and placed on the Minutes, to be balloted for at the next Regular Meeting for initiation into the mysteries of Freemasonry.

[The same form is to be used for joining members, substituting the word "Bro." for "Mr.," and "to become a member" in the place of "for initiation," &c.]

APPOINTMENT OF COMMITTEES ON PETITIONS.

The Worshipful Master appointed Bros. —, —, and —, a Committee to make the necessary enquiries on the application of — for —, to report thereon at the next regular Meeting.

APPOINTMENT OF GENERAL COMMITTEES.

The same form, only insert the specific business.

BALLOT.

The W. M. ordered the ballot to be passed for Mr. — — —, a Candidate for initiation in the mysteries of Freemasonry, which was taken, and, on examination, declared in favor of [or against] the Candidate, as may be.

[The same form will apply to joining members, using the term "Bro." for "Mr.," and the words "to become a member" for initiation, &c.]

BOARD OF TRIAL.

The W. M. appointed Bros. — — —, a Board of Trial, to put the necessary questions to Mr. — — —, a candidate for initiation. If more than one, state their several names, and say "Candidates."

INITIATION OF CANDIDATES.

The Board of Trial, having reported to the W. M. that the Candidate had answered the necessary questions satisfactorily, and the Candidate having been properly prepared, he was [or they were severally] initiated into the First Degree of Freemasonry.

PASSING.

Bro. — — —, [or Bros.] a Candidate [or Candidates] for advancement, was [or were] examined in open Lodge as to his [or their] proficiency, and directed to retire.

The Lodge was opened in the Second Degree, at — — —, [state the hour.]

[No objection being made] Bro. — — — [or Bros.] having been found worthy of advancement, and having been properly prepared, he was [or they were severally] passed to the Second or Fellow Crafts Degree.

RAISING.

Bro. — — — [or Bros.] a Candidate [or Candidates] for further ad-

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vancement, was [or were] examined in open Lodge as to his [or their] proficiency, and directed to retire.

The Lodge was then opened in the Third Degree, at—[state the hour.]

[No objection being made] Bro. —[or Bros.] having been found well skilled, he was [or they were severally] raised to the Third or Sublime Degree of Master Mason.

CALLING FROM LABOR TO REFRESHMENT.

The Lodge was called from labor to refreshment at — o'clock.

CALLING FROM REFRESHMENT TO LABOR.

The Lodge resumed labor at — o'clock.

CLOSING THE LODGE.

The Lodge was closed in harmony in the First Degree, at— o'clock [state the time.]

[If opened in the three Degrees, say "severally in the Third, Second and First;" if opened in the Second Degree, say "severally in the Second and First."

Confirmed in open Lodge, [give date] A. L.

(Master's Signature.)

Secretary's Signature

_____, W. M.

_____, Sec'y.

General Regulations.

For the sake of clearness and distinction, a line at least should be left blank between each minute, and a marginal note made of its contents.

Each Lodge must keep a book, or books, outside the Lodge-room for members and visitors to enter their names as they arrive, which it is the duty of the Tyler to see done before he gives notice of their being present. It must be borne in mind that no visiting brother, unless he be a subscribing member to some regular Lodge, has a right to visit a lodge more than once during his non-affiliation with the Craft.

Lodge Minutes are to be read on regular nights only; and after having read the minutes of the previous regular meeting, those of any subsequent emergency are to be read for confirmation.

Secretaries of Lodges should also keep a rough minute book—and never, on any account, use slips of paper—to enter the proceedings of the Lodge as they occur, and afterwards fairly copy them in the

regular minute book, to which he must attach his signature; and when they have been read and confirmed in open Lodge, the W.M. likewise signs them at the left hand corner.

It is usual, on the presentment of Reports from Committees, to move their reception, or their reception and adoption. If open to discussion or amendment, first move their reception and afterwards their adoption.

The W. M. is responsible for the fees collected on behalf of the Grand Lodge, and it is his particular duty to see that the same are regularly forwarded with the returns.

In all cases, and, under all circumstances, the Lodge must be opened in the First Degree. If a Candidate makes application for the Second Degree, he must undergo an examination in open Lodge in the First Degree; he is then directed to retire. The Lodge is then opened in the Second Degree, and if it appear that the Candidate has made suitable proficiency, he may be passed. The same may be said with reference to a Candidate for the Third Degree. The Candidate is examined in a Lodge of Fellow Crafts, and directed to retire. The Lodge is then opened in the Third Degree, and in this Degree all the ordinary business of the Lodge is to be transacted. After the business of this Degree is completed, the Lodges are closed down, commencing with the *Third*, next the *Second*, and, lastly, the *First*.

Newly-initiated Candidates are required to sign the By-laws on the night of initiation, as an evidence of their membership and willingness of obedience to the same.

The constitution declares twenty dollars (\$20) the lowest fee that can be charged for the degrees of Freemasonry, \$5 of which is to accompany the application, \$5 to be paid before initiation, \$5 before conferring the second, and \$5 before conferring the third degree. But if the candidate should not be accepted, the \$5 accompanying the petition will be returned to him.

Any candidate who shall fail to present himself for initiation within three months from the time of notice being given that his application was accepted, shall forfeit the fee already paid, and any brother who, after initiation, shall fail to apply for the second or third degree within six months after receiving the former degree shall require to be balloted for again as directed in clauses 1 and 2, pages 34 and 35 of the constitution.

Rules and Regulations Respecting Benefits.

One-half of all the Grand Lodge receipts shall be devoted to the payment of benefit claims and to charity.

On the death of any brother having a claim upon the funds, it shall be the duty of the lodge to which the deceased brother be-

longed, on notice thereof being given, accompanied with a certificate of such death by the attending physician, or other satisfactory proof of such demise, to order the payment of the sum of \$50 by the treasurer of the lodge for the benefit of the widow or orphans of the deceased, if any, and through the secretary of the lodge, forthwith to notify the grand secretary of such payment, and the reason therefor; and if requested by such lodge, the grand secretary may, with the concurrence of the grand master, and the deputy grand master, issue a cheque on the grand treasurer, under their signatures, for the immediate payment of the amount so advanced, and charge the same to the grand lodge account.

In case it shall be necessary at any time for the grand lodge to levy an assessment for the payment of benefits, as provided in clause 23, page 30 of the constitution, such assessment shall be made pro rata upon the membership, and it shall be the duty of the master of every lodge to instruct the secretary of the lodge to notify the members thereof in the next issue of summonses of the amount of their assessment, and in case of the refusal of any member to pay his assessment within a reasonable time, such brother shall be suspended from participation in the benefits. *

Should the funds of any subordinate lodge be insufficient at any time to meet its requirements, an assessment may be made upon the members of the lodge to provide the amount necessary for meeting benefit claims.

It is understood that the expression "with which he shall have been longest connected," in clause, 23, page 30, only applies in case, at the time of death, the brother was connected with more than one lodge.

Members affiliating from other lodges shall not be entitled to the weekly benefits until they shall have been two years members of the lodge with which they affiliate, unless, at the time of affiliation they shall pay such benefit fee as the lodge may require to entitle them to participation in the benefits after six months' membership in the lodge.

The ordinary membership dues are payable quarterly, and if any member's dues remain six months unpaid, he thereby forfeits his claim upon the weekly benefits. Nevertheless he may be reinstated therein on furnishing reasons satisfactory to his lodge for such non-payment, or on payment of such fines or fees as the lodge may by its by-laws or other regulations impose.

Designation and duties of grand lodge committees, not already provided for, are to be determined by grand lodge.

* It is not anticipated that an assessment will ever be required, but, in case it should, the assessment would not exceed 5 cents per member in a membership of 1,000.

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